



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 790.

BOSTON, SATURDAY, JULY 5, 1856.

VOLUME XVII. NO. 27.

ALL IS WELL.

Dark the future yawns before me,
Bitter griefs my bosom swell;
But a light is breaking o'er me,
And a voice—"all, all is well."

Sad and lone has been my journey,
Sad and lone my way must be;
Care and sorrow, pain and sickness,
Long have been allotted me.

Sunshine that in youthful bosoms
Casts a bright and magic spell,
Seldom breaks upon my pathway,
Yet I know that all is well!

If the hand that guides the planets
Feeds the ravens when they cry,
Can it be that I'm unnoticed
By a Father's loving eye?

He has thoughts of mercy toward me,
His designs I cannot tell;
'Tis enough for me to trust him
He knows best—and all is well!

Many doubts and many shadows
Of have flitted o'er my mind,
And I've questioned, sadly questioned,
But no answer could I find.

Earth was silent to my pleading,
Nature taught me to rebel,
But when I recall the promise
"I am with thee" all is well!

Many things I can't unravel,
Many winding mazes see,—
But I'll go with faith unshaken,
For the Lord is leading me.

And when beams of endless glory,
The mysterious clouds dispel,
Grateful shall I tell my story,
Grateful say that all was well!

H. M. J.

Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"—Ex. 32:26.

Continued from our last.

It is possible to be under the deepest impressions of the truth, and yet not to be Christians. To have miraculous gifts, the gift of prophecy, like Balaam, and yet not to be a Christian. It is possible to be the son of a Christian, as Cain was; to be the brother of a martyr, as Cain also was, and yet not to be on the Lord's side. It is possible to follow an apostle, as Demas did, or an apostle's successor, as many now profess to do, and yet not to have an apostle's spirit or act under an apostle's hope. It is possible to tremble like an aspen leaf whilst the Gospel is preached, as Felix did, and yet not be on the Lord's side. To be almost saved, and yet to be, as Agrippa was, plunged into the very depths of ruin. It is possible to have a favourite preacher, to sacrifice much to hear him, and yet to admire only what suits your ear or meets your fancy, while you hate and detest the truth that lies beneath and demands a holy life. It is possible to be an apostle, and yet to be a traitor to the apostle's Lord.

It is possible to be baptised, and yet not to be converted. It is possible to be a communicant, and yet not to have communion with Christ. It is possible to be an ultra-churchman, who would die for his church, or an ultra-dissenter, who would do anything to sweep away the Establishment, and yet not to be a Christian. It is possible to be a Protestant in name, shouting at Protestant meetings, "No surrender!" and yet not to have a spark of real vital religion at the heart.

The shams abate conceal men, and make them look like Christians, will all be scattered before that great light that shines from the great white throne; and it will be found that there were more Christians in the quiet and sequestered nooks of life than there were treading the public places of the land; that there were more Christians who said nothing, but suffered much, than there were who said much, and talked eloquently, whose Protestantism was mere partisanship, whose Christianity was a Shibboleth, who had a name splendid and noble, but a name to live by, whilst their hearts and consciences were dead.

Whatever be the fruits, there are but two sides. I ask you to decide which you will belong to. There are Christ's side and not of Christ's side. It does not matter where else you are, you are not upon the side of safety and of truth. I assure you, you will never be so able to decide as you are at this very moment. The older you grow, your sensibilities become hardened. The truth that stirred you like a trumpet twenty years ago may now be unimportant. A thousand worldly habits, like parasite plants, or like the ivy branches, are growing up around your heart, and feeding upon its life, and exhausting it of all its vitality; and now what is easily done, by God's grace, in a few more years will be impossible.

In asking you to decide, let us see what it is we ask you to do. If it were to march to martyrdom, you might hesitate; if to go home and set fire to your house, in order to be a Christian, you might hesitate. But what do we require? Be happy. That is Christianity. The Gospel is good news,—forgiveness for the greatest sinner; and in asking you to be a Christian, it is simply to be happy. Begin now to live happy. The first effect of Christianity is to make you happy, the next effect of Christianity is to make you holy. Determine to be on the Lord's side, and accept the glorious gospel, not as a passport for time, not as a beacon to the future, not as a badge of a sect, but as a light to the understanding, life to the heart, peace to the conscience, and joy everlasting.

Ask in the sight of God, in the prospect of a judgment-seat, "Am I on the Lord's side?" It may be impossible to ask it to-morrow; it will be vain to ask it at the judgment-seat. To ask it now, and to decide, "As for me and mine we will follow the Lord,"—that is joy, that is peace, that is hope that will never make ashamed.

Who are on the Lord's side? The Lord knows them that are his. You may deceive your neighbor, you may defy the minutest inspection of man; but there is an Eye that sees the most transient shadow on the spirit, an Ear that hears the innermost beating of the heart, and one that knows, with infallible precision, who are on his side, and who are not. Proscribed you may be, or you may be canonized by men; applauded you may be men; applauded you may be by some, and condemned by others; but when God desires to know on whose side you are, he listens neither to the acclamations of your panegyrist, nor the anathemas of your enemies, but he searches the heart, and tries the reins, and knows infallibly where you are, what you are, and whither you are going. "If I ascend into heaven, he is there; if I descend to the depths of hell he is there; if I take the wings of the morning, and fly unto the uttermost parts of the earth, even there his hand shall find me, and his right hand shall hold me." In the obscurest dwelling of poverty God sees his own. In the exalted and high places of the land you are not beyond the cognizance of his eye, and the inspection of his Spirit. On the tented field, where the battle is to be fought and the victory to be won; on the deck of the vessel, tossed against the storm upon the tempestuous wave, God's eye is on you. In all the heights of social rank, in all the depths of social suffering; in sunshine and in shadow, your hearts are better known to God than they are to yourselves. Whatever we may think, God knows who are his.

We ourselves ought to know. True, we cannot open the leaves of the Book of Life; we cannot decipher our name written there; but every name that is there has a counterpart in God's written Word. What is your master aim in life? What do you live for? What is your great hope? What is the supreme object toward which you are driving? None of you are drifting upon the ocean of life; you are steering definitely, designedly, and with all your might, to some great cherished end. What is the first thought when you rise, and the last when you retire to rest? On a perplexing question whom do you first consult? In a stormy and tempe-

tuous sea, when all is black above, and all is agitated and convulsed below, what compass do you look at? what chart do you study? Do you ask, Will this course be popular? will it be profitable? Or do you first ask, Will this be according to the mind of God? and if it be, then its profit or its pleasures are legitimate but subsequent and subordinate, subjects for investigation. Provided you first seek the kingdom of God and his righteousness, all other things shall be added unto you. It is not a long and laborious process through which you must go in order to ascertain on whose side you are. It will not be a great tax upon your time, or a great strain upon your intellect. Have you ever felt,—I do not say have you ever believed? for I know you always believe much more than you feel. Have you ever felt, that by nature you are ruined, lost, undone; as unable to set right your relationship to God as you are to put on wings, and soar to the nearest fixed star? Do you feel,—not believe simply as a philosophical dislosure, or a mathematical proposition,—but feel as a personal matter affecting your personal and everlasting interests, that you are by nature ruined, lost, undone; that your type is, the sheep that has gone astray, the prodigal that is feeding upon husks, the coin that is lost, the sinner that is perishing, the soul that is without God, without Christ, without hope in the world? And if you have felt this, have you laid hold of the only prescription that can heal? Have you gone in some silent hour to some sequestered spot, where no human ear could hear, and no human eye could see; and in silence of its secrecy and sequestration have you poured out the convictions of your heart,—the fears within, the fightings without,—into the ear of a prayer-hearing God; and sought from him that forgiveness which none beside can bestow; and from his Holy Spirit that new and loving heart, one pulse of which is worth all the pomp and ceremonial of the most splendid and gorgeous service? If you have so done, why doubt any more? why dispute any more? You have accepted Christ as yours; and that acceptance in your heart is only the reflection of his prior acceptance of you; and there is no condemnation for you; and neither death nor life shall separate you from the love of God which is in Christ Jesus.

Our pressing inquiry is not, "Is he in the pew next to me on the Lord's side?" nor, I wonder whether such a one is a Christian; my neighbor, my friend, my brother, my fellow-worshipper. Our Lord never answered such questions. Once, one asked him, "Are there many to be saved?" Our Lord substantially said, "That is not your business; 'Strive to enter in at the strait gate.' And when another asked him, 'What shall this man do?' His answer was equivalent to, 'That is not your business—'Follow thou me.' It is no concern of yours. Your first concern is to be a Christian yourself. Your next is, to manifest that Christianity to all, and to send forth the light and truth that God has given you, until the whole earth is lighted up with God's glory, and all the ends of it have seen the salvation of his Christ.

The urgent question is not, "Who hopes to be a Christian?" There are few who are not hoping to be Christians. The abodes of the lost ring with the wail of hopes that are broken, and promises that have disappointed. Salvation is not a matter of hope, it is a matter of faith. Hope is in the future, faith is in the present; and therefore, the question that is here asked is not, "Who hopes to be on the Lord's side?" but, "Who is now on the Lord's side?"

To be continued.

The Resurrection.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1.

This verse is intimately connected with the preceding chapter, and should be so read, for it is one of the glorious consolations the apostle has been enumerating as affording support to him-

self and his fellow laborers amid the trials of their work. The assured prospect held out to him in it is the resurrection and eternal life. Though this body perish and moulder back to dust, yet we have an house, an abode, a body of God's building, not frail and temporary, but eternal in the heavens. This tabernacle, soon worn out by use, is exchanged for an immortal body, having God for its author, and fitted to dwell in heaven forever.

It is the body, most clearly, to which reference is had in both clauses of the text. "Our earthly house of this tabernacle" is the body; and the "building of God an house not made with hands, eternal in the heavens," is the celestial, glorious body with which God will ultimately clothe the spirit in the eternal world.

The sentiment of the text is one, therefore, addressed to all believers, and is as well calculated to sustain us in our trials, as it was to sustain the apostles themselves.

From this and kindred passages we derive the doctrine of the resurrection of the dead.

1. We shall consider briefly as possible, some proofs of the general truth.

For the doctrine of the resurrection of the dead, we are indebted entirely to revelation. How clearly it was comprehended by believers before the resurrection of Christ, I shall not stop here to say. But I remark:

1st, The doctrine was clearly and repeatedly taught by Christ. He foretold his own resurrection.

And on one occasion, in language very similar to that of our text—"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up."—John 2:19. In explanation of which John adds in a subsequent verse, "He spoke of the temple of his body."

The same truth the Saviour announced repeatedly without any figure, as—"Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and shall condemn him to death, and shall deliver him to the Gentiles to mock to scourge and to crucify him, and the third day he shall rise again."—Matt. 20:17-19.

Again, He declared as emphatically that all men should rise from the dead.

"Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5:28-29.

2. Christ raised men from the dead in attestation and illustration of his teachings.

The daughter of Jairus awoke at his touch—the widow's son of Nain came back to his mother's embrace at his commanding word. But interesting as were these instances, the raising of Lazarus surpasses them in apparent importance; as if, in either of the preceding cases, the evidence that death had taken place, and were not in a trance were not so clear but that the unbeliever might cavil, he purposely absented himself from the afflicted family where his affections so strongly prompted him to go, until the fourth day, that the proof of death might be incontrovertible. And that it might be seen that the doctrine contemplated not merely some change as to the place of the spirit's abode, but also the reconstruction of its earthly tabernacle as its future residence, he waited until decomposition was so far advanced that the body was as unfit for the spirit's residence, without reconstruction, as would be the confined dust of ages. Here then is an example beyond cavil or dispute, illustrating the whole doctrine. The departed spirit obeyed his summons, and the bound and decayed body stood up at his command, a warm and living structure for that spirit's residence.

3. In accordance with his prediction Christ rose from the dead, and thus furnished the crowning proof that all men shall rise.

We accept the resurrection of Christ as a great historical fact, on the same evidence we would accept any other important fact, viz: on the testimony of competent witnesses.

The apostle Peter declared to the hundreds

assembled in Solomon's porch, whither they were drawn by the healing of the lame man, "Ye killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses."

Now every candid man must allow that the apostles were witnesses whose character and qualifications render them worthy to be believed. They were men of clear discernment and sound judgment, and whatever advantages of education they may have lacked, they were capable of relating a narrative of facts in a clear and consistent manner. They had been acquainted with the Saviour through three years of the most intimate association. They had heard him speak in public and in private. They had observed his countenance till every feature of it was familiar to them, so that when he arose from the dead and appeared to them, they were perfectly capable of determining whether it were the same one whom they had followed so long, before his death. He was with them forty days after his passion. He ate and drank with them. They were all slow of heart to believe the truth concerning him, and to one of them who would not believe on the testimony of the rest, he said: "Reach hither thy finger and behold my hands: and reach hither thy hand and thrust it into my side: and be not faithless, but believing!" which constrained the apostle, from a full conviction of the truth of his resurrection, to cry out, "My Lord and my God!" And wherever the apostles went, they proclaimed the truth, though at the risk of their lives. Would not the testimony of such witnesses be held sufficient to support any cause, before any tribunal? And if we ought to place faith in any human testimony, ought we not to place faith in the testimony of the apostles concerning the resurrection of Christ?

Now, the crowning proof alleged in the Scripture, that the dead will be raised, is *the resurrection of Christ*. It becomes a proof in this way: Christ predicted. He thus demonstrated his own power and veracity. But he has declared that he will raise up at the last day all that are in their graves—a declaration for the accomplishment of which his own resurrection is the assurance and pledge.

And more than this, Christ gathers the general resurrection into his own, as he declares to Martha, over the grave of Lazarus: "I am the resurrection and the life;" on which declaration the words of Paul are a commentary, where he says, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive;" as every man dies because led into sin by the evil example and influence of one, so every man will be raised from the dead, because concerned in the ransom of the other. As human nature through sin became mortal, so is that nature restored to immortality by Christ. As our sacrifice, Christ passed through anguish and death, and down into the grave; and there he broke the bonds of death, and brought us triumphantly from mortality to immortality; thus verifying the declaration, "I am the resurrection and the life."

4 Accordingly the Apostles, thus instructed and convinced, take up the truth and everywhere proclaim it.

"They taught the people, and preached through Jesus the resurrection from the dead." At Athens, Paul preached "Jesus and the resurrection." Before Felix, he declared it as his settled faith that "there should be a resurrection of the dead, both of the just and the unjust." To the Corinthians he expounds and enforces the doctrine with all the power of his logic. And on the lips of every Apostle the truth glows and burns in sincere and convincing eloquence. They warned and persuaded sinners in view of it. They comforted saints in their trials by the assurance of it; and themselves endured all things, and counted all things but loss, that they might know Christ and the power of his resurrection; and as if to give us ocular evidence of the truth, John saw, in prophetic visions, the dead, small and great, stand before God, when the sea gave up the dead which were in it, and death and hell gave up the dead which were in them.

To whatever extent, then, unbelief may entangle itself in a net of sophistries on this subject, before the Apostles' minds, who were eye-witnesses of what they affirmed, this truth stood forth twin doctrine in clearness and importance with the atoning death itself. Jesus and the resurrection were the burden of their preaching, and the ground of all their hopes.

Leaving here the proof, we glance a moment at another point, and remark:

2. The resurrection to be accomplished will be a literal resurrection of the bodies of all that die.

1st. Such was Christ's resurrection.

He arose in the same body in which he was laid in the tomb. Not only Thomas, but all his disciples had a full belief of this, and on this point they were competent witnesses. For during all their acquaintance with him, while they hung with wondering delight on his teachings—

while they watched with affection every emotion that played on his countenance, sorrowing when he sorrowed and rejoicing when he rejoiced—during all this period that countenance, lineament by lineament, was graven upon their souls as with a pen of iron upon a rock. Not the lineaments of that father's features are so fixed in the memory of filial affection. They could not be mistaken here. They saw him with their eyes, they heard his voice, their hands handled him.—2 John, 1:3

And from Christ's literal resurrection Paul argues the literal resurrection of the dead. "Now is Christ risen from the dead, and become the first fruits of them that slept." But the first fruits are always of the same nature as the future harvest, and what that harvest is to be, we have an exemplification in those who rose from the dead first after Christ's resurrection. For as he expired on the cross, "the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints who slept, arose and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."

Most assuredly the bodies of these persons were raised out of the graves where they were laid. The first resurrection, then, after Christ's, was as literal as Christ's, and so will all be.

2d. Such a literal resurrection is the obvious teaching of the language in the passages of Scripture referring to the subject. I have shown what one text teaches. It is the dead, small and great, who are to stand before God's throne, coming up from wheresoever they have found a resting place—from grave-yards, and battle-fields, and ocean caverns. It is those who are in their graves that are to hear His voice, and come forth. It is this corruptible that puts on incorruption, and this mortal that puts on immortality. The grave even, vanquished, shall give up its prey. All that slumber in its lonely chambers shall hear his voice, and come forth.

(To be continued.)

Massachusetts.

It is fashionable at the South for orators to sneer at the old commonwealth of Mass.,—particularly those of South Carolina. Massachusetts men may therefore be pardoned if occasionally they say a word in her defense.

On the 21st day of June, the longest day in the year, Hon. Anson Burlingame—the youngest member of the Mass. delegation, if not the youngest member of the House, and physically one of the smallest, but intellectually one of the keenest witted and possessed of a musically-toned voice—arose in his place and entered on the defense of his native State. Some passages are so happily expressed that we cannot forbear to quote them. He said:

I stand here to-day to say a word for old Massachusetts. Not that she needs it—no sir—for in all that constitutes true greatness, in all that gives abiding strength in the great qualities of the head and of heart, in moral power, in material prosperity, in intellectual resources, and physical ability, by the general judgment of mankind, according to her population she is the best State. There does not live any man anywhere, who knows anything, to whom praise of Massachusetts would not be needless. She is as far beyond that as she is beyond censure. Members here may sneer at her—they may praise her past at the expense of her present—but I say, with a full conviction of its truth, that Massachusetts in her present performances is even greater than in her past recollections. And when I have said this, what more can I say?

Sir, although I am here as her youngest and humblest member, yet as her representative I feel that I am the peer of any man on this floor. Occupying that high stand point, with modesty but with firmness, I cast down her glove to the whole band of her assailants. She has been assailed in the House and out of the House, at the other end of the Capitol and at the other end of the Avenue.

Freedom and slavery started together in the great race on this continent. In the very year the Pilgrim Fathers landed at Plymouth Rock, slaves landed in Virginia. Freedom has gone on trampling down barbarism and planting States, building the symbols of its faith by every lake and every river, until now the sons of the Pilgrims stand by the shore of the Pacific. Slavery has also made its way to the setting sun. It has reached the Rio Grande on the South, and the groans of its victims and the clank of its chains may be heard as it slowly ascends the western tributaries of the Mississippi river. Freedom has left the land bespangled with free schools, and filled the whole heaven with the shining towers of religion and civilization; slavery has left desolation, ignorance and death in its path. When we look at these things; when we see what the country would have been, had freedom been given to the territories; when we think what it would have been but for this

blight in the bosom of the country, and the South—that the whole South—that fair land God had blessed so much would have been covered with cities, and villages, and railroads, and that in the entire country, in the place of 25,000,000 of people, 35,000,000 would have hailed the rising morn exulting in republican liberty—when we think of these things, how must every honest man, how must every man with any brains in his head, or heart in his bosom, regret that the policy of old Virginia, in her better days, did not become the animated policy of this expanding republic.

There have been general and specific charges made against old Massachusetts. The general charge, when expressed in polite language, is that she has not been faithful to her Constitutional obligations. I deny it. I call for proof. I ask when, where, how? I say on the contrary, that from the time when this government came from the brains of her statesmen, and the unconquerable arms of her warriors, she has been loyal to it. In peace, she has added to it renown; in war, her sons have crowded the way to death as to a festival. She has quenched the fires of rebellion on her own soil without federal aid. And when the banners of nullification flew in the Southern sky, speaking through the lips of Webster in old Faneuil Hall, she stood by Jackson and the Union. No man speaking in her name, no man wearing her ermine, or clothed with her authority, ever did any thing, or said any thing, or decided any thing not in accordance with her Constitutional obligations. Yet the hand of the federal government has been laid heavily upon her. That malignant spirit which has usurped this government through the negligence of the people, too long, has pursued her with rancor and bitterness. She has seen go down before its invidious legislation, her commercial interests. She has seen her commerce perish, and ruin like a devastating fire, sweep through her fields of industry; but amid all these things, Massachusetts has always lifted up her voice with unwavering devotion to the Union. She has heard the federal drum in her streets; she has protected the person of that most odious man—odious both at the North and the South—the slave hunter. She has protected him when her soil throbbed with indignation from the sea to the New York line. Sir, the temples of justice there have been clothed in chains. The federal courts in other States have been closed against her; and her citizens have been imprisoned and she has had no redress.

Yet, notwithstanding all these things, Massachusetts has always been faithful—has always been loyal to the Constitution. You may ask why, if she has been so wronged, so insulted, has she been true and faithful to the Union? Sir, because she knew, in her clear head, that these outrages came not from the generous hearts of the American people. She knew that when justice finally should assume the reins of government, all would be well. She knew that when the government ceased to foster the interest of slavery alone, her interests would be respected and the whole country be blessed. It was this high constitutional hope that has always swayed the head and heart of Massachusetts, and which has made her look out of the gloom of the present and anticipate a glorious future. So much in relation to general charges against Massachusetts.

The gentleman desires that we should blot out the history of the connection of Massachusetts with the last war. Oh no! She cannot do that. She cannot so dim the lustre of the American arms. She cannot so wrong the Republic. Where then would be your great sea fights? Where then would be the glory of "Old Ironsides," whose scuppers ran with Massachusetts blood? Where then would be the history of those brave fishermen, who swarmed from all her bays and all her ports, sweeping the enemy's commerce from the distant seas? Ah, Sir! she cannot afford to blot out that history. You, Sir, cannot afford to let her do it—no, not even the South. She sustained herself in the last war. She paid her own expenses and has not yet been paid from the treasury of the nation. The enemy hovered on her coast, with his ships as numerous almost as the stars. He looked upon that warlike band, and the memory of the olden time came back upon him. He remembered how, forty years before that, he had trod on that soil—he remembered how vauntingly he invaded it, and how speedily he left. He turned his glasses toward it and beheld its people rushing from the mountains to the sea, to defend it, and he dared not attack it. Its capital stood in the salt-sea spray, yet he could not take it. He sailed South where there was another capital, (not far from where we now stand,) forty miles from the sea; a few staggering, worn-out sailors and soldiers came here; they took it; how it was defended let the sons of the chivalry of Bladensburg answer!

The gentleman (Mr. Keitt of S. C.) says taunt-

ingly that the South wants none of our vagabond philanthropy. Sir, when the pestilence fluttered its yellow wings over the Southern States, and when Massachusetts poured out her treasures to a greater extent in proportion to population than any other State, was that vagabond philanthropy? I ask the people of Virginia and Louisiana.

Sir, Massachusetts furnished more men in the Revolution than the whole South together, and more by ten-fold than South Carolina.

I am not including, of course, the conjectured militia furnished by that State. There is no proof that they were ever engaged in any battle. I mean the regulars, and I say that Massachusetts furnished more than ten times as many men as South Carolina. I say on the authority of a standard historian, once a member of this House, (Mr. Sabine) in his History of the Loyalists, that more New England men now lie buried in the soil of South Carolina than there were South Carolinians, who left their State to fight the battles of the country. I say when the Massachusetts General Lincoln was defending Charleston, he was compelled to give up its defense because the people of that city would not fight. When Gen. Greene, that Rhode Island blacksmith, took command of the Southern army, South Carolina had not a federal soldier in the field, and the people of that State would not furnish supplies to his army, while the British army in the State was furnished with supplies almost exclusively from the people of that State.

While the American army could not be recruited, the ranks of the British army were rapidly filled from South Carolina. The British post '96 was garrisoned almost exclusively from South Carolina. Rawdon's reserve corps was made up almost entirely by South Carolinians. Of the 800 prisoners who were taken at the battle of King's Mountain, of which we have heard so much, 700 were Southern Tories. The Maryland men gained the battle of Cowpens; Kentuckians, Virginians and North Carolinians gained the battle of King's Mountain. Few South Carolinians fought in the battles of Eutaw or Guilford. They were chiefly fought by men out of South Carolina, and they would have won greater fame and greater laurels if they had not been chiefly opposed by the citizens of the soil. Well might the British commander boast that he had reduced South Carolina into allegiance!

But, sir, I will not proceed further with this history, out of regard for the fame of our common country—out of regard for the patriots—the Sumpters—the Marions—the Rutledges—the Pinckneys—the Haynes. These were our true patriots, and I maintain that they were truer patriots, if possible, than patriots from any other State. Out of regard for these men, I will not quote from a letter of the patriot Gov. Matthews to Gen. Greene, in which he complains of the selfishness and utter imbecility of a great portion of the people of South Carolina.

But, Mr. Chairman, all these assaults upon the State of Massachusetts sink into insignificance compared with the one I am about to mention.

On the 19th of May, it was announced that Mr. Sumner would address the Senate upon the Kansas question. The floor of the Senate, the galleries, and avenues leading thereto, were thronged with an expectant audience, and many of us left our places on this floor to hear the Massachusetts orator. To say that we were pleased—delighted with the speech we heard—would but faintly express the deep emotions of our hearts, awakened by it. I need not speak of its language, nor of the nobility of its sentiments. It was heard by many; it has been read by millions. There has been no such speech made in the Senate since the days when those Titans of American eloquence the Websters and the Haynes contended together for the mastery. It was made in the face of a hostile Senate. It continued through the greater portion of two days; and yet during that time the speaker was not once called to order. This fact is conclusive as to the personal and parliamentary decorum of the speech. He had provocation enough. His State had been called "hypocritical." He himself had been called a "puppy," a "fool," a "fanatic," a "dishonest man." Yet he was parliamentary from the beginning to the end of his speech.

On the 22d of May, when the Senate and the House had clothed themselves in mourning for a brother fallen in the battle of life in the distant State of Missouri, the Senator from Massachusetts sat in the silence of the Senate Chamber, engaged in employments appertaining to his office, when a member from this House, who had taken an oath to sustain the Constitution, stole into the Senate—that place which had hitherto been held sacred against violence—and smote him as Cain smote his brother.

Sir, the sons of Massachusetts are educated

at the knees of their mothers, in the doctrines of peace and good will, and God knows we desire to cultivate those feelings—feelings of social kindness and public kindness. The House will bear witness that I have not violated or trespassed upon any of them; but, sir, if we are pushed too long and too far, there are men from the old Commonwealth of Massachusetts who will not shrink from a defense of freedom of speech, and the State they represent, in any field where they may be assailed.

The Little Boy That Died.

THE following beautiful poem, which has been attributed to several different authors, was written by Joshua D. Robinson, Esq., of Newburyport, a member of the Massachusetts Legislature for the past and present year, and was first published in the Newburyport Union of May 1, 1850. The occasion of its composition was the death of a brother of the writer, a beloved and interesting boy of but four years of age. The tender pathos of the lines can but awaken feelings of sympathetic emotion. Four verses of the composition have recently been traveling through the papers with the authorship attributed to Dr. Chalmers:

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear;
And over my soul, in its solitude,
Sweet feelings of gladness glide;
For my heart and my eyes are full, when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all,
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son,
She kissed me, and then she sighed,
And her head fell on my neck, and she wept
For her little boy that died.

And when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay:
"Oh death, thou lovest the beautiful,"
In the woe of my spirit I cried,
For sparkled the eyes, and the forehead was fair,
Of the little boy that died!

Again I will go to my father's house—
Go home to the dear ones all,
And sadly I'll open the garden gate,
And sadly the door of the hall.
I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me and sigh and weep again
For the little boy that died.

I shall miss him when the flowers come
In the garden where he played;
I shall miss him more by the fire-side,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports,
As I never did before;
And if in the group I see a child
That's dimpled and laughing-eyed,
I'll look to see if it may not be
The little boy that died.

We shall go home to our father's house—
To our home with the pure and wise
Where the hope of our soul shall have no blight,
And our love no broken ties;
We shall roam on the banks of the River of Peace
And bathe in its blissful tide:
And one of the joys of heaven shall be
The little boy that died!

And therefore, when I am sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's dull tick
Are the only sounds I hear,
Oh sweet o'er my soul in its solitude,
Are the feelings of sadness that glide;
Though my heart and my eyes are full when I think
Of the little boy that died.

A Man who Told Three Lies.

There lived a man in Samaria, a good man whose name was Elisha. He was a prophet, that is, one who tells beforehand what will happen.

Elisha had a servant whose name was Gehazi. We should think he would be a good man, as he lived with such a good master; but it does not always make people good to live with those that are so.

One day there came to Elisha a rich, great man from Syria, whose name was Naaman.

He was sick with a dreadful disease called leprosy. When people have this disease, the hair grows white and stiff, the voice is very harsh, and the body is covered with scales and sores. Naaman had heard that God helped Elisha to heal the sick and do other wonderful things, and he would cure him.

When Elisha heard he had come with horses and chariots, he did not go out to meet him, as Naaman thought he would, but sent a man to tell him to wash in the river Jordan seven times.

Naaman was very proud, and he did not like it that Elisha did not notice him more; and at first he was angry and said he would not go, for he did not believe he could be cured so easily, and he thought he could as well wash in the rivers of his country. But those that were with him persuaded him to do as Elisha said, and he did so, and was made quite well.

Then how glad he was, and how thankful too. He went back to the house where Elisha lived, and told him that now he knew the God he worshipped was the true God; and to show his gratitude, he wanted to give Elisha money and fine clothing, but Elisha did not want these; he knew it was God who had cured him, and he wanted Naaman should give God all the glory. So he would not take his present, but blessed him and sent him away.

But Gehazi the servant heard it all; and he thought, what a pity that my master did not take anything, when Naaman is such a rich man, and could spare it as well as not. Then he began to wish he had some of the money, and thus he broke the tenth commandment, 'Thou shalt not covet.' Next he resolved to do a very wicked thing. He ran after Naaman, who had got a long way off. When Naaman saw him coming, he stopped, and got out of his chariot and waited for him.—When he came up and asked him, 'Is all well?' and Gehazi said, 'all is well,' and then added two lies. 'My master sent me, and told me to say that two young men, sons of the prophets, have come, and he wishes you to give them a talent of silver and two changes of garments.'

Now Elisha had not sent him, neither had two young men come, but Naaman believed him, and was very glad to give him all he asked, and more too. He made him take twice as much money as he asked for, and the fine clothes; and then he would not let Gehazi carry them, but sent two servants with them, because they were heavy, and wanted to show his respect for Elisha. But Gehazi did not wish Elisha to know anything about it, so he did not let them go all the way, but just before they got to Elisha's house he took the things himself, and sent back the servants.—After he had hid the money and clothes in a safe place, he went into the house as usual.

How frightened he must have been when Elisha said, 'Gehazi, where have you been?' What could he say? Alas, he had told two lies, and he thought he must tell another, so he said, 'I have not been any where.'

But Elisha knew better, for God had told him all about it, and he said, 'Went not my heart with thee? Now the leprosy of Naaman shall cleave to thee and thy seed for ever.'—And he went out from his presence a leper as white as snow.

Was not this very dreadful to be a leper all his life? and his children were to be lepers too. And this was the punishment for his sin in this life only. How angry God must be with those that tell lies, to punish them in such a dreadful way.

Perhaps some one may say that God does not punish liars in such a way now. No, he does not just in that way, but he does punish them in this life; and unless they repent and are forgiven through Christ, he will punish them in another world. He is the same God that he was in his words, 'All liars shall have their part in the lake which burneth with fire and brimstone.' Ah! this is far more dreadful punishment than Gehazi's; it will never end. Let us all fear to say what is not true, remembering that

"Liars always are found out,
Whatever may they wind about,
In every place, by night or day,
God watches all we do or say."

American Messenger.

Christian Joy.

I have with good assurance, this account of a minister, who being alone in a journey, and willing to make the best improvement he could of that day's solitude, set himself to a close examination of the state of his soul, and then of the life to come, and the manner of its being, and living in heaven, in the views of all those things, which are now pure objects of faith and hope. After a while, he perceived his thoughts begin to fix, and come closer to those great and astonishing things than was usual; and his mind settled upon them, his affections began to rise with answerable liveliness and vigor.

He therefore, while yet master of his own thoughts, lifted up his heart to God in a short ejaculation, that God would so order it in his providence that he might meet with no interruption from company, or any other accident, in that journey, which was granted him; for in all that day's journey he neither met, overtook, nor was overtaken of any. Thus going on his way, his thoughts began to swell and rise higher and higher, like the waters in Ezekiel's vision, till at last they became an overflowing flood. Such was the intensity of his mind, such the ravishing tastes of heavenly joys, and such the full assurance of his interest therein, that he utterly lost sight and sense of this world, and all the concerns thereof, and for some hours knew no more where he was than if he had been in a deep sleep upon his bed. At last he began to perceive himself very faint, and almost choked with blood, which running in abundance from his nose, had discolored his clothes and his horse, from the the shoulder to the hoof. He found himself almost spent, and nature too faint under the pressure of joy unspeakable and unsupportable; and at last perceiving a spring of water in his way, he, with some difficulty, alighted to cleanse and cool his face and hands.

By that spring he sat down and washed, earnestly desiring, if it were the pleasure of God, that it might be his parting-place from this world. He said, death had the most amiable face in his eye, that ever he beheld, except that of Jesus Christ, which made it so; and that he could not remember (though he believed he should die there) that he had once thought of his dear wife or children, or any earthly concernment. But having drunk of that spring, his spirit revived, his blood stanchied, and he mounted his horse again; and on he went, in the same frame of spirit, till he had finished a journey of near thirty miles, and came at night to his inn, where being come, he greatly admired how he had come thither; that his horse, without his direction, had brought him thither, and that he fell not all that day, which passed not without several trances of considerable continuance.

All this night passed without one wink of sleep, though he never had a sweeter night's rest in all his life. Still, still the joy of the Lord overflowed him, and he seemed to be an inhabitant of another world. The next morning being come, he was early on horseback again, fearing the divertisement of the inn might bereave him of his joy; for he said it was now with him as with a man that carries a rich treasure about him, who suspects every passenger to be a thief. But within a few hours he was sensible of the ebbing of the tide, and before night, though there was a heavenly serenity and sweet peace upon his spirit, which continued long with him, yet the transports of joy were over, and the fine edge of his delight blunted. He many years after, called that day one of the days of heaven, and professed he understood more of the life of heaven by it than by all the books he ever read, or discourses he ever entertained about it. This was, indeed, an extraordinary foretaste of heaven for degree, but it came in the ordinary way and method of faith and meditation.—*Flavel's Works.*

An Eastern Sky at Night.

Prof. Hackett, in his Illustration of Scripture, gives a graphic sketch of his first view of an eastern sky:—

The appearance of an eastern sky at night is quite peculiar, displaying to the eye a very different aspect from our sky. Not only is the number of stars visibly greater than we are accustomed to see, but they shine with a brilliancy and purity of lustre of which our heavens very seldom furnish an example. Homer's comparison, at the beginning of the fifth book of the Iliad,

—"bright and steady as the star
Autumnal, which in ocean newly bathed
Assumes fresh beauty,"

was often brought to mind, as I remarked the fresh, unsullied splendor, as it were, of the more brilliant constellations.

An oriental sky has another peculiarity, which adds very much to its impressive appearance. With us the stars seem to adhere to the face of the heavens; they form the most distant objects within the range of vision; they appear to be set in a ground-work of thick darkness, beyond which the eye does not penetrate. Unlike this is the canopy which night spreads over the traveler in Eastern climes. The stars there seem to hang like burning lamps, midway between heaven and earth; the pure atmosphere enables us to see a deep expanse of blue ether lying far beyond them. The hemisphere above us glows and sparkles with innumerable fires, that appear as if kept burning in their position by an immediate act of the Omnipotent, instead of resting on a frame-work which subserves the illusion of seeming to give to them their support.

Never can I forget my first night in the desert, in traveling from Egypt to Palestine. I had entered the tent erected for me about dark,

and, being occupied there for some time, the shadows of evening in the meanwhile insensibly gathered around us; the stars came forth one after another, and commenced their nightly watch. On going abroad, at length, a scene of surpassing beauty and grandeur burst upon me. I was in the midst of a level tract of sand, where no intervening object rose up to intercept the view; the horizon which swept around me was as expanded as the power of human vision could make it; and all this vast circuit, as I glanced from the right hand to the left, and from the edge of the sky to the zenith, was glittering with countless stars, each of which seemed radiant with a distinct light of its own; many of which shone with something of the splendor of planets of the first magnitude. I could not resist the impulse of the moment, but taking my Hebrew Bible, read with a new impression of its meaning, the sublime language of the Psalmist:

"Jehovah, our Lord, how excellent thy name in all the earth,

Who hast placed thy glory upon the heavens!
When I consider thy heavens, the work of thy fingers;

The moon and stars which thou hast made;
What is man, that thou art mindful of him,
And the Son of Man, that thou carest for him?"

I remembered, too, that it was probably in some such situation as this in which I was then placed, and on an evening like this, that Abraham was directed to go abroad, and "look towards heaven, and tell the stars if he could number them," and thus form an idea of the multitude of the posterity destined to be dalled after his name. (Genesis 15:5.) I turned to that passage also, and saw grandeur in the comparison, of which I had possessed hitherto but a vague conception.

AN INDIAN SODOM.—An interesting pamphlet has just been published by Mr. Bellasis, collector of Hyderabad, in Scinde, containing an account of his examination and discoveries on the site of the ancient city of Brahminabad, on a branch of the old bed of the Indus. Tradition affirms that the city—the capital of a Hindoo kingdom to which the tide of Mahomedan invasion had scarcely penetrated—was destroyed by fire from heaven and by earthquake, on account of the wickedness of its ruler. The investigations of Mr. Bellasis seem to prove that the place really was destroyed by some terrible convulsion of nature, which probably at the same time completely changed the course of the Indus. On no other supposition can a ruin be accounted for that was at once so sudden and so complete. Skeletons were found in every house that was opened and in the streets, some crouched together and there buried; others crushed flat by a falling weight, the pieces of stone or brick still in some cases buried in the fractured skull. Numerous coins and other valuables have already been discovered, carved figures in ivory, engravings on cornelian and agate, a set of ivory chessmen, and the like. The figures carved on objects connected with religious worship are Buddhist. From the fact of their being un mutilated, Mr. Bellasis considers it clear that the iconoclastic Mussulman invaders had not reached, or at least had not permanently annexed, Brahminabad at the time of its destruction, which he conceives to have taken place about A. D. 1020.

Massachusetts and South Carolina.

Mr. Butler's falsification of history, in his late attempted reply to Mr. Sumner, renders the following facts of universal interest, just at this time:

The whole number of the regulars enlisted for the Continental service, from the beginning to the close of the Revolution, was 231,959, of these 67,907 were from Massachusetts. Every State south of Pennsylvania provided but 59,493, or 8414 less than Massachusetts.

The five New England States equipped and maintained 118,350 men, or more than one-half the number placed at the service of the Continental Congress during the war.

The quotas fixed and required by the Continental Congress, from the States of Massachusetts and South Carolina were as follows: From the former 52,578 soldiers, from the latter 16,932. Massachusetts furnished 67,907 soldiers, to the Continental army. South Carolina supplied 6660! The one exceeded its quota by 15,200 brave soldiers. The other fell below its quota 10,272!! These figures are correct, as they are taken from the report of General Knox, Secretary of War, under Washington made to Congress in 1790.

The Hon. Lorenzo Sabine, now a resident of Framingham, Mass., and one of the most able and thorough historical writers in the country, has treated this subject in his great work on "The American Loyalists," published by Little & Brown in 1848. In speaking of the effect of the "peculiar institution" in preventing the South from furnishing its quota of soldiers to the American army, and referring to the Tories of South Carolina, Mr. Sabine asks (p. 32):

"Did 6660 Whig soldiers exhaust her (South

Carolina's) resources of men? Could she furnish only 740 more than Rhode Island, the smallest State of the Confederacy; only one fifth of the number of Connecticut; only one half as many as New Hampshire, then almost an unbroken wilderness? *She did not.* She could not defend herself against her own Tories; and it is hardly exaggeration to add, that more Whigs of New England were sent to her aid, and now lie buried in her soil, than she sent from it to every scene of strife from Lexington to Yorktown!"

The *Transcript*, resuming the subject in a later number, continues:

South Carolina with a Northern army to assist her, could not preserve her own capital from falling into the hands of the British. The historian records that the inhabitants of Charleston as a body preferred to return to their allegiance to the British Crown rather than to aid General Lincoln to save it. So general was the defection to the American cause, and so many of the people of South Carolina bowed their necks anew to the yoke of colonial vassalage, that Sir Henry Clinton considered his triumph complete, and communicated to the British Ministry the intelligence, *that the whole State had yielded submission to the royal army, and had become again a part of the British empire!*

Soon after the fall of Charleston, and when disaffection to the American cause was so general, two hundred and ten persons, who styled themselves to be the "principal inhabitants" of the city signed an address to Sir Henry Clinton in which they stated they have every inducement to return to their allegiance, and ardently hope to be admitted to the character and condition of British subjects!

Nor was the supply of men the most effective service rendered by Massachusetts during the Revolution. In adjusting the war balances, after the peace it was ascertained she had overpaid her share in the sum of \$1,248,801 of silver money.



The Advent Herald.

BOSTON, JULY 5, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

MEMORIALS.

MEMORIALS have the same relation to the past, that types have to the future. They are designed to perpetuate the remembrance of past events, as types are to keep in remembrance the predictions of the future.

Among the Divine memorials recorded in Scripture, we have,

1. *The Sabbath.*—(Gen. 2:3), "God blessed the seventh day and sanctified it; because that in it, He had rested from all His work which God created and made."

2. *The Passover.*—God said, (Ex. 12:14, 26, 27,) "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations." And "when your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians."

There were other memorials; but the more important one next instituted, is that of the Lord's supper, by which Christians show forth the Lord's death till he come again.

JEHOVAH'S GUIDANCE OF ISRAEL.

ISRAEL remained encamped in the wilderness of Sinai, (Ex. 10:1) from the first day of the third month of the first year of their leaving Egypt, until (Num. 10:11) "the twentieth day of the second month in the second year." At that time, having received the law and all their typical ordinances, and completed the tabernacle, and all the vessels of the sanctuary, they were ready to remove from before the mount, whenever the Divine signal should be given. And on that day "the cloud was taken up from off the tabernacle of the testimony."

This was the signal for their removing which Jehovah had appointed. For, (Num. 9:15-23) "On the day that the tabernacle was reared up,

the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." And thus the Psalmist said, (Psa. 77:20) "Thou leddest Thy people like a flock by the hand of Moses and Aaron."

Leaving the wilderness of Sinai, (Num. 10:33-36), "they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." And (v. 12) "the cloud rested in the wilderness of Paran"—having taken their "journey according to the commandment of the Lord by the hand of Moses."

There was at this time a fair prospect of Israel's soon entering the land of Canaan. The Lord said to them, (Deut. 1:6-8) "Ye have dwelt long enough in this mount: turn you and take your journey and go to the mount of the Amorites. . . Behold I have set the land before you; go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob, to give unto them and to their seed after them."

They had now entered (Deut. 8:15) "that great and terrible wilderness wherein were fiery serpents and scorpions, and drought, where there was no water;" for Moses says (ib. 1:19) "When we departed from Horeb we went through all that great and terrible wilderness which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh Barnea."

Before reaching there, they rested at the end of their three days' journey when the people again complained, not unlikely because they were made to stop in the barren desert; (Num. 11:1) "and the Lord heard it, and His anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp," or, *lit* in all parts of the camp. For this reason they called the name of that resting place Taberah, i.e., a burning.

Hardly had the fire ceased to burn than (vs. 4-6) "the mixed multitude among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes."

When Moses heard the people weep, he was displeased, and asked the Lord to slay him, and thus relieve him of the burden of such an ungrateful multitude. In reply, the Lord promised to aid Moses, by taking of the Spirit that was on him, and conferring it on seventy of the elders of Israel, and to give Israel flesh to eat for a whole month—even until they should loathe it. The faith of Moses was hardly sufficient for this; for he inquired (Num. 11:22, 23) "Shall the flocks and herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord answered Moses, Is the Lord's hand waxed short? Thou shalt now see whether My word shall come to

pass unto thee or not." And (vs. 32-34) "there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp," to the distance of a days' journey about it and "two cubits high." And "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

The name of that place (v. 34) was then called "Kibroth-battaavah;" i.e., the graves of lust, "because there they buried the people that lusted." Continuing here a month, they must have removed about the commencement of the fourth month; and (v. 35) they "abode at Hazeroth."

At this place (12:1) "Miriam and Aaron spake against Moses because of the Ethiopian woman he had married. . . And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it. . . and came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And He said, Hear now my words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak to him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord [Jehovah] shall he behold; wherefore then were ye not afraid to speak against My servant Moses? . . . And the cloud departed from off the tabernacle; and behold Miriam was leprous, white as snow."

Moses interceded for his sister, and she was healed; but she was shut from the camp seven days, at the end of which time they removed and pitched in another part of the wilderness of Paran, called (Num. 33:18) "Rithmah," on the borders, and also (13:26 and Deut. 1:19) "Kadesh Barnea." It was, (Deut. 1:19) at the mount of the Amorites, on the southern border of Canaan, so that their next remove would have been into the land of promise, had they not again rebelled against Jehovah.

The people appear to have distrusted God's power; for when Moses said to them, (Deut. 1:20, 21) "Ye are come unto the mountain of the Amorites which the Lord our God doth give unto us; behold the Lord doth set the land before thee; go up and possess it as the Lord God of thy fathers hath said unto thee; fear not, neither be dismayed; they replied, (v. 22) "We will send men before us, and they shall search us out the land, and bring us word again by what way we must come up, and into what cities we shall come."

II. PROPHETIC SYMBOLS.

* Dux acknowledgment should ever be made to D. N. Lord, Esq., Editor of the *Theological and Literary Journal*, No. 138, Nassau street, N. Y., for the first practical development of the laws of symbols and tropes. Winthrop on "Prophetic Symbols," 75 etc., and Lord on "The Laws of Figurative Language," \$1 Published by Franklin Knight, and for sale at this office, should be studied by every one who wishes to familiarize himself with this subject.

A Prophetic Symbol is a visible representative of some analogous future agent, act, object, or effect.

Its use, is to impress the mind more vividly by a visible manifestation than can be done by mere words.

Prophetic Symbols differ from Types, in that they reveal the future; while types are religious acts expressive of faith in what is already revealed. They differ from Tropes, in that they are visible manifestations, and are representative in their character; while Tropes are artificial expressions, for purposes of illustration or embellishment.

A comparison of the symbols in the prophecies, shows that they comprise two great divisions—1. Those Divinely interpreted; and 2. Those which are uninterpreted—the two being similar in their nature and characteristics.

As it is evident that all our knowledge of the principles on which symbols are employed, must be derived from an examination of those Divinely interpreted, and of the relations existing between the symbols and that which they represent, we will consider,

I. PROPHETIC SYMBOLS DIVINELY INTERPRETED.

A comparison of these shows that in some of the interpreted symbols, the symbol and interpretation are both of the same order of agents, or objects; while in others, they are of different, but of analogous orders. They are properly to be considered then, as divided into these two classes.

FIRST CLASS—SYMBOLS OF THEIR OWN ORDER.

1. EXAMPLE:—*Of the Glory of the Lord.* Sym-bolization.—(Ezek. 1:25, 8). Ezekiel saw "upon

the likeness of a throne, the likeness as the appearance of a Man . . . as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward . . . as the appearance of fire, and it had brightness round about," and "as the appearance of the bow that is in the cloud in the day of rain."

Interpretation.—(v. 28). "This was the appearance of the likeness of the glory of the Lord."

2. EXAMPLE:—*The Prophet represents the people.* Sym.—(Ezek. 4:4-6). God said to Ezekiel: "Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it," for 390 days; and "lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days."

Int.—(v. 5). "I have laid upon thee the years of their iniquity."

3. EXAMPLE.—*Food and drink represent food and drink.* Sym.—(ib. vs. 9-51). God commanded the prophet to take "wheat, and barley, and beans, and lentiles, and millet, and fitches, and put it in a vessel and make bread"—polluting it in the manner of baking—and this he was to "eat by weight," and to "drink water by measure."

Int.—(ib. vs. 13, 16). "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them . . . they shall eat bread by weight, and with care; and they shall drink water with measure and astonishment."

4. EXAMPLE.—*Acts of the Prophet represent those of the people.* Sym.—(Ezek. 12:3-6). God said to him: "Prepare the stuff for removing, and remove by day in their sight . . . from thy place to another place. . . Bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig through the wall in their sight, and carry out thereby. In thy sight shall thou bear upon thy shoulders, and carry it forth in the twilight; thou shalt cover thy face, that thou see not the ground; for I have set thee as a sign unto the house of Israel." And the prophet did so.

Int.—(vs. 10-15). "Thus saith the Lord God; This burden concerneth the prince in Jerusalem and all the house of Israel that are among them. Say, I am your sign; like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and they shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face that he see not the ground with his eyes."

5. EXAMPLE:—*Acts of the Prophet for those of the people.* Sym.—(Ezek. 12:18). God said to him: "Eat thy bread with quaking, and drink thy water with trembling and carefulness."

Int.—(v. 19). "The inhabitants of Jerusalem and of the land of Israel . . . shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein."

6. EXAMPLE.—*The living of dead bones, of the Resurrection.* Sym.—(Ezek. 37:7-10). The prophet was set in a valley of dry bones, and was told to prophesy. He did so, "and there was a noise, and behold a shaking, and the bones came together, bone to his bone . . . the sinews and the flesh came upon them, and the skin covered them above . . . and breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Int.—(vs. 11-14). "These bones are the whole house of Israel: . . . O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land."

7. EXAMPLE:—*Times or years, of times.* Sym.—(Dan. 4:16). The watcher said of the symbolic tree, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him."

Int.—(v. 25). "They shall drive thee from men . . . and seven times shall pass over thee."

8. EXAMPLE:—*Session of the Ancient of Days, of the Judgment.* Sym.—(Dan. 7:9). "The Ancient of days did sit, whose garment was white like snow, and the hair of His head like the pure wool. His throne was like the burning flame, and His wheels as burning fire . . . ten thousand times ten thousand stood before Him. The judgment was set and the books were opened."

Int.—(v. 26) "The judgment shall sit;" and v. 18. "The saints of the Most High shall take the kingdom"

9. EXAMPLE.—*One like the Son of man, of Christ.* Sym.—(Rev. 1:13-16). John saw "One like un-

to the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass as if they burned in a furnace; and His countenance was as the sun shineth in his strength."

Int.—(v. 18). The One thus symbolized said: "I am He that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and death."

10. EXAMPLE:—*Of the Creator.* Sym.—(Rev. 4:2, 3). John saw "a throne set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and a rainbow was round about the throne like unto an emerald. . . . And out of the throne proceeded lightnings and thunderings, and voices."

Int.—Shown by the ascription of the living creatures, who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . To Him that sat on the throne, who liveth forever and ever. . . . Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created."

11. EXAMPLE:—*Of the Redeemed.* Sym.—(Rev. 7:9, 10). John saw "a great multitude, which no man could number, and of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Int.—(vs. 14-17) "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. . . . and God shall wipe away all tears from their eyes."

12. EXAMPLE:—*Of the Resurrection.* Sym.—(Rev. 20:4). John saw "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."

Int.—(v. 5). "This is the first resurrection."

THE LIAR'S DEPARTMENT.

YEARS ago it was necessary to keep a special column devoted to the falsehoods that were circulated in reference to the doctrine of the advent. Since then there has been a lull in the coinage of matter of that nature. We are exceedingly pained to be obliged to denominate anything as willfully false; but we can find no other expression that is sufficiently characteristic of the following, which we copy from the London (England) *Christian Times*, of June 6, 1856, and which was communicated to that paper by its American Correspondent, who signs himself M. P. He says of

"THE SECOND ADVENT EXCITEMENT"

"Some years prior to 1840 commenced an excitement pertaining to the Second Advent of Christ, for the destruction of the wicked and the glorification of the righteous, an excitement which extended to almost every part of the country, which became more intense than almost any that we have witnessed on any subject, and which did not terminate till about the years 1845-7. The authors of that excitement at first maintained, that, according to all the leading predictions of the Bible, those of Daniel and Revelation especially, the end of the world was to occur in the year 1843, other periods being assigned after the termination of that year. Their arguments were very specious and impressive, and of ready apprehension by the multitude to whom they were addressed. It was apparently proved, for example, in the first place, that the days in Daniel and Revelation, stand each for a year; that the period when the days in each book commenced could be, and was, definitely fixed, that the years in each book terminated in precisely the same period, 1843, at which time prophecy affirmed absolutely, that the Advent of Christ, the resurrection of the just, and the destruction of the wicked were to occur. The time of the prophetic periods, and "the end of the days," together with their commencement, were apparently shown by figures which cannot lie. Vast multitudes in and out of the churches became convinced, through the publications upon the subject with which the nation was literally flooded, and through the influence of public speakers and lecturers who went everywhere, through the length and breadth of the land, holding up to the eye of the public the demonstration of the all impressive truth, that, in

1843, the judgment was to occur. Everywhere it was proclaimed, that if that event did not occur at the time named, the Bible could not be a revelation from God, for the reason that its most important prophecies would be shown to be a failure. I speak altogether within bounds when I say, that with vast numbers in our churches, and with hundreds of thousands out of them, the question of the Divine origin and authority of the Scriptures stood definitely committed to the occurrence or nonoccurrence of this one event at the time named. The period first, and all others subsequently named passed, and the event referred to did not occur. What was the result? Vast numbers of those within the church who embraced this doctrine, almost the entire mass of the thousands upon thousands of professed converts made under the belief of the coming of Christ at the time referred to, and still greater numbers of those who were convinced that prophecy gives the period named as the time of the judgment, openly and utterly renounced the Bible as the Word of God, and became deliberate and determined unbelievers. There was left in all parts of the country a very large number of individuals, many of whom had previously stood very conspicuous in the Churches, who were openly committed against the Bible, and stood ready to second any movement which tended towards unbelief and scepticism in any form. Take a single example, in illustration: In a single neighborhood near where I now am, upwards of seventy persons professed religion under an excitement got up from the belief, that in 1843 the judgment was to occur. In one year after that period passed, not one of those individuals remained in the church. Where were they? They were not dead. They were alive, but open infidels in their religious belief: and, as such, stood ready to volunteer in any movement against the Bible, through which they regarded themselves as having been so grossly deceived. There are no cities and few villages, or communities in these Northern States where, more or less, minds were not left in this condition, after the supposed failure of Scripture prophecy. After the passing away of this excitement also, there seemed to be in the public mind a very extensive reaction against all religious excitements of every kind. For one, I look with no pleasing apprehensions upon the efforts now being made to spread the doctrine of the pre-millennium advent of Christ, and especially of that event as now near; and that for two reasons. I do not, in the first place, believe, in the correctness of the interpretations of prophecy presented; and in the next, when the time when that event is anticipated is passed, a reaction like that above described will hardly fail to occur to a greater or less extent. Conversions, under the apprehensions of the immediate coming of Christ, have, in this country, shown themselves to be of the same character as death-bed repentances."

Who the above writer is, we know not; but from other writing of his, we learn that he is an American, and is the regular correspondent of that paper. Twice has the *New York Observer* been compelled to come out and contradict and correct false statements of this writer respecting the churches in this country, and we expect to see it correct still others of his making. Were he a visitor to this land, we could conceive that he had been misled, and that he was honest in his statements; but no such charity can be extended to a resident of this country who utters falsehood like the foregoing, of which we notice,

1. It was never claimed by the Adventists that the Revelation contained a single prophetic period that terminated in 1843, but each one was claimed to have been fulfilled in the past, and therefore they could not be affected by any passing of time.

2. The entire question of time turned on the single point of the supposed connection between the seventy weeks of Daniel 9th, and the 2300 days of the 8th of Daniel.

3. It is absolutely and unqualifiedly false, that the truth of the Scriptures was made dependent by Adventists on the termination of the prophetic periods in 1843. Every person who knows anything on the subject knows better; and if in any instance any individual did rest the truth of inspiration on any such contingency, such person was regarded by Adventists either as a fanatic, or as insane, or as a person exceedingly indiscreet, or he was recognized as a professed infidel who thus sought to justify his infidelity when opposing the Bible. We wish to be distinctly understood on this point. Numbers there were who had undoubted confidence in the correctness of their conclusions respecting the near ending of the prophetic periods; but we have never known the first preacher, lecturer, or lay speaker, who was not ready to affirm that a disappointment would not affect his belief in the integrity of the Scriptures; for that supposition was often put to them.

We have full files of our periodicals and of all the publications issued on the subject; and if the Scriptures were perilled in any instance on such a supposition, the means are at hand to prove it; but he who searches the files for such a purpose will search in vain.

4. The number claimed to have embraced the doctrine of the advent,—the "vast numbers in the churches and hundreds of thousands out," belongs to the *Munchausen* order. During the greatness of the excitement, not 10,000 copies of any and all periodicals were taken by regular subscribers. Our own paper was the earliest, and the leading journal on the subject; and our list of subscribers never reached 4000 copies, till after the time passed, when it continued to increase till about 1850, when it began to decrease, and left it at the present time at about 3500,—not 500 less than it was in the height of the excitement.

5. It is absolutely and unqualifiedly false, that the ranks of infidelity have been swelled, as this writer affirms, by the apostacy of those holding second advent sentiments. It has been the marvel and wonder of opposers, that they should have held unchangingly to their views after the passing of their time—which was an incidental and not a fundamental part of their faith.

No one has superior means for knowing the history, progress and results of this question than ourselves; and we hesitate not to affirm that we have never found the man who has claimed that he had become an infidel for any such reason. If there is any class of persons in the Christian community, who intelligently and unhesitatingly oppose infidelity, and adhere to the Bible, it is that which embraced second advent opinions; and we have no doubt that our candid and gentlemanly opponents, the conductors of the *Boston Investigator*—the infidel paper of this city, will testify to the correctness of our statements in these particulars. And this fact, that those who embraced adventism, have adhered to it, demonstrates the falsity of the charge, so often made before, that it would make infidels, and now so shamelessly and unblushingly put forth, that it has made them.

We are personally acquainted with many who were infidels, who were reclaimed by this doctrine, and we cannot now recall but a single instance of one who relapsed again into infidelity. Two years after the time referred to had passed, a former infidel wrote to the *Boston Investigator* as follows:

"MR. EDITOR:—I was a warm supporter of the views of Abner Kneeland, attended his lectures and protracted dances, disbelieved in Divine Revelation and a future existence, and fully accorded with Mr. Kneeland's views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules,—to which I refer you—and the result was, he established that the Bible is what it purports to be—the Word of God—to my mind beyond a doubt; and I have taken it as the man of my counsel. I notice your doubts of the truth of the statement in relation to hundreds of infidels being converted under the preaching of Mr. Miller. This may possibly be owing to your not having given Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the ranks of the 'King's enemies,' with the sword of the Spirit, which is the Word of God. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller; and we did not yield the point without a struggle, nor without due consideration. Each and every prop and refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty as chaff is driven by the wind. Yet we parted with them much as a man parts with a diseased tooth. We tried to cure and keep it there, and when made to know that the root and foundation was rotten, it was painful to part with; but we rejoiced and felt better after the separation; for there is a balm in Gilead—there is a Physician there."

"Lansingburgh, N. Y., January, 1845."

Miller's *Memoirs* pp. 127-8.

The writer of the above still adheres to the same views, as do the great mass of those who embraced the same sentiments.

If such numbers have embraced infidelity it will be very easy to point to the record, and to instance the churches where they have expelled members for holding infidel sentiments. We know of no one who has been expelled from any church for holding that the Bible has been disproved by the passing of expected time.

Adventists were excommunicated from many churches, before the passing of the time; but not for holding infidel sentiments. The charges against them were either that they were troublesome in talking too much in meetings respecting the subject the most near their hearts, or that they neglected their own meetings for those of others,

or that (as with close communion Baptists) that they communed with those who were not Baptists, or that the belief in the near advent was a heresy, or that they held some heretical sentiment in connection with it. But in nearly, if not all these instances, the belief of the near advent was the controlling motive, whatever other reason may have been presented as the ostensible one.

The confession, however, was often made, that those whom they expelled were their most devoted and praying members—that they were the life of their church; and in many instances dearth and barrenness followed in the churches from which they were thus expelled.

We have now in our mind a Presbyterian church in the state of New York, from which two brothers were excommunicated, one of them a physician, for their faith. For twelve years that church has been like a dry and thirsty land where no water is, a desert waste, with no refreshing dews from on High. This spring it has enjoyed a refreshing season of reviving grace; but that was preceded by the appointment of a committee of the church to go to to these brothers, to ask their forgiveness for excommunicating them, and to invite them to come into their meetings and pray for them. The committee asked one of these men why the church was in such a barren state, and he said, it is because you have shut out the coming of the Lord Jesus Christ, and he would only go into their meetings on being granted the privilege to tell the church their fault in that particular; for it was not them, but Christ they had offended in their execution. Consent was given, these men went into those meetings, the church melted down, and a precious revival followed.

We can give the names and place of the above, if any wish.

In view of all the facts in the case, we can only regard the American correspondent of the *London Christian Times*, as a wilful prevaricator and calumniator. We must believe that he is a disguised opponent of the Bible and of religion; and we would warn our English readers, and the *Christian Times*, against any statements which so incompetent or unscrupulous a calumniator can utter.

Enquiries Answered.

A correspondent makes the following enquiries, which we answer for his pleasure:

1. "What length of time has Usher lost in the Judges?"

Ans. He cannot properly be said to have lost any. He did not overlook any of the elements that enter into the chronology of that period, but set aside views differing from his own, which we consider more entitled to support than his, and which make 583 between the Exodus and the temple, instead of 483 as Usher makes it—Usher giving 100 years too little, as we believe, for that period.

2. "Give the different authorities of chronological investigations, made within the last 15 years, of the time from Adam to the present; that is to what year the examination comes down and the result—Dr. Jarvis—Elliott's Chart, &c."

Ans. According to Dr. Jarvis, the Creation, was B. C. 4119; according to Clinton, 4138; according to Cuninghame 5478; according to Bower 4128; and according to our chronology 4120. Pages 113, 114, and 115 in the "Time of the End" will give you a tabular arrangement of all the agreements and variations in these several schemes.

Elliott's Chart, is not a chronological one, but it is synchronical. You will find it in the "Time of the End."

3. "What is the date of the *Herald* that contained the chronology of the Judges?"

Ans. That of March 10th 1855.

4. "A Chronological Table in the 'World's Progress' places Papacy at its height in A.D. 1072. I suppose its zenith may have spread over a period of 100 years, more or less; what do you say on that point?"

Ans. We should not dissent widely from that conclusion.

5. "Does the call of Abraham date from his leaving Haran at 75 years of age? or from when he left Ur of the Chaldees with his father?"

Ans. The call must have preceded his leaving Ur of the Chaldees; for he went out in obedience to it. You, however, probably refer to the 430 years, which date from his leaving Haran.

6. "All the patriarchs from Arphaxad to Terah had sons at about 30 years of age—May not that have been the case with Terah? and also may not Abraham have been married at about that age of life?"

Ans. The Bible is silent respecting the age of Abraham at his marriage; and any suppositions on that point can be only conjectural. But the Bible makes Terah 70 years old at the birth of his first born; and as Abraham was 75 when Terah was 205, the latter was 130 at Abram's birth.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CANADA EAST AND VERMONT CONFERENCE.

This series of meetings commenced according to appointment, Wednesday evening, June 11th, at the Outlet, Magog, C. E. Elder S. Garwin, of Danville, Vt., gave a short discourse founded on 1 Cor. 12:31, "But covet earnestly the best gifts: and yet show I unto you a more excellent way;" and was followed by animating and instructive remarks from several ministering brethren. The season was one of refreshing.

The services of Thursday began at 9 o'clock, A. M., by a season of prayer, after which the Conference was organized, Elder W. H. Eastman being elected President, Elder Isaac Blake, Vice President, Elders A. Merrill and J. M. Orrock, Secretaries; and S. W. Thurber, J. M. Orrock, S. S. Garwin, D. W. Sornberger and J. V. Himes, Business Committee; after which Elder I. Blake preached from Job 5:7-9, bringing his remarks under the following heads:—1. Man is an heir of trouble, he "is born unto trouble as the sparks fly upward." 2. There is an antidote to this evil—"I would seek unto God, and unto God would I commit my cause." 3. The reason we should seek unto the Lord in the midst of difficulties is, "He doeth great things and unsearchable; marvelous things without number." At 2 o'clock P. M., Elder S. W. Thurber gave a discourse, which was listened to with interest, founded on Psalm 126:6—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." The meeting in the evening was devoted to prayer and voluntary speaking of the brethren.

Friday, at 9 o'clock A. M. service commenced. The following resolution was presented by the Business Committee:

Whereas, it is generally conceded that the time cannot be distant when Messiah's millennial kingdom shall be established, therefore

Resolved, That it is our wisdom and duty, both to examine carefully and prayerfully the prophecies whose fulfillment is yet future, and to watch passing events, which throw light upon those prophecies; and that we regard it as being a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives, that his people may act with Him their part.

This resolution called forth interesting remarks from brethren Addison Merrill, J. V. Himes, I. Blake, and others, and was passed unanimously.

The following resolutions were read and adopted, after explanatory remarks by brother Himes.

Whereas, The General Conference of Adventists, in its seventeenth annual session, at Boston, Mass., May 27th, 1856, passed a resolution in favor of calling a General Conference of Adventists in the United States and British Provinces, for the purpose of consulting on important subjects connected with the best interests of the Advent cause, therefore

Resolved, That we highly approve of the objects of the proposed Conference, and will give the meeting our hearty sanction and co-operation.

Resolved, That the time has come for all Adventists to co-operate in the one great cause, for the one great object of spreading "the gospel of the kingdom" in harmony with other instrumentalities throughout the world.

After a few minutes intermission, Elder Himes gave a discourse on the importance and duty of studying the prophetic scriptures. Text, Rev. 1:3—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

The afternoon was devoted to hearing reports respecting the state of the churches within the limits of the Conference. Some of the delegates reported in writing, which we proceed to give:

Vermont.—Elder W. H. Eastman, said, The church in Cabot still remain unshaken in the faith of the near coming of Christ, and the establishment of His eternal kingdom; and feel unitedly to contend for the faith once delivered to the saints. We are at present sustaining preaching three quarters of the time, and since the spring has opened our Sunday meetings have been very well attended. Since the commencement of my labor

with this people, we have sustained two weekly prayer meetings with much interest and profit. We have not enjoyed for the year past so much of a revival spirit as we would have desired, yet there is a good interest manifested to sustain the cause, and a spirit of union is enjoyed by the church in our movements and plans for the furtherance of the cause of our coming King. There has been no diminution of our numbers the past year, by death, or otherwise. Since the last Conference we have taken measures to organize a church, which movement, we hope and believe, will prove a blessing to us. And while some of our best brethren do not, as yet, see their way clear to unite in such capacity, yet they are in no wise disposed to withdraw their fellowship and support from those that do. We have also a good Sabbath school—not large, but interesting, and we trust, profitable. Being destitute of a meeting house, we are purposing to build one, and hope to accomplish it this season. On the whole, I think the cause in Cabot is on as good footing as at any time since my labors commenced there. We desire the prayers of all our Christian friends, that as a church we may show ourselves worthy of our profession, and shine as beacon-lights of truth amid the surrounding darkness of infidelity and sin.

Elder S. S. Garwin observed in substance—In relation to the church in North Danville, I would say, that there is now no organized society of Adventists there, though there formerly was one; and would give as a reason, that there has been a want of gospel order and church government. I do not make this statement because it is a pleasure so to do, but as a warning to others not to neglect to do their whole duty in this respect. Some ten months since, their pastor wished to be released from his pastoral charge. They released him on the ground of his attending to, and settling certain difficulties in the church, in which he was measurably concerned, but he neglected to do it, and this, with other things of the same character, caused distraction in the body. Their deacon has fallen asleep in Jesus, as we hope, and they have ceased to meet and attend to the ordinances of God's house; still there is a remnant that are trying to make their calling and election sure. I have preached there one fourth of the time since last fall, but without any encouragement from Adventists. The church has been suffering for years, and has finally gone down for want of that care which they should have received from a faithful shepherd, under Christ. I hope other churches may not be left to suffer from similar causes. As in charity for my brethren, I look for a correct representation of their respective churches, I have endeavored to give you the same in relation to the state of things where I reside.

Brother A. Merrill said, There had been a revival in North Troy the past winter, and that Elder Prosper Powell, of Three Rivers, Mass., being on a visit to that region, preached several times during the revival, to good acceptance. A church of Adventists has been organized there, and they wish to obtain a minister for a quarter of the time—he (Elder M.) not being able on account of ill health to supply them. At South Troy, the Adventists have a good chapel, and maintain meetings every Sabbath, but have no regular preaching.

Elder Reynolds, the pastor of the church at Montgomery Centre, not being present at the Conference, brother A. Merrill gave a favorable account of the state of things there, which he had learned by letters from friends there, and spoke highly of Elder Columbus Greene, who still resides there, with health so far improved that he preaches occasionally.

Elder Davis spoke of Calais, where there is a number who are endeavoring to live and obey the gospel. The society is not large, yet the prospects are as favorable perhaps, as at any time for ten years past. He preaches for the church there part of the time. In Hardwick the number of believers in the advent near, is not so large as formerly, but some are firm and intend to remain steadfast till the King comes. At Derby Line there are some things to be lamented—rather a low state of feeling in relation to religion, yet the friends seem more anxious than formerly to sustain preaching. With proper labor perhaps, the cause would rise again there.

Elder J. M. Orrock remarked, The church agreement of the Adventists in Shefford, as it is found in our Bible or church book, is dated May 12th, 1851, to which seventy-one names in all have been appended. Since that date, however, three members have withdrawn, or rather two have been excommunicated on account of having engaged in what the apostle in his list of "the works of the flesh," (Gal. 5:19-21) calls "revellings," and which Webster defines as being "feast with noisy merriment;" some others have moved away, so

that the number at present in church fellowship is about sixty. My ministry has been confined to Shefford half the time the year past. Our congregations are usually large for a country place, and good attention is given to the word preached. I think some are seriously inclined, and that there is, on the whole, more religious interest among our membership than there was a year ago. We still have, in the absence of a preacher, a sermon read every Sabbath forenoon, accompanied by the religious exercises generally connected with the delivery of a discourse,—and in the afternoon a prayer meeting. This course is found to be more profitable than two prayer meetings the same day, and we would recommend it to those churches that are measurably destitute of the living preacher, but have one or more good readers among them. We use Dr. Cumming's sermons most of the time, and are materially aided by Dr. R. Parmelee in the reading department, as well as otherwise. We have from fifteen to twenty at our Wednesday evening prayer meetings, which are held from house to house among our members in the village. A Sabbath school was kept up for several years till last fall, when for various reasons it was stopped, and has not yet been commenced again. The want of a suitable superintendent has been one objection. Dr. R. Hutchinson, who labored so efficiently in years gone by in the proclamation of the good news of the kingdom of God at hand, and who is known by our brethren generally, is unable to preach much now, yet is a help to us in our prayer and conference meetings. God has done great things for us as a church, and has raised a light in Shefford, which, I trust, will not be extinguished till it shall be merged in the light of the eternal day. I am considerably acquainted with the condition of our churches throughout the Province of Eastern Canada, and am persuaded that the church in Shefford may be reckoned among the best. What good there is among us, we attribute to the grace of our Lord Jesus Christ, but to affirm of all our members, that we "love one another with a pure heart fervently," are zealous, devoted, cross-bearing, regular in attendance upon all the means of grace, such as the Lord's supper, prayer and conference meetings, and have no difficulties among us, would be making an assertion that God and man know the facts in the case would not warrant. However, by regular preaching of the truth, judicious management, and the membership coming up anew to the work of the Lord, no doubt the cause would still rise and flourish better than it has done, and souls be saved from eternal ruin. It is very likely that members will go from this church, as well as from others, to the judgment seat of Christ, there to be damned and forever disappointed; still, I fully expect that when the King of kings comes, he will be able to say, "I have a few names even in Shefford that have not defiled their garments; and they shall walk with me in white; for they are worthy."

Elder A. Merrill said, The converts at Magog reported at the last Annual Conference, were (with some small exception which he mentioned) still steadfast. That there are some interesting Christians there, and some who give abundantly for the support of the gospel. They sustain meetings every Sabbath, preaching or no preaching; have a weekly prayer meeting and Sabbath school. Being himself about to leave them, they will need a minister.

At the Page Neighborhood, near by, there has been a revival the past winter. Elder Isaac Blake and himself held a meeting there. Five were baptized last Sabbath.

In Barnston, where Elder S. W. Thurber reside, there has been some revival this spring. An interesting Sabbath school was commenced in May. Prayer meetings are kept up, and the cause is thought to be in a somewhat prosperous condition. In Halley and Compton, there are many who profess to be looking for the Lord. They maintain their religious meetings, but are rather low in their minds. At Foster's Mills, Titus neighborhood, Fitch Bay, Record neighborhood, and Amy Corner, in Stanstead, there are some brethren on whom we can depend, who love the Lord and his truth. At Oliver Corner, where Elder D. W. Sornberger preaches part of the time, a number have been converted within two years past, and have weekly prayer meetings. In Russia, in Bolton, there are a few who are interested in the gospel of the kingdom. Brother John Chapman has labored there part of the time. Meeting adjourned.

In the evening, Elder W. H. Eastman preached from 1 Pet. 1:7—"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Subject, Faith and its trials. (To be continued.)

"RESURRECTION OF THE DEAD."

The human body is destined to undergo a glorious change. This curious house in which we live, never had continuing stay, but changes every moment. The last great change is at death, when the spirit of immortal man abandons it, and leaves it a mass of inanimate clay, to moulder and mingle forever with its honored mother dust. Its mortal and scattered elements will decompose, never again to be gathered up and re-constituted. But God has taken special pains to show us that from it will rise up a glorious and spiritual body, that shall exist forever in the future state. Paul was fully assured of this fact, from what he says to the Corinthians, 2 epistle, 5:1-8—"We know that when our earthly house of a tabernacle is dissolved, we have a building from God, an eternal house not made with hands in the heavens. For this reason we deeply sigh (*stenozomen*), earnestly desiring to be invested with our house which is from heaven: and surely, being covered upon (*endusamenoi*) we shall not be found naked. For we who are in the tabernacle do groan, being burdened; not because we desire to be uncovered (*ekdusasthai*), but to be covered upon (*ependusasthai*), that the mortal may be swallowed up of life. But God hath formed us for this purpose, who also hath given us the pledge of the spirit. Therefore, being always of good cheer, because we know, that dwelling at home (*eudemouantes*) in the body, we are absent from the home (*ekdemoumenoi*) of the Lord. So then, we are of good courage and well pleased, rather to go out of the home (*ekdemesai*) of the body, and to live at home (*endemesai*) with the Lord; for that reason, we earnestly endeavor, whether being at home, or being from home, to be acceptable to him."

It is evident that the apostle Paul believed, and explicitly taught, that when once he laid down his earthly house, he had done with it forever; and that instead of a temporary tabernacle, he would rise from it with his spiritual body, which is his "eternal house not made with hands, for the heavens."

The apostle Paul has also told us in detail in what particulars the change of the present body will consist. Of this present "animal body," (*Soma psuchicon*), he says: "It is sown a natural body." It is not buried, nor planted, nor laid under the earth. The Greek word used here is *Speira*, meaning to sow, to sow seed; metaphorically, to sow children, i. e. to engender, beget them; also, to be born. When a body is interred, it is no more an animal body, but one void of life. Webster defines the word sow, to scatter seed on the ground for growth, and the production of a crop; as to sow good seed. To sow is not to plant. Therefore it is that time when we are born into the world, then a natural body is sown; and at that period when we die, or depart out of this world, a spiritual body is raised.

The apostle proceeds to say, "So also is the *anastasis* of the dead." The (*soma*) body—"It is sown in corruption," liable to decay, subject to mutilation, and prone to dissolution. "It is raised in incorruption," completely exempt from all tendency to decay and decomposition, and not subject to the empire of death. "It is sown in dishonor," stripped of its pristine beauty, and greatly marred in its noble, symmetrical form and angel-like splendor. "It is raised glory." It will possess no feature or lineament to offend, but will be clothed with so much of the brightness and majesty of the divine image, as to be truly worthy of admiration. The rising up into a future state is itself an honor; it is a glorious change from mortality to immortality. "It is sown in weakness," wasted by disease, withered by age, and the very inertness of lifeless matter is often more than a match for its energies; it utterly fails to be an adequate instrument for carrying out the high purposes of the mind, it cripples and fetters, and baffles the soaring spirit. "It is raised in power," that is, strength; it will be endowed with energies to which physical nature will present no humbling barriers; it will have the might of strength to achieve the grandest aspirations of the soul. "It is sown a natural body, it is raised a spiritual body." Whatever the change will be, it will not destroy corporeity. Man will be man and still have a body. The meaning of the term body, in the two clauses, is no doubt identical, except so far as the qualifying terms, natural, or spiritual necessarily modify it.

The apostle farther affirms—"There is a natural body, and there is a spiritual body." The natural body is an animal body, possessing animal life, and is thus defined by Adam Clark: "An animal body, having a multiplicity of solids, and fluids of different kinds, with different functions, composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment, and hence

the necessity of labor to provide food, and skill to prepare it; which food must be masticated, digested and refined; and what is proper for nourishment, secreted, brought into circulation, further elaborated, and prepared to enter into the composition of every part; hence, growth and nutrition, without which no organized body can possibly exist." Now, no sensible person would harbor the idea of depositing an animal body, such as described above, in the grave, or beneath the earth, and still Dr. McKnight says, "It is buried an animal body!"

A spiritual body is defined by Adam Clarke, thus: "One perfect in all its parts, no longer dependent on natural productions for its support; being built up on indestructible principles, and existing in a region where there shall be no more death, no more causes of decay, leading to dissolution; and consequently, no more necessity for food, nutrition, &c. The body is spiritual, and has a spiritual existence, and spiritual support."

Both the natural and spiritual body spoken of by St. Paul, are living bodies, and the one is sown in this world, and the other is raised in the future world. This he expressly declares. Consequently, the spiritual body, or as it is sometimes called, the "resurrection body," is the body which a man possesses in the *anastasis*, or future state, beyond the grave—the body in the world of spirits after death, and which all men will have irrespective of their characters. Such a body Moses, Elijah, Paul, Lazarus, and all who have died, now have in the spirit world. "Those who die, live after they are dead, and this future life is the *anastasis*." This truth, therefore, is well established by scripture, that man is immortal, and rises up in another world, in a spiritual and substantial body, with capacities for the fullest sense of either happiness or misery, delight or punishment, shortly after death. The resurrection of the dead is a prominent and fundamental article of Christianity.

INQUIRER.

REMARKS.—The foregoing does not touch, as we conceive, the question of the resurrection of the dead, but only their continued existence. That the resurrection state does not commence at death, but at the standing up of Michael, at Christ's second coming, at the last day, at the end of the world, at the last trump, &c., &c.—an epoch in the future—is over and over again affirmed in the Scriptures; and therefore it can have no reference to a state of the dead that precedes that epoch.—Ed.

Will you be so good as to give us your views on Daniel 12:7, or that part of the verse which says, "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished?" Has that scattering taken place, or is it yet to come? And what did the angel mean by all these things? Please excuse my boldness, and grant the request of your humble servant, one who wishes to understand truth.

A BAPTIST MINISTER OF K. Y.

The word "to scatter," in Dan. 12:7, is the same in the Hebrew as in the following:

Gen. 9:19—was the whole earth *overspread*?

1 Sam. 13:11—the people were *scattered*.

Isa. 33:3—the nations were *scattered*.

Jer. 51:20—with thee will I *break in pieces*, &c.

Undoubtedly, by the holy people reference was made to the Jewish nation; and "to scatter" their "power," was to terminate their nativity and disperse them into all lands, in accordance with numerous predictions. As Jerusalem was to be trodden under foot of the Gentiles till the times of the Gentiles be fulfilled, and as the 2300 prophetic days was the appointed period that was to give both the sanctuary and host to be trodden under foot, it follows that to accomplish to scatter the power of the holy people is to fulfill the full time during which the scattering was to continue.

We therefore answer, that the scattering was commenced long centuries since, must now be on the eve of its full accomplishment; and that "by these things," the angel means the resurrection of the dead, with all the predicted and attending events, which should mark the termination of that period of dispersion. And therefore not a return of carnal Israel will then be effected, but a resurrection of all the pious of that nation, with the pious of all lands.

Extracts from Letters.

A BROTHER writes from Oconto, Wis., May 20th, 1856:—"Bro. Himes:—A good revival has of late been enjoyed here—the first ever in this section. Yours for every good work."

BRO. P. LIVINGSTON writes from Old Providence, April 5th, 1856:—"Bro. Himes:—I have not

much to say, but must confine myself to a few words. After various buffetings of the Lord he sent me to this island, where I resided when a slaveholder, but made my slaves free about 25 years ago, and gave them five hundred acres of land—little enough for the service they rendered to me and my wife, for twenty years or more. I am happy to find them comfortably situated as to this world, but their minds are all dark as to the things that belong to their peace. When I came to the Island a month ago, there was but one Christian on it; but my labors have been abundantly blessed in convincing some forty souls of the need they have of a Saviour, and have formed a church, having been ordained some eight months ago."

BRO. T. SMITH writes from Edington, Me., May 29th, 1856:—"Bro. Himes:—The passing of the '54 time has left the Advent cause in a very low, unfavorable state in this region, and whether it will ever revive again I really have my fears, but as there are some grounds of hope, I think it duty to strive among them to strengthen the things that remain that are ready to die, if they are not dead already. They have, at least, a belief in the Advent doctrine, and some of them some other things, which I wish they had not. But it appears to me there is more hope here than in some other places, where the prejudices are strong against the Advent cause, and have been made much more so by some of the injudicious movements of the '54 move."

"They have generally made themselves poor by parting with their property, or neglecting their business; and since the passing of the time there has been a re-action, and they mostly have gone strongly into worldly business, even to the neglect of the means of grace. In places where they once had constant meetings with preachers often from the West, they seldom have meetings now. The place that I have just visited has had but one Advent meeting since last October, when I last visited them. They are poor and discouraged, and are left to perish by those who were instrumental in leading them into their present difficulties."

"I had thought some of making a tour to Nova Scotia, but am inclined to think that as much or more good may be effected in Maine—in such places as above described."

"I travelled and preached the last summer in Maine, principally on my own expense, frequently not receiving enough to pay my travelling expenses, beside often walking to save expense, when I would have ridden had I had the means. For sometime past my health has been rather poor, the neuralgia troubling me in my head and throat, the latter with bronchitis, as I suppose. Truly yours, still looking for Jesus from heaven."

We sympathize with our faithful brother Smith in his labors and sacrifices in the cause, and bespeak for him the sympathy and aid that he needs for his comfort and support.

"DEARLY BELOVED.—I regret very much to obtrude once more upon your already well-improved time, but such is my appreciation of each number of the *Herald*, that when one fails to arrive, a welcome and much expected visitor is left out of our circle."

The package of *Heralds* for April 19th has not yet come. It may be in the hands of "Uncle Sam," as many other things are."

All right. When papers do not come to hand, it will give us pleasure to send missing numbers to those who order them while we have a supply.

Those things that are not practicable, are not desirable. There is nothing in the world really beneficial that does not lie within the reach of an informed understanding, and a well-directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on.—Barke.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Peekskill, N. Y., April 24th, 1856, PETER F. GREEN, aged 39 years and 1 month.

He died in the Christian faith of a speedy resurrection. His last words were, "I shall be satisfied when I awake in His likeness."

Peekskill, June 22d, 1856.

F. H. GREEN.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEWIS.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the foundations of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched in medicine and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect: see the scales fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, scraggy, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whistled to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sleep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others), among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. F. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, EMMONS HAMLIN.
[aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 245 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysipelas tumors, cancers in the first stage, nursing females, inverted toe-nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Sears, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian street.
BURLINGTON, IOWA James S. Brandaburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, MD. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DENHAM, C. E. D. W. Sorabarger.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKIE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kilson.
NEWBURGH, Mass. Dea. J. Pearson, sr., Water street.
NEW YORK CITY Wm. Tracy, 245 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 216 Exchange street.
SALEM, MASS. Lemuel Osier.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAU, De Kalb county, Ill. Wells A. Fay.
SHREBOYAN FALLS, Wis. William Townbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORONSTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the "Boston Advent Association,"
between Hudson and Tyler streets—a few steps west from
the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Hermonsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY.	CORRESPONDENCE.
All is Well.....209	Vt. and C. E. Conference.....214
The Little Boy That Died.....211	Resurrection of the Body.....214
MR. CHILLANOR'S.....209	OBITUARY.....215
Who is on the Lord's Side?.....209	EDITORIAL.....212
Massachusetts.....210	Memorials.....212
Man who told Three Lies.....211	Jehovah's Guidance of Israel.....212
Christian Joy.....211	Prophetic Symbols.....212
Eastern Sky at Night.....211	Destitution of the Heathen.....213
Massachusetts and S. C.....211	Inquiries Answered.....213

ADVENT HERALD.

BOSTON, JULY 5, 1856.

General Convention, No. 2.

If the history of the Christian church furnishes good and sufficient evidence of the practicability and importance of general gatherings of the faithful for the advancement of the common cause; and if especially the history of the last half century, with its Bible, Missionary, Tract, Temperance, Antislavery and other causes, which have mainly received their efficiency and support from general public gatherings, exhibit the same; and yet further, if our own experience adds confirmation to the past and the present; does it not become a question, not of expediency, but of positive duty, as lovers of Christ's cause, to avail ourselves of all lawful means to carry forward the glorious work in which we are engaged?

Again, exigencies, similar to those which originated the mutual conference at Albany in 1845 are found among us at the present time, requiring a similar meeting. Under the plan of operations, presented at that Conference, we find the following:—"In the midst of our disappointed hopes of seeing the King of Glory, and being made like him; and still finding ourselves in a world of sin, snares and death, the question forces itself upon us, *What now is our work?*"

This question may now with emphasis be repeated. Our ministers and churches are by no means agreed on the particular work we should do, or the definite course which should be pursued; and this of necessity cripples us, and renders less effective our efforts. In view of this, we should at once take steps that would enable us to understand each other, the work we propose to do, with the plan of operation that is to be adhered to.

For a few years past, the Advent cause has, to a greater or less extent been the creature of circumstances; and every untoward wind that has swept the heavens has affected it. I think therefore, that if this cause has any friends in North America, they should, gathering wisdom from some of the politicians of our day, willingly bury all minor differences, for the purpose of uniting in a solemn perpetual covenant, to do what is necessary to place the cause with which we are identified in a condition where it may not be materially affected by ignorance, fanaticism, or design.

If those loving civil liberty in this country, in view of the aspect of affairs here have become alarmed, and moved to important, efficient and self-sacrificing action; what lessons of wisdom and warning should we gather from a more extended survey of all the nations; and how should we be stirred to united, zealous, persevering, sacrificing labor for God and his cause.

June 25th.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter,	" 52.
The Temptation,	" "
The Culpits and their Sentence,	" "
The Judge,	" 60.
The Earth and Man under the Curse,	" "
Cain and Abel,	" 68.
The Church Before the Flood,	" "
The Church in the Ark,	" 76.
The Epoch of the Flood,	" "
The Earth that now is,	" "
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Destruction of Sodom	" "
The Waters to be Healed,	" 156.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.

The Obstinacy of Pharaoh,	" "
Deliverance of Israel from Egypt,	" 148.
Israel's Spoiling the Egyptians,	" 156.
The Epoch of Israel's Deliverance,	" 156.
The Institution of the Sabbath,	" 164.
The Giving of the Law on Sinai,	" 172.
The Divine Presence,	" 188.
The Mosaic Typology,	pp. 196, 204.
Jehovah's Guidance of Israel,	p. 212.

There will follow in the following order:

The Mission of the Spies.
Israel Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

THE EPISTLES OF PAUL TO THE THESSALONIANS: translated from the Greek on the basis of the common English version, with notes. By the Translator of 2 Peter and Revelation. New York: American Bible Union; London: Scribner & Co. No. 12 Paternoster Row. 1856.

The type and paper of this version are magnificent, as usual with those of the other portions of the Bible already issued by the Bible Union. And this, like those, presents in parallel columns the common version, the Greek text, and the new version; to which, notes critical and philological are appended.

The style of the new version lacks that familiar smoothness for which we so prize the common one; but it doubtless surpasses that in its being a more precise rendering of the original.

The Union will forward it free of postage, for 60 cents to those who wish for copies for examination. This issue, is for the purpose of soliciting criticisms and suggestions, preparatory to the final settlement of the text.

SPIRITUALISM, a Satanic delusion and a sign of the times. By Wm. Ramsey, D. D. Peace Dale, R. I.: Published by H. L. Hastings. 1856.

This volume admits the reality of the phenomena and communications claimed by spiritualists, but denies their reliability and the harmlessness of such communications. In its results it does not differ materially from Daniels', except that it denies the demons to be spirits of dead men. On this point we think Daniels' argument is more logical, scriptural and satisfactory.

MOVEMENT OF SOUTHERN CLERGYMEN—Twenty-two clergymen of Richmond, Va., representing all denominations, have issued an eloquent appeal to their brethren and fellow-citizens, in which they offer "a few conservative remarks in the present alarming crisis of our national affairs." The address concludes as follows:

"In the present circumstances, it is the obvious and imperative duty of all to cherish a patriotic, kind and forbearing spirit. Let us sedulously avoid every word and deed which can tend to increase the public excitement and irritation. Let us give no countenance to lawless violence, whether in low or high places. Let us seek, by every practicable method, to strengthen and brighten the bond of fraternal union, which should embrace every citizen of our favored States and Territories. And above all let Christians fervently pray to the Father of Light for his blessing on our rulers—that they may be wise, firm, conciliating and patriotic—and for our people, that they may be peaceable, prosperous and happy. We are called individually to self-examination, the confession of our sins, penitence, and a reformation of our lives—and by these methods far more readily than by fierce discussion, we avert the dangers which are impending over our beloved land. And now we entreat you, by every consideration of patriotism and piety—by the memory of our fathers—by the blood which purchased our liberties—by the illustrious deeds of Bunker Hill and Yorktown—by the history of the past—by the millions, living and unborn, whose welfare depends on the preservation of our Union—and especially by our religious prosperity, so greatly increased under our excellent government, to follow the things that make for peace."

In conclusion, we earnestly request our fellow citizens to unite with us, on the Sunday preceding the fourth day of July next, in prayer, secret social and public, to the God of nations, that he would mercifully restrain the angry passions of men, inspire our rulers with a moderate and pacific spirit, disperse the clouds overhanging our fa-

vored republic, restore the harmony which once existed among the States of this Union, and enable us to transmit to posterity, in their entirety, the inestimable privileges which we have received from our ancestors."

How forcibly this truly Christian appeal contrasts with the spirit and tone of the Richmond press! We earnestly hope that the spirit inculcated in this appeal will become more prevalent at the South. The North has labored and sacrificed to preserve harmony and to maintain the Union of the States which Southern extremists are constantly endeavoring to subvert. It is now time that the conservative men at the South aroused themselves to a sense of their own duty to their country.

THE YOUTH'S GUIDE.—The first No. of vol. 10 will be issued in the middle of the month. Let our young friends be patient, and we will try to be more punctual hereafter.

Henry Green a free negro of respectable living in Baltimore, has recently been tried for larceny, and during the trial it came out, that having married a slave woman, many years ago, he purchased her, but never gave her her freedom—consequently their children were his slaves. Last year he sold two of his sons, 18 and 20 years of age, to a slave dealer, for \$1000 each, and they were shipped to Louisiana. He was himself born a slave, but was manumitted when young.

Married.

In South Weymouth, June 25th, by Elder Chase Taylor, Mr. WARD DEAN, to Miss MARY H. HARRIS, both of Randolph, Mass.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Geognosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee</i> , By Mrs. Silliman	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deca</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.50.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts</i> , bound. Vol. 1	.25.
" " " " " 2	.33.
<i>Facts on Romanism</i>	.15.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I will preach in Freedom, Me. Irish school house Sunday, June 29th; Hallowell, July 6th; Richmond, Me. meeting-house, Sunday, July 13th, and administer the Lord's Supper (will brethren prepare for it)? I. C. Wellcome.

Dr. N. Smith will preach in Hallowell, Sunday, June 29th. I. C. W.

Elder S. K. Partridge will preach in Hallowell, Sunday, July 13 I. C. W.

Elder T. J. Dudley will preach in Richmond Me. meeting house Sunday, June 29th; Hallowell, Sunday, July 29th. I. C. W.

Elders Isaac Blake and S. W. Thorber will hold a grove meeting on Tibbets Hill, Broome, C. E. July 10, and over the Sabbath.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; Loudon Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July. T. M. Preble.

Elder B. Locke has an appointment to preach at Bro. E. Pike's, in New Hampton, N. H., the second Sabbath in July. T. M. P. I will preach in Haverhill the 1st Sabbath in July. O. R. Griggs.

I will preach at N. Springfield, Vt., the 2d Sabbath in July. I. H. SHIPMAN.

Elder John Couch will preach at Lake Village the second Sabbath in July. F. DAVIS.

The Annual Conference of Adventists of Canada West will take place at God's will, on July 19th, at 10 o'clock, in the Borden neighborhood, and to continue over the first day of the week. An invitation is given to the friends of the cause, and especially to the delegates of the several churches. Our object will be to unite our strength to advance the glorious cause of our soon coming Lord, and also to send a delegate to the General Conference of Adventists spoken of in the *Herald*. I hope that brother Powell of Bradford, and Father Pearce of Pickering will be present, and the brethren in the different places who are so anxious to have Advent preaching in their neighborhoods. (Signed,) DANIEL CAMPBELL, Pastor, WILMOT PICKEL, Deacon.

The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th; Deacon Beamer, 25th; Bro. Burrows, 27th, 10 A. M.; also at Bro. James Campbell 27th, 6 P. M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, A. M.; Deacon Karnes, 30th, evenings; Toronto, 31st, if any of the friends from Amherstburgh will send conveyance to meet me at Cobourg, on the first of August, on the second, we will proceed to Amherstburgh to preach at Young school house, on Aug. 3d, 10 A. M., and at Father Spencer's 4 P. M.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogman see to this appointment; Sudbry, 6, Colburn 7; several other appointments shall be attended to by letter. DANIEL CAMPBELL.

My P. O. address is Natick, R. I. A. SHERWIN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

James Turner—Sent your books to Rouse's Point, care of John Scott, June 25th.

I. H. Shipman \$5 on acct.—That was in haste; I should reverse it now, as the second best.

Wm. Griffith—It was received from J. M. Clellan, and paid to No. 701.

A. Chase—It was received and paid to No. 703—3 papers ahead, and has been since sent to Primrose, Lee county, Iowa.

Mrs. S. E. Thomas—The \$3.00 which you sent last Dec., was received, which credit you to \$27.

C. Johnson—No such letter has been received.

F. Davis—Sent books the 30th.

J. H. Shagler—We know not why J. Kinney does not get his paper. His name stands fair on our books.

F. Plummer—The \$1 was received. Credited you to \$08.

RECEIPTS.

UP TO JULY 1st, 1856.

The No. appended to each name is that of the *Herald* to which the money credited *per s.* No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd, May 27—You don't give your P. O. address, and we don't succeed in finding your name on our books.

J. Perkins, \$70; D. Nichols, 789; Mrs. A. Grant, 815; M. Couch 815; N. Collins, 800; W. Preston, 789; M. Buckley, 815; T. Brown 815; O. Lawson, 804; N. Hale 820; A. Clapp, 789; D. Sanborn, 815; A. Wadleigh 815; D. Davis, 815; Wm. B. Weeks, 815; W. Paige 820; J. Colby, 815; M. L. Lawrence, 800; A. Newton, 820;—each \$1.

H. Lye, 841; R. Wooster, 794; C. Comey, 606; W. P. Peabody, 841; E. Peacock, 841; H. Jackson, 804, and G. A. for self and A. K. B. each to 126; E. Rowell, 8 G. A. to 120; W. Griffith, 797; J. Buffum, 815; K. Parker, 789; L. Randall, 846; W. Simpson, 800; Z. Reynolds 840—each \$2.

H. C. Hall, (3 cots) 815; Dr. P. Teats, 820—each \$3.—W. Willard, 838; it is regularly sent—\$4—S. W. Austin, 604—\$5.

R. Call, G. 120, 25 cts. W. Gilman, 785—\$2.60; J. Randall, 811



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 791.

BOSTON, SATURDAY, JULY 12, 1856.

VOLUME XVII. NO. 28.

THE WORLD MADE FOR MAN.

BY GEORGE HERBERT.

For us the winds do blow,
The earth doth rest, heaven move, and fountains
flow:
Nothing we see but means our good,
As our delight, or as our treasure:
The whole is either our cupboard of food,
Or cabinet of pleasure.

The stars have us to bed:
Night draws the curtain which the sun withdraws:
Music and light attend our head:
All things unto our flesh are kind,
In their descent and being: to our mind,
In their ascent and cause.

Each thing is full of duty:
Waters united are our navigation;
Distinguished, our habitation;
Below, our drink: above, our meat:
Both are our cleanliness. Hath one such beauty?
Then how are all things neat!

More servants wait on man
Than he'll take notice of. In every path
He treads down that which doth befriend him
When sickness makes him pale and wan.
O mighty world! Man is one world, and hath
Another to attend him.

Since then, my God, thou hast
So brave a palace built, O dwell in it,
That it may dwell with thee at last!
Till then afford us so much wit,
That as the world serves us, we may serve thee;
And both thy servants be.

Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"—Ex. 32:26.
Concluded.

Let us try to ascertain some of the features of one who is on the Lord's side.

First of all, a person who is truly on Christ's side, is described in Scripture as one "in Christ." This is a very remarkable expression; and every time I read it, it seems to me to be either the very perfection of a barbarous phrase, or to be the exponent and formula of a glorious and precious truth. You never say, a stoic is a man in Zeno; a peripatetic is a man in Aristotle; a servant is in his master; a son in his father. Such language would be intolerable. The man that used it would be thought deranged, or extremely unenlightened. And yet, the whole New Testament is full of a similar expression,—"There is no condemnation to them that are in Christ." "I knew a man in Christ." "That I may be found in Christ Jesus, not having mine own righteousness, but his." Then, why does Paul, the accomplished scholar, why does Luke, the elegant and classic evangelist, why do men who understood the full force, and all the idioms of the noble language they employed, so repeatedly use, and apparently designedly use, so strange and uncomely an expression, as, "In Christ?" The answer is, that the relationship of a Christian to Christ is totally different from the relationship of a servant to his master, a son to his father, a pupil to his teacher, a philosopher to the founder of his sect. It is a relationship totally different, and, therefore, a new form of expression is employed to embody and unfold a new and unparalleled truth. The believer is in Jesus as a branch is in the stem of the vine from which it grows. The believer is in Jesus by a union as close, as real as the living limb is in the living body of the living man; so that I am in Jesus, his sympathies are mine, his life is mine; and an apostle said, as if to unfold and express this very idea, "I live," but correcting himself, "yet not I, but Jesus liveth in me; and the life that I now live I live by the power of the Son of God, who loved me, and gave himself for me." Are you in Jesus? If you are, all that relates to his honour and to his glory concerns you; the shadow of the insult that is cast upon him is a shadow that darkens your fire-side; the expression of blasphemy and contempt levelled at him, finds its echo in your bosom. Christ is with you, not an ancient recollection, a glorious name, a work of eloquence and

beauty; but your very life, he is in you, and you are in him; and all you do, and feel, and undertake, and attempt, and accomplish, you begin, and continue, and end in Christ; so that whatsoever you do, whether you eat or drink, you do all to the glory of Christ Jesus.

They that are on the Lord's side, are anointed by his Holy Spirit. The apostle says, "Ye have an unction of the Holy One, and ye know all things." "Unto him that loveth us, and made us kings and priests." It is generally felt that a minister of the gospel ought to exhibit a sacred example, a consistent and a beautiful walk!—he ought to do so; but it is apt to be forgotten, that if you are Christians, you are anointed, that you are kings and priests unto God, and that the dignity that becomes the highest monarch, and the sacredness that becomes the anointed priest, all become those who are anointed by the Spirit of God, and are Christians. What is the meaning of Christian? A Christian is an anointed one; the consecration of a priest, and the dignity of a king, are his. One of the evidences of your having this unction is, that you are one with Christ, you are the sheep of his pasture, you know his voice and a stranger's voice you will not follow. I do not believe that all baptized persons are the best judges whether a sermon be a gospel or not, or that all communicants are; but surely all converted and regenerated men do know whether what is set before them be Christ's pasture, and whether the preaching of a minister has its counterpart and its warrants in God's holy and blessed Word. If you have this unction from the Holy One, you know all things.

If we be on Christ's side, we are his property. "You are not your own, you are bought with a price, not with gold or silver or any such corruptible things, but with the precious blood of a Lamb." Now, do not let repetition of the phrase blunt its significance; weigh that expression. If you are a Christian at all, you are not your own property. That money in your pocket is not your own; that estate of yours is not your own; your influence, your health, your strength, are not your own; nothing that you have is your own; and the instant that you feel that you are Christ's, that instant you say, This is given me as to a steward, and I am consecrated to employ this for his glory, for the welfare spiritual and temporal, of all that are connected with him; and I know that I must give an account of that stewardship. Try, then, to realize the majestic thought—the thought that runs through the whole system of real religion—that we are not our own, but that all that we are and have belongs to him that loved us, and gave himself for us. That coin bears, indeed, the image and superscription of a queen, but to the eye of faith it bears the superscription, and has on it the impress, of the Prince of the kings of the earth. That estate belongs to a realm that has its earthly sovereignty, it is true, but it belongs to that higher realm, which is presided over by the King of kings; and you are a subject, responsible to him for the use, the misuse, or the abuse that you make of it.

One who is on the Lord's side delights and strives to obey all the commandments of the Lord Jesus Christ. "I delight to do Thy will." Practical obedience is a fruit of personal religion. The man who cheats in his trade, walks inconsistently in the world, speaks what is untrue, in order that he may add to his emoluments,—may call himself a Christian, but in no sense or shape, is he really and truly so. When you hear people say, he is indeed a Christian, but he is this, and he is that, and he is something else, nothing can be more absurd, or misapplied than such language. When you hear a person of dishonest or drunken habits called a Christian, it is as much a perversion of language as if you were to speak of an ignorant scholar, an honest thief, a liberal miser. And to a Christian, Christ's commands are not grievous. Precept becomes privilege the moment we become the subjects of grace; and to do Christ's will is one of the most delightful of duties. When I speak to an unconverted man, and tell him,

"You will have to do that, and discontinue this, when you are a Christian," he feels naturally that it is utterly impossible; but he forgets that with a change of duty there is a change of character; and that it will be as spontaneous on his part to do the things that are just and lovely, when he is a Christian, as it is spontaneous on his part now, to indulge in practices that Christianity condemns. If a parent has to undergo drudgery for his child, or if you have to go through some severe trial for some person that you love, the trial becomes as nothing, the long road becomes short, the dark night becomes bright, and as with Jacob, when he was waiting for Rachel, "the seven years seemed but as seven days, for the love that he bare her." So it is in the practice of Christianity, love planted in the heart to the Lord of life makes his livery, when stained with shame in the eye of the world, beautiful; his burden light, his cross welcome, and all his service perfect freedom.

Those who are on the Lord's side, will feel deeply interested in the spread of that blessed religion which they have felt so precious to their own souls. The man who desires not to see Christianity extend, has never adequately appreciated its intrinsic value, or felt its power in his own individual heart. A man who hears good news can never keep the good news to himself. It is an instinct in our nature to circulate the good that we know. It is a higher instinct of the grace of God to make known to them that are the slaves of sin, the glorious freedom where-with Christ makes his people free. Whilst, therefore, if you are on Christ's side, you hear of the fall of dynasties, of the collisions and the conflicts of the nations of the earth, as if the stars in their places were dashed against each other; whilst you open the newspaper to see what Caesar does, and how Caesar's interests flourish, if you are a believer, you will open the missionary record, and watch, and wait, and long to hear what the captain of your salvation is doing, whether the hosts conquer or retreat, whether his cause is uppermost upon the field, or lowest.

One additional feature I will notice—it is this; if you are on Christ's side, you will love all your fellow-soldiers. Every Christian will be a comrade, every true believer you will hail as a fellow-soldier, in that great conflict in which it is your honor and your duty to engage. And although the facings of the regiments may differ, although the colors of their uniform and banners may vary as the colors of the rainbow, and although the music by which they move to victory, or under which they retreat, to cover that retreat with greater glory than their advance, may in each be different; yet you will feel that they are all regiments in the same grand warfare, and are actuated by one object, and that object the spread of truth, the happiness of man, and the honor of the Lord Jesus Christ. You will forgive the churchman his churchmanship, because of his Christianity. You will forgive the dissenter his dissent, because of the real religion that is beneath it. You will recognize a brother under the many colors that are seen in the coat of Joseph.

Abel the proto martyr, washed in precious blood, being dead, yet speaketh. Abraham, leaving the land of Ur, seeking a city that he knew not, was another on the same side. Lot, narrowly delivered from the flames of Sodom, still converted, sanctified and saved, is another. The publican, who cried from the depths of his heart, "God, be merciful to me a sinner;" the prodigal, who resolved in his agony, "I will arise, and go to my father;" the blind man, who cried, "Jesus, thou Son of David, have mercy on me;" Mary Magdalene, who bathed the Saviour's feet with her tears and wiped them with the hairs of her head; Peter, who denied him in his weakness, repented by grace, and suffered for him, and died for him in his best and holiest days; were all fellow-soldiers, and composed a part of the grand army enrolled on the side of Christ, some of whom have passed the flood, and some of whom are waiting soon to pass it now.

He, too, belonged to that band, who said, "I am not worthy to be called an apostle;" "I am the chiefest of sinners." Down the tide of time, we find others not less distinguished: the brave, the good, the peaceful Irenæus, whose name was so called because he was the preacher and the lover of peace; the violent Tertullian, a Christian in spite of his violence; the tolerant Clement of Alexandria, often in his weakness tolerating the error, when he wished to tolerate only him that held it; the good and great Eusebius; the majestic Athanasius, who as Gibbon said, might have filled a throne, so magnificent was his character; and the evangelical and devoted Justin and Vigilantius, reprobated in the calendars of Rome, but recognized in the saintship of heaven—all had their failings and infirmities. At times they faltered, some of them at times fell and sinned grievously, but perished not one of them. They were on Christ's side, they fought Christ's battles, they have now entered upon his reward.

And if we come down the stream of time, we shall find some in the mediæval ages, when the church of Christ was not the grand and splendid hierarchy which the world admired, but a body made up of scattered lights amid the valleys of Piedmont, the heights and green nooks of the Cottian Alps. The church of the middle ages is not to be traced through popes, cardinals, bishops, presbyters, hierarchs; but like a bright silver streamlet, at times below the earth, but always felt by the belt of verdure, of vegetation, and of blossom, that accompanies it as it winds its way to the blessed and everlasting main.

The Waldenses, a devoted but persecuted band, belong to the same holy company. We come down to the Reformation, and Wickliffe, the morning star of that bright era, shoots into the horizon; and Huss, that devoted and distinguished man, who was the subject of prophecy, as he was the object of the love of all that knew him;—and Luther, the monk that shook the world, whose name is still a terror to many, whose truths are power wherever they are preached, who did not create a new church, but only removed the rubbish from the old one; who did not invent justification by faith, but removed the cloud that concealed that star that had been standing over head for a thousand years; who translated the Scriptures into his mother tongue, and expounded those Scriptures, till the Vatican reverberated his accents, and Leo—the most accomplished and powerful despot—on his throne shook and trembled, and sank before the simple, but faithful, preaching of an Augustine monk; and then finally, Calvin, whose preaching was comparatively feeble, whose writings were precious beyond all price—and Ridley, and Cranmer, and Latimer, who kindled that bright fire that by God's grace, is not yet put out, and, by God's grace, will not be put out,—when one said to the other, "Be of good cheer, brother Latimer, we shall this day light a candle that, by God's grace, will not soon be put out;"—and Knox, on whose tombstone was truly written, "Here lies the man, who never feared the face of clay," and of whom Mary, the accomplished, and elegant, and amiable Queen of Scotland, but perverted by the priesthood of Rome, said, "I would rather meet all the long bows of England, than John Knox;"—a man misrepresented by those who do not know him, but a gentleman of the highest family by birth, a Christian of the noblest type by grace, a scholar possessed of great erudition, and fit to be compared with any of the noble army of martyrs, the goodly fellowship of prophets, the glorious company of apostles, in all that constitutes a Christian a soldier, of Christ, and a holy and faithful controversialist. There was also the amiable Melancthon, who had not courage to discuss the simplest question with a priest, but had grace to write what supplied Luther with admirable materials. Each man has his post. One man prepares materials in his study, another makes use of those materials; but the man who makes the gunpowder, and casts the cannon, is just as important a person as the man who puts the powder into the cannon, and applies

the match to it. So Melancthon, who had not readiness of mind to combat the priests of the church of Rome, had the erudition and the grace to prepare those noble writings, one specimen of which is the immortal "Confession of Augsburg," one of the noblest and most precious documents of the Reformation.

The Resurrection.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1.

Concluded.

3d, A literal resurrection is the only resurrection that can take place, if we use language with any meaning.

It is the body only that dies. Said our Saviour to the dying thief, "This day shalt thou be with me in Paradise." His spirit, then, did not die. It consequently needs no resurrection. Both their bodies went that day down into the tomb. Christ's body has risen, and now he has no other resurrection to undergo. But the body of the thief still remains there, and the only resurrection he can ever experience is that of his body. And this is true of all the dead, and of all that are to die.

"We know," then, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

The philosophical objection drawn from the change of particles in the body while alive, and the vast distance they may be scattered from one another after death is of no force whatever with God. If the resurrection were to be an achievement of human power, the objection would have weight. But shall any such question perplex His wisdom and baffle His power, Whose wisdom plans and directs all the processes by which these bodies attain to such a fearful and wonderful structure? Worlds thick as the dust of the summer highway, roll in harmony beneath His throne, and cannot he whose hand guides these that they never wander nor come in collision, guide and watch over the little puff of dust that in a few years will be all that will remain of you?

It is most undoubtedly true, that the objection arising from a dispersion of particles does not apply to one in a thousand of all earth's millions who have gone down to death. Owing to that remarkable and universal care for the remains of the departed, which is, of itself, a fearful foreshadowing of the resurrection, the almost universal truth is, the dead rest where they were originally deposited. Grant that there are some exceptions to this truth. On that rocky promontory before Athens, which looks off into the blue Aegean, station yourself where the waters dash upon your feet, and you may look down into the rock-hewn bed of Themistocles. Every wave dashes over it and into it, for its cover is gone and it is tenantless now, except as the tiny sea-shell and beautiful sea-moss have made it their home.

Centuries ago his countrymen hewed that bed under the wave, in sight of Salamis, and bringing home his body from a foreign shore, they laid it there to rest. But particle by particle the restless waves have borne it away, till nothing now remains. On every strand, perhaps, those particles have found a resting place—perhaps still afloat on every wave, or lie lodged in every deep sea cavern. To the North and the South, the East and the West, they may have been borne on the bosom of those currents that never rest. But are they lost? Are they beyond His ken, the sweep of Whose glance is infinity? At the sound of the last trumpet, if God so command, every particle shall join its fellow, and bone shall come to bone, and sinew shall bind them again.

Why should it be thought a thing incredible that God should raise the dead?

But in respect to this matter we must tread with caution, lest we attempt to rise above what is written. It may meet all the requirements of the language, that in the reconstruction of my body, my own identity be preserved, and that I know and feel myself the same being who sinned and suffered, and was disciplined and saved on earth. I am conscious of identity now. My friends know me the same person they knew me last year. If the particles that compose my body be wasting and changing, as physiologists say, I am not conscious of it. I have no consciousness at all in regard to the material that composes my body. It is not a proper object of consciousness. Enough that I know myself the same person from year to year. So the resurrection body will be the same, in such a sense, at least, as to be known by ourselves, and undoubtedly by our friends. And this identity may meet all the requirements of the case, leaving out of view the question of absolute sameness of all the particles. But while we admit this, we claim that there is nothing incredible in God's bringing together every particle laid down at death, were that necessary.

Into the consideration of the different prospects opening before the righteous and the wicked, at the resurrection, we have not time to enter. We can only point to a few of the intimations the Scriptures throw out concerning the resurrection body of the believer. Says Paul, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; and so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O, Death! where is thy sting? O, Grave! where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

What is death, then, to the believer in Jesus? The point where he passes beyond our sight, the soul to the bosom of God, the body to the keeping of the grave, till that hour when the Archangel shall summon all that are in their graves to come forth. The body and spirit shall be renewed then, immortalized and glorious. And then shall be tasted the full fruition of Heaven's beatitudes, and then shall heaven be complete.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

In preparing the paper to which your attention is called this evening, I have not aimed at embellishment or literary display, but simply to bring before you a few plain, practical and useful thoughts on the study of prophecy. Without for one moment attempting to instruct or edify those who have attained any proficiency in this study, my object will be to commend it earnestly, kindly, and sincerely, to those who have not heretofore paid much attention to it. My object is not to captivate the ear, but to instruct the mind—to call attention to the subject of prophecy—to attempt the removal of some of the difficulties in the way, and to dispel the dimness and mystery that seem to hang about it. Let it be viewed in its native light; array it only in the garments that will adorn it—that instead of hiding its beauties, will cause its loveliness and excellencies to stand out in bold relief, and I am satisfied that you will be charmed with its simplicity and perfection. The subject will doubtless suffer somewhat from the inability of the writer to do it justice; but your indulgence is implored on account of my inexperience in the writing of essays.

The subject of prophecy is worthy of the consideration and deepest attention of all; and to my own mind is full of interest, pleasure and importance. But it is astonishing with what timidity it is generally approached. Even with the majority of those who profess to regard the Sacred Scriptures as their guide, and the themes of the Bible as the subjects of their most important meditations, it is almost invariably shunned. Some regard its study as trespassing on forbidden ground;—others regard it to be suitable only to the curious, and those who wish to pry into matters which are not at all necessary for us to know; while not a few suppose there are grave and almost insurmountable difficulties in the way of ordinary minds attempting to gain any knowledge on the subject. And indeed the latter objection is not without some show of truth and force; but such a reason, it must be seen, does not speak much for the energy and perseverance of the objector!

Yet it is worth knowing that those who have paid attention to the subject—those who have set themselves to study the prophecies of the Old and New Testaments—have found it a source of great pleasure and interest—as indeed the acquirement of all knowledge, but especially Biblical knowledge, must ever be. And we apprehend that the study of the subject is invariably found the very reverse of that dry and barren thing which people generally imagine it to be.

It is much to be regretted that the number of those who study prophecy is so small. Even among the ministers of religion its study is very limited: and there seems no satisfactory solution of this state of things. Amongst the laity it has been almost entirely neglected; or at least their knowledge of it has been chiefly confined to those parts rendered exceedingly simple, such as the prominent predictions respecting Christ's first advent. It is very gratifying, however, to find that of late years the subject has created considerable interest, both in our own and other countries, and no small stir has been made in some places in investigating and discussing it, among all classes of the community. And I venture to assert that if this study be duly and carefully cultivated among the members of our

Christian institutions, and of our Bible classes, our ministers will find themselves necessitated to obtain a competent knowledge thereof, and will not only feel called upon to give their congregations the benefit of their investigations, but also find great pleasure in so doing.

I confess to a strong inclination to the study of prophecy, and make no scruples in avowing a relish and interest for it. It is now some twelve years since my attention was turned to it, and the many difficulties I have met with, instead of wearying or disheartening me, have tended rather to increase my appetite for further acquisitions. I have yet much to learn, and intend to press onward to the attainment of an extensive knowledge of this delightful subject. From experience I can recommend it; and would urge upon my friends the desirability of at once seeking to obtain a thorough knowledge of prophecy.

By the study of prophecy is intended a careful, earnest, sincere, and diligent investigation of those parts of the Sacred Scriptures, which contain a record of things to come,—which the Almighty, who knew the end from the beginning, and with whom the future and the past are present, has, at various times, and in divers manners, graciously inspired his faithful servants to predict and record: "for prophecy came not of olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A prophet has been defined to be "one of the sacred writers empowered by God to display futurity."—*Knowles' Dict.*

And what a glorious theme is the subject of prophecy! A theme to engage the attention even of angels. Peter, in his 1st epistle, 1st chapter—when alluding to the earnest inquiry of holy men of old respecting the advent, and also the glory of the Messiah—says they were engaged in "searching what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

The study of prophecy! What rich veins of thought are opened to us, as we contemplate the revelations of God! What deep and hidden treasures are unfolded, as we penetrate the various departments of the great Jehovah's unvalued and inexhaustible storehouse! There is an abundant and untold supply of precious things to examine, and with which to enrich our minds; and God has given us full liberty, and an absolute right, to take our fill of all his riches; and has also sent us many cheerful and pressing invitations to visit his storehouse, and make ourselves thoroughly acquainted with every precious object there. And let it not be forgotten that we may there pursue our investigations *without fear of danger*; for there is nothing unfolded but what is intended for our benefit; while matters he wishes us not to inquire after cannot be found there. And when we want to know anything he has not seen good to reveal, His servant kindly says to us: "Secret things belong unto the Lord our God!" And immediately pointing to the profusion and excellency of the all-wise provision around us, he adds, "But those things which are revealed belong unto us and our children forever!"—Deut. 29:29.

Far be it from us to urge the study of prophecy to the exclusion of other equally important parts of God's word. The Bible should be studied as a whole, without excluding this or that portion of Divine revelation. And surely it would be difficult to show that the study of prophecy has even a tendency to induce men to neglect the remaining portion of the Sacred Oracles. On the other hand it is notorious, that intelligent students of prophecy are uniformly well versed with the Bible as a whole. And, indeed, it seems to be a natural consequence that in acquiring a knowledge of prophecy, a man must necessarily gain an extensive knowledge of the whole Bible, as he cannot make his investigations without it.

But who that believes the Bible to be the revelation of God's will to man—who that reads and admires and commends the Sacred Scriptures as a whole—who, we ask, that glories in the Bible, and in its free circulation, and in its adaptation to the wants and feelings of all classes of mankind, can fairly, reasonably, or conscientiously object to or forbid the study of those portions of that blessed book, around which the Divine Being has thrown such a glorious halo, and exhibited in glowing colors—in effulgent light—the infinite contrast between the genuine and the counterfeit—between the revelations given by the all-wise God who knew the end from the beginning, and these spurious predictions which puny mortals impiously presume to announce—and even in some cases to compare with the glorious and unerring words of Him who is infallible, and cannot lie!

We know not how to express our disapproba-

tion of the conduct which encourages and commends the utter neglect of this study. It cannot honor the Author of these wonderful revelations to treat them as dangerous subjects of study, or as being unintelligible by those to whom they were sent! Nor does it speak much for our reverence of things divine, to treat so much of our heavenly chart with indifference and neglect! Christ says, "If ye love me, ye shall keep my sayings." And yet, although emphatic attention is frequently called in the Bible to this very subject, how often do we see the very mention of it treated with the utmost contempt.

(To be continued.)

Few Chosen.

"MANY are called, but few are chosen."—Matt. 22:14.

A passage of awfully solemn import, whether the speaker or the consequences are taken into account. The speaker cannot be mistaken, the consequences are the loss of the soul, of God, of heaven, and the endurance of an eternal hell.

But how is it, and why is it, that many being called few are chosen? Not a few lay the fault on God, and exonerate the sinner from all blame. But is it so? "To the law and to the testimony." What says our Saviour in the parable? "They would not come." And the one cast out into outer darkness would not put on the wedding garment. All were invited, but things of earth and time engrossed all their attention, and commanded all their hearts—their marriages, their purchases, their wives, their lands, and their oxen. Hear Jesus: "O, Jerusalem, Jerusalem, how often would I have gathered thee, but ye would not." Thus he lays the fault on man alone, and exonerates God from all blame.

Dropping the parable, let us put the question, "Why are so many of the called not chosen or saved?" What more interesting or (to us sinners) important question could be put?

For a solution to the inquiry we must look either to the unwillingness of God to save, or to the inability or unwillingness of man to be saved. Where but in those can the true cause be found? We ask, then, is God unwilling to choose or save those he calls? If so, why does he call them? To mock them? Are any to be found ready to attribute insincerity to God? But if God is not waiting to be gracious, and ready to pardon all that he calls to salvation by the gospel, then there is no alternative left us but to believe God a liar. O, awful blasphemy! "Am I a man that I can lie, saith the Lord?" No, no, God never mocked a sinner—never trifled with his promises. To mock the sinner, or to trifle with his promises, would be to make war upon his own goodness, benevolence, mercy, love, truth, and justice, through Christ. Hear what he says for himself in this matter: "As I live, saith the Lord, I have no pleasure in the death of him who dieth." "Look unto me, all ye ends of the earth, and be saved." "Ho, every one that thirsteth, come ye to the waters," &c. "The Spirit and the bride say, come. And let him that heareth say, come. And whosoever will, let him come and take of the waters of life freely." "The Lord is long-suffering, not willing that any should perish, but have everlasting life."

Passages more in point need not be sought for, and, what is best, not one can be found in all the book of God to oppose them.

Shall we look for the cause in the insufficiency of the atonement of Christ? Harken: "God so loved the world that he gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life." "All we like sheep have gone astray, and the Lord laid upon Him the iniquity of us all." "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all to justification of life." "For as Moses lifted up the serpent in the wilderness, even so is the Son of man lifted up, that whosoever believeth in him might not perish, but have eternal life." "The blood of Jesus Christ cleanseth from all sin." "Wherefore he is able to save to the uttermost all that come unto God by him." "Behold the Lamb of God who taketh away the sin of the world." And more, has not Christ sent the Holy Spirit to reprove? Whom? How many? "The world of sin?" Of what sin? "Because they believe not on me." Thus Scripture shows the all-sufficiency of the atonement of Christ to save all the called.

Shall we seek for the cause in the inability and unwillingness of the called to be saved? We allow it at once. "Sooner may the Ethiopian change his skin, or the leopard his spots, than he who has been accustomed to do evil learn to do well." "Who can bring a clean thing out of an unclean? not one." But Jesus can. Hear him: "Behold I make all things new." And for this very end has God laid our help upon him, and treasured it up in him. It is he who hath received "gifts for men, even

for the rebellious." "Go to Joseph," was the command given to all who went to buy corn in Egypt. And the gospel command is to all impoverished, ready-to-perish sinners, "Go to Christ, and out of his fulness receive grace for grace." Christ calls, he bids us come. "Come unto me all ye who labor, and are heavy laden, and I will give you rest." "Look you unto me, and be ye saved, all ye ends of the earth." Did ever any guilty soul look or come to him and was rejected? Nay. "He hates putting away." Did ever any one seriously try to look or come to him and was not able? Never. Thus our inability is lost in the Saviour, and we are left altogether inexcusable if we perish.

Thus the call to salvation is universal—God is sincere—Christ is able to save—the Holy spirit is striving with men. Man by nature is unable, but his help is laid upon and in Christ, and he is invited, yea commanded to come to him and receive all needful grace and aid. Why, then, are not all men, who are invited and called, set down at the gospel feast? The answer is to be found in the third verse—"They would not." And this is the language of Moses, the prophets, and of Christ. "Ye will not come unto me that ye might have life." Man's damnation under the call of the gospel, is, therefore, not of necessity, but of choice. This is their condemnation that, "that light is come into the world, but they choose darkness rather than light," because their hearts and "deeds are evil." How truly speaks the prophet when he says, "O Israel, thou hast destroyed thyself."—*Chris. Intel.*

The Claims of Cæsar and of God.

"We have no king but Cæsar!" was the cry of the infatuated and bloodthirsty multitude at Jerusalem, at the time when the son of God was doomed to death; and the shameful cry is reverberating throughout the world to this day. "We will not have this man to reign over us." "Away with him! away with him!"

A few years ago, when William H. Seward proclaimed in the American Senate Chamber that there is a law binding upon law-makers higher than the Constitution, the sentiment was received with a shout of derision, and the same mad cries were uttered in response that were heard at Jerusalem—varied in terms, to be sure, but still the same. The ancient exclamation, "We have no king but Cæsar," comprehends all that was uttered in the Senate on that occasion by the haughty but mad defenders of human bondage, in reply to the noble sentiment of the Senator from New York.

The poor wretches at Jerusalem felt no small degree of self-complacency, doubtless, at the high-sounding expression of loyalty to Cæsar which the occasion of the rejection and denial of Christ in the presence of the Roman Governor afforded them. Pilate, they imagined, would be greatly pleased with it; and Cæsar too, should their words be reported to him. It was a base bowing of the knee to one who had wrested the scepter from Judah, and a sad confession that they were bondmen in spirit as well as in fact. Pilate and Cæsar, however, both knew that these people were restive and discontented under their yoke, and that this loyal cry was all gammon. Cæsar's lower law, however, oppressive and degrading as it was, was preferred by them to the higher law of Christ. They hated Cæsar much, but they hated Christ more.

But suppose that they loved Cæsar, was fidelity to Christ incompatible with fidelity to him? The Jews pretended to think so; and many of our politicians try to persuade themselves and others of the same thing; for we have a Cæsar too; our constitution and laws are our Cæsar—not like him of Rome, but of our own choosing, and conservative of all that is just and good, where not suffered to usurp the rights of God. We have Christ also; and his claims constitute our higher law. But some of our statesmen contend that to allow his claims to bear upon the conduct of our government policy would be to introduce anarchy and confusion. In this view they coincide with the Jewish rulers and rabble in Pilate's court-room, and in effect cry, "Away with him! away with him! Crucify him! crucify him! . . . we have no king but Cæsar." "The constitution is our highest law; we have no other; and it would be treason to look above that for our guidance in legislation and government."

We ask again, is fidelity to Christ incompatible with fidelity to Cæsar? Can not the claims of both be allowed without the one infringing upon the other? The Jews thought not; some of our statesmen think not; and we fear that many of our clergy are of the same opinion, if we may judge from some far-famed and much-lauded sermons; but Christ himself taught differently.

Some artful enemies of Christ imagined that they had found a case in which the claims of God and of Cæsar clashed, and brought the difficult problem to him for solution. They thought

they had him sure; for, as they supposed, answer which way he would, he could not avoid doing violence to the claims of one or the other of the parties, and thus give good ground for an accusation either religious or political. Approaching him with words of fulsome flattery, they asked, "Is it lawful to give tribute to Cæsar or not?" O, if ever an expression of scorn curled those holy lips it was then. Ordering them to show him the tributemoney, which bore the image and superscription of Cæsar, and was at once the symbol and badge of their servitude and degradation, he uttered an aphorism and a law which solves and for ever settles the question. With more than imperial authority he assigned to Cæsar his place, and the measure of his rightful claims. There was no conflict. The greater law contained the less; the higher included the lower. That which Cæsar might rightfully claim, God allowed; but what he might not rightfully claim was to be rendered to God.

"Thou shalt love thy neighbor as thyself," is one of God's laws, not Cæsar's; and if Cæsar requires us by any of his laws to violate it, he is an usurper; and by the law given by Christ, on the occasion just referred to, we are forbidden to render obedience to him, because that would be to render unto Cæsar the things that are God's. The lower law would override the higher.

The example of the Good Samaritan is emphatically made a part of the higher law by the command, "Go thou and do likewise." The man to whom he was so kind had fallen among thieves; so the case was singularly analogous to many cases of wrong, and consequently distress, that are occurring among us. We are fully warranted in supposing that that unfortunate man was a Jew, because we read that he was on his way from Jerusalem to Jericho when waylaid by the thieves. Now we all know that the Samaritans, as a general thing, hated the Jews quite as much as we Northern people, on an average, hate negroes. But this Samaritan recognized in the sufferer before him a fellow man, a brother, a "neighbor." He did all in his power to relieve and comfort him, at no small expense of time, labor, money, and risk; for he himself was in danger of a similar attack. In doing all this he obeyed the higher law, Christ himself being judge; and what he did is set forth as a pattern and a rule for us with all the force of an express statute.

As already intimated, we sometimes fall in with men, and women too, not covered with bleeding wounds, it may be, but yet in great distress; and our hearts tell us that they have been robbed. We shall not say that they "fell among thieves," for that would not be courteous. The man is black, perhaps, or at least a shade darker than ourselves; still like the Samaritan, we feel that he is a fellow-man, a neighbor. We think of the spoiled and wounded Jew and of the good Samaritan; and the words of Him whose we are, and whom we serve, in still small voice, are thrillingly heard in our inmost soul—"Go thou and do likewise."

But stop! If thou dost that thing "thou art not Cæsar's friend." Cæsar forbids. He says that the man has not been robbed. You, however, know all the circumstances of the case, and God, by his vicegerent in your breast, tells you that he has been robbed; and that, as a wronged man, and one in immediate want and distress, he has claims upon you as strong as were those of the robbed and wounded Jewish traveler upon the good Samaritan.

But it is unlawful to aid him. By what law is it unlawful to feed, clothe, and shelter, and to comfort and console a poor stranger who may have made his escape from those who had taken from him all that God ever gave him?

By the Law of Congress of 1850, which according to the highest judicial authority of the country, a tribunal from which there is no earthly appeal, is in accordance with the provisions of the Constitution.

Does the constitution authorize Congress to prohibit the performance of the plainest duties of humanity and religion?

Certainly not; but the ruling men of the country have been acting upon the principle that the constitution does recognize slavery, while it does not recognize Christianity; therefore while the claims of the one have been most sedulously conserved, those of the other have been more and more disregarded, until at length they are treated with scoff and ridicule when urged in opposition to those of slavery. Thus has Congress set aside, over-ridden, nullified, abrogated, and virtually repealed an express statute of Christ, and brought the claims of God and Cæsar into direct antagonism.

The subjected Jews were obliged to pay tribute to Cæsar; but to this Jesus made no objection. As a Jew he paid that tribute himself, and commanded the people to do so—"Render unto Cæsar the things that are Cæsar's"—for in the then relative condition of the parties it was his due. But afterwards, when the Roman Cæsar forbade the early Christians—

as our Cæsar now forbids us—to obey the commands of their Divine Master, the question was settled with very little debate, and "We ought to obey God rather than man" was the prompt and emphatic decision.

"Go thou and do likewise."—*N. Y. Ind.*

A Wonderful Piece of Work.

THERE is on exhibition now in New York, at 483 Broadway, a most remarkable work of art. It is a pen picture, of such a character, and executed under such circumstances, as excites the utmost surprise.

Mr. David Davidson, the artist, a Polish Jew, found himself in this city some three years ago, friendless and destitute, with a family in Europe, which he wished to bring to this country. He reflected on his condition, and what he could do. He had lost the sight of one eye entirely and the other was defective. The idea was suggested to his mind—as he believes, by a divine influence—of executing this work. The entire plan of it in the detail was matured in his mind; and then he went about it. Assisted as he believes, from first to last, by a divine power, he wrought on it by night and day, for two years and seven months, seeing no one, going no where, except as was absolutely necessary—scarcely sleeping more than two hours out of the twenty-four, until the work was finished. He describes his sufferings of body and mind as intense; and yet, as if impelled by some strange power, he could not stop until it was done.

This remarkable work is executed by the pen on paper, and is five feet wide, and six and a half feet high, covering a surface of 4680 square inches. The picture is the front elevation, or facade, of a temple in the gothic style, of the Saracenic type; with its doors, lancet and circular windows, pillars, towers, &c. But instead of its being a picture in drawing, it is a picture in writing. The whole is done in writing so fine, that in many places it would require the aid of a glass for common persons to trace the letters. The writing is executed in black, blue and red inks, and the letters are chiefly in antique printing style. At a short distance, the whole resembles a finely etched engraving. The picture contains the whole of thirty-six books in the Old Testament thus written. It has nearly 1,500 letters to the square inch, and the whole has more than 570,000 words, and more than 2,850,000 letters. The whole number of lines is 67,594.

The whole is so perfectly executed, that it is next to impossible to detect the slightest defect, and yet no pencil ever touched it, and there was no drawing to guide the work. In addition to this, the whole is so arranged, the parts, the number of lines in a part, the number of words in a line, the different colors, and the various parts of the building, as to represent various cabalistic ideas, and correspond to certain mystical numbers. The work is unique and remarkable, and when we consider that the artist is nearly blind, and that he never had any previous skill in penmanship, or knowledge of designing, and was almost entirely unacquainted with the English language in which it was written, the achievement seems scarcely possible, and is absolutely astonishing. He has several smaller works executed since that, not less curious.—*Watchman and Reflector.*

Christian Joy.

"Rejoice in the Lord always, and again I say, Rejoice." "The meek shall increase their joy in the Lord." "Rejoice in the Lord ye righteous, and shout for joy, all ye that are upright in heart."

The work of praise is such a delightful, holy privilege. And will the great God deign not only to load us with benefits, but also to accept the glad homage of our hearts? We may be glad, because He commands us to rejoice. Also, gladness and faithfulness go hand in hand. We rejoice in God's love, and that love constrains us to do His will, simply and sincerely. We rejoice at the price which has been paid for our ransom; for if God spared not His own Son, shall He not with Him also freely give us all things? He hath borne our sins and carried our sorrows, and is the sacrifice complete, or is He unable to carry our sorrow, that we cling to it so closely, and refuse to rejoice? If we ask God to teach us the song of praise, and to give us glad, rejoicing hearts, He will do so; for "whoso offereth praise, He glorifieth Him."

"Praise the Lord, oh, my soul! and all that is within me, praise His holy Name!"

Kansas.

Dr. J. V. C. Smith, Ex-Mayor of Boston, writes the *Gazette* an interesting letter from Fort Leavenworth on the 21st ult. In regard to the troubles he says;

"As I propose leaving this territory immediately, where every one must proceed with the

utmost caution to escape difficulties, that might cost him the loss of everything, even his watch and purse, if not his life, a few statements may be transmitted to distant friends by way of illustrating the political circumstances and social condition of the pioneer settlers in Kansas.

A voluntary guard is maintained by the inhabitants of Lawrence every night by turns. Alarms are constantly arriving from one point and another of depredations and murders, couriers are forthwith sent off to ascertain the facts, and on their return measures are adopted according to the necessity of the case.

A man was shot dead on the first night of my arrival in town. An investigating committee reported it to be justifiable homicide. The man, however, who thus killed a fellow-being, as he said, in self-defense, has also killed, according to his own boasting, no less than four others in his day. There is really no law in Kansas; might is right, and each one does pretty much as he chooses. Public sentiment possibly modifies, to some extent, intentions as well as actions.

At the time of writing, a company of dragoons are encamped in Lawrence. Near Westport, a border town of Missouri, four miles from the Missouri River, I saw quite a troop of the assassins. They had just left the Territory by crossing the line into Missouri, in consequence of the approach of a company of horse and artillery, from Fort Leavenworth, whose encampment I passed.

Since the United States troops began to show themselves at different points, the bandits scud before them into Missouri, but make frequent incursions to rob, steal and murder. Those I saw at Westport, whose camp was in the wood only a few rods out of the Territory, were young men, rough, coarse, sneering, swaggering dare-devil looking rascals as ever swung upon a gallop. They had not a redeeming trait of character. On the contrary, they were a horribly profane, whisky-drinking collection of ruthless desperadoes, whose depredations upon the peaceable industrious occupants of the little log huts, which stand like admiration points in every direction over the far distant waving prairies, demand the earnest and immediate interposition of the government. There should be more soldiers or none at all. It is a disgrace to the age, and a blot on our fair fame, that an American citizen cannot travel in one of the Territories without absolute danger of the loss of both life and property.

The marauders were mounted on horses and mules, armed to the teeth with pistols, long knives and carbines. They rob travelers; surprise the humble residents of prairie cabins, whom they strip of their valuables, and in repeated instances murder the owner. They drive off cattle, the property most in request, and steal horses; oblige a man to dismount, and take his horse, and should he remonstrate or resist, blow his brains out without apology.

I am possessed of a multitude of illustrations to substantiate these assertions, furnished by persons of the first respectability, who hail from both parties. Occasionally the villains make a mistake, and kill one of their own number.

Vehicles are stopped, pocketbooks overhauled, and they order persons to quit the territory with as much nonchalance as though they were the proprietors of the soil, and the reign of despotism had fairly commenced. Who these mounted robbers are, or from whence they came, I have had no means of ascertaining, beyond a common report that they came in from several States. I fully believe that they are as thoroughly despised by avowed pro-slavery men as by Republicans. If the U. S. forces act, as I doubt not they will, impartially, and protect peaceable people improving their claims, happiness and prosperity will again smile on the labors of honest men in Kansas.

Inquiries were made at appropriate sources to ascertain how the money was expended which the papers say has been so liberally raised in Boston, New York, Chicago and other places, for Kansas, and the answer has uniformly been that no one knows. One gentleman in Lawrence informed me that a person who visited the East for assistance, assured him that he sent seven thousand dollars on—but it certainly never reached Kansas. Many justly suspect the integrity of certain managers who are reputed to have fingered specific contributions. This subject should be forthwith sifted to the very bottom. I have heard several things said that I deem it prudent to write, in regard to this matter.

To go through the territory safely, requires adroit movements, even in a wagon carrying the United States mail. There is no knowing what might happen. Strangers from Massachusetts are absolutely abominated by the mounted vagabonds. There is literally no hope for them. I was obliged to obliterate every memorandum in my wallet where Boston or Massachusetts were written, and expressed as Mr. — from a town in Missouri, to prevent hindrance and serious molestation.

Emigration has been nearly brought to an end.

Multitudes have been turned back worse off than when they arrived."



The Advent Herald.

BOSTON, JULY 12, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE MISSION OF THE SPIES.

For the gratification of Israel, the Lord directed Moses to commission twelve men,—one from each tribe—and to send them into Canaan to spy out the land. His directions to them were: (13:17-20), "Get you up this way southward, and go up into the mountain; and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land"—it being "the time of the first ripe grapes."

So they went up and searched all parts of the land. On returning from the search (vs. 23-25), "they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes," which was of such luxuriant growth that "they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. . . And they returned from searching of the land after forty days;" which must have been near the end of the sixth month.

On reaching Kadesh they made their report to Moses and the congregation, saying (Num. 13:27-32) "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover, we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature."

The congregation of Israel was so discouraged at this report that "they murmured against Moses and against Aaron," wished that they had died in Egypt or in the wilderness, accused the Lord of bringing them there to fall by the sword, and proposed to make a captain and to return into Egypt.

Caleb and Joshua, two of the spies, endeavored to pacify the people, and said (Num. 14:7-10) "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us unto this land, and give it us—a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord [Jehovah] is with us: fear them not. But the congregation bade stone them with stones."

At this crisis (vs. 10-12) "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel" and He said to Moses, "How long will this people provoke me! and how long will it be ere they believe Me for all the signs which I have showed among them. I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they."

Then Moses plead with Jehovah and said (vs. 13-24) "The Egyptians shall hear it . . . and they will tell it to the inhabitants of the land; for they have heard that Thou Lord [Jehovah] art seen face to face, and that Thy cloud standeth over them, and that thou goest before them, by day in a

pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will say, 'Because the Lord [Jehovah] was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness. . . Pardon, I beseech Thee the iniquity of this people, according unto the greatness of Thy mercy.' And Jehovah said, 'I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory' of Jehovah.

Having refused to enter the land, that generation had forfeited all title to it. And the Lord said of it (vs. 22, 23) "All these men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." (vs. 29-34) "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years and ye shall know my breach of promise."

The ten spies who brought up a slanderous report of the land (v. 37) "died of the plague before the Lord." Then the people were anxious to go into the land, and (v. 40) "they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned."

This was now an act of disobedience; for the Lord had said that they should die in the wilderness. Moses expostulated with them; but (vs. 44, 45) "they presumed to go up unto the hill-top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwell in that hill, and smote them, and discomfited them, even unto Hormah,"—a place in the confines of Canaan, near the Dead Sea.

PROPHETIC SYMBOLS.

SECOND CLASS: SYMBOLS OF ANALOGOUS, BUT DIFFERING ORDERS.

13. EXAMPLE:—*Sheaves representing persons; and the greater and lesser lights of heaven, those of superior and inferior stations. Symbolization.*—(Gen. 37:7, 8). Joseph dreamed that while "binding sheaves in the field" his "sheaf arose and stood upright," and those of his brethren "stood round and made obeisance" to his sheaf. And that "the sun, moon, and eleven stars made obeisance to" him.

Interpretation.—(v. 10) Said his father, Jacob, "Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?"

14. EXAMPLE:—*Three days, represented by three branches, and three baskets,—the symbols being significant of daily duties thrice performed.*

Sym.—(Gen. 40:10, 11) Pharaoh's imprisoned butler dreamed that a vine with three branches, budded, blossomed, and "brought forth ripe grapes," which he took, and he "pressed them into Pharaoh's cup," and gave them into "Pharaoh's hand."

Int.—(v. 12, 13.) "The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast his butler."

Sym.—The chief baker of Pharaoh, also in prison, told his dream, (vs. 16, 17) "I had three white baskets on my head: and in the uppermost basket there was all manner of baked meats for Pharaoh; and the birds did eat them out of the basket upon my head."

Int.—To this, Joseph answered, (vs. 18, 19.) "The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

15. EXAMPLE:—*Years of plenty and of famine, symbolized by a corresponding number of cattle*

and of ears of corn, the appearance of which showed the effects of periods of plenty and of famine; and also of a luxuriant, and stunted growth.

Sym.—(Gen. 41:2-7) Pharaoh dreamed that "there came up out of the river seven well favored kine and fat fleshed; and . . . seven other kine came up after them out of the river, ill-favored and lean fleshed; and . . . did eat up the seven well-favored and fat kine." And again (vs. 5-7) that "seven ears of corn came up upon one stalk, rank and good; and behold, seven thin ears and blasted with the east wind sprung up after them, and . . . devoured the seven rank and full ears."

Int.—(vs. 26-31), "The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favored kine . . . are seven years, and the seven empty ears . . . shall be seven years of famine. . . Behold there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine."

16. EXAMPLE:—*Jerusalem in a state of siege, by a picture drawn on a tile, of a city, fort, mount, &c.*

Sym.—(Ezek. 4:1-3) God said to Ezekiel, "Take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. Moreover Take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy siege against it."

Int.—(vs. 3-7.) "This said Jehovah, shall be a sign to the house of Israel." "Therefore thou shalt set thy face toward the siege of Jerusalem . . . and thou shalt prophesy against it."

17. EXAMPLE:—*Days, symbolic of years. Sym.*—(Ezek. 4:4-6.) God commanded Ezekiel to lie on his left side "three hundred and ninety days," for "the iniquity of the house of Israel," and on his right side for "the iniquity of the house of Judah, forty days."

Int.—(vs. 5, 6) God said to him, "I have laid upon thee the years of their iniquity, according to the number of the days. . . I have appointed thee each day for a year."

18. EXAMPLE:—*Hair, and acts done to it, of the people, and acts done to them.*

Sym.—(Ezek. 5:1-4.) God said to Ezekiel, "Take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire."

Int.—(vs. 5, 12.) "This is Jerusalem: I have set it in the midst of the nations." "A third part of thee shall die with the pestilence, and with the famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part of thee into all the winds, and I will draw a sword after them."

19. EXAMPLE:—*The union of the two houses of Israel by the union of two sticks.*

Sym.—(Ezek. 37:16, 17.) God said to Ezekiel, "Take thee one stick, and write upon it, 'For Judah, and for the children of Israel his companions;' then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and for all the house of Israel his companions:' and join them one to another in one stick; and they shall become one in thine hand."

Int.—(vs. 21, 22.) God "will take the children of Israel from among the heathen whither they be gone, . . . and bring them into their own land and make them one nation in the land upon the mountains of Israel; and one King shall be king to them all"—even David.

20. EXAMPLE:—*The city and temple re-filled with the Lord's glory, of the return of the Lord's glory, to Jerusalem restored.*

Sym.—(Ezek. 40 to 42.) The prophet is shown "the frame of a city," with all its dimensions, with "the temple" and all that pertained to it; and then (43:5) "the glory of the Lord filled the house."

Int.—This is explained by Jehovah (v. 7) to be "the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—if they would no more defile his name.

21. EXAMPLE:—*The parts of a Great Image, of a succession of kingdoms.*

Sym.—(Dan. 2:31-35.) Nebuchadnezzar was

shown "what shall be in the latter days." He saw in a dream a "Great Image, whose brightness was excellent, . . . and the form thereof was terrible. This Image's Head was of fine gold; his Breast and his Arms, of silver; his Belly and his Thighs, of brass; his legs, of iron;" and "his Feet, part of iron and part of clay." "A Stone was cut out without hands, which smote the Image on his Feet" and "brake them to pieces. Then was the iron the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the Stone that smote the Image became a great Mountain, and filled the whole earth."

Int.—(vs. 37, 45.) Daniel said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom," &c. "Thou art this Head of gold. After thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron . . . and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided . . . shall be partly strong and partly broken . . . but shall not cleave one to another. . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed," nor "be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

22. EXAMPLE:—*A Tree, of King Nebuchadnezzar.*

Sym.—(Dan. 4:10-16.) Nebuchadnezzar saw "a tree in the midst of the earth, and the height was great." It "reached unto heaven, and the sight thereof to the end of all the earth." Its "leaves," were "fair, and the fruit thereof much." The "beasts" dwelt under its "shadow," and "the fowls" in its "boughs," and "all flesh was fed of it." "An holy one came down from heaven" and commanded to cut it down, but to "leave the stump of his roots in the earth," to be wet with the dew of heaven, till "seven times pass over him."

Int.—(vs. 22-26.) Daniel said to him: "It is thou, O king, that art grown and become strong: for thy greatness is grown and reacheth to heaven. . . They shall drive thee from men . . . to eat grass as oxen . . . till seven times shall pass over thee."

MY JOURNAL.

From May 20th to June 4th I remained in and about Boston. In the absence of brother Fassett, Sabbath, May 25th, I preached and baptized in the Advent chapel. We had an excellent audience, and a cheering time for the church. Two young men were baptized, one of whom was my seventh son. This makes three of my sons who have been given me in conversion, and membership in the body of Christ. God has been very merciful to me and mine.

Sabbath, June 1st.—Preached in Boston again. In the A.M. took up the subject of the late outrage on Senator Sumner, in the United States Senate, together with the outrages in Kansas, and the burning and sacking of Lawrence. I endeavored to show that these acts of flagrant injustice, all originated in the genius and spirit of slavery. And while this institution exists, we cannot look for peace or justice in the land. Slavery and liberty are totally opposed, and irreconcilable. There is a dark cloud hanging over us, which when it breaks will bring the judgments of Jehovah upon us. In that day, in the language of Thomas Jefferson, "God has no attribute that can take sides with the slaveholder." Fearful, dreadful day. Our Republic as an experiment is not the hope of nations, or the world! The coming of Jesus in his kingdom is. "The kingdoms of this world," will soon "become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." But worldly, and civil governments, even the best, will retrograde, and will wax worse and worse, till the end. Our duty is to do justly, love mercy, and walk humbly with God; to be much in prayer for our country, and also for our suffering fellow-citizens; and "fret not ourselves in anywise to do evil; because of him who bringeth wicked devices to pass. For evil doers shall be cut off, but the meek shall inherit the earth, and dwell therein forever."

In the afternoon we had a pleasant season of communion. A large number partook of the elements. The church seems to be in a prosperous way. Elder Fassett is very much liked, and his labors are blessed among us. I am happy to know that he is pleased and encouraged in his new field of labor.

Our General Conference, held in Boston, anni-

versary week, was one of the best we have had for many years. Its proceedings are already given to the public. But I wish here to refer to one item. The proposal for a general convention I think very important. We need such a meeting for the purpose of ascertaining how near we are together, in all that is important in faith and practice. We can then act in union, and with better success. The lovers of consistent and Christian union, will hail such a proposal with joy. We are a distinct people, and have a distinct work to perform. It seems to me that Providence clearly indicates this. We have been called out, and made to occupy the position we do in spite of ourselves. For when we at first embraced the Advent faith, it was quite foreign to our thoughts, that it would result in our separation from the churches of the denominations to which we belonged. And yet it has so resulted. We are out in the open field, and if we have a home, we must make one suited to our necessities. Let those therefore, who have a common faith, hope, and object, unite and build up the cause of God, as they understand it. Let us live in union, peace and love, and the God of peace shall be with us.

Thursd. y. June 5th.—Took leave of family and friends in Boston, and started for Canada East. On my way I called upon Elder J. Pearson, jr., at Newburyport, Mass., and preached one evening. We had a very good audience, and I trust a profitable waiting upon the Lord. The church is in a good state, and they are enjoying a precious revival. Their prospects are good, and never better than now. The Advent church in Newburyport has passed through a series of discouragements, and at times, both pastor and people have been almost ready to despair of success. But by a faithful adherence to the truth, and a continuance in well-doing, they are now enabled to rejoice in the triumphs of the cause over all obstacles. We heartily rejoice with our brother and his flock in their success. May they "go from strength to strength, till they shall all appear in Zion before God."

Some of our young ministers, with better prospects have been discouraged and left the field. Had they adhered to our position, and followed the example of brother P., it would have been better for them and the churches they have left to languish. Well, God will give us others, to make their place good in the household. He may have called them to another field. His own cause of the blessed Advent, however, will not be forsaken:

"God is with us, this has cheered us,
Even in the darkest day.
God is with us, and will hear us,
When for his own cause we pray.
God is with us, nor shall triumph long delay."

Friday, June 6th.—Parted with dear and kind friends in N., and took cars for Island Pond, Vt., via Portland. It was my intention to preach in Portland in the evening, but finding I could not yet to my Sabbath appointment, I was obliged to pass through, stopping over night at Island Pond. The next day, (Saturday) took stage for Derby Line, and arrived at noon, and put up with Father Kimball, in whose hospitable residence I was made welcome. I also received as always, a welcome from brother Foster, to whose kindness and liberality I am much indebted. I was cordially welcomed on the Sabbath by all the brethren. We had a large attendance, and a season of some encouragement. I preached twice only, and at the close of the second services I was obliged to go from the pulpit to my bed. How I preached I know not, but being unwilling to disappoint the people, I stood up and talked on the "blessed hope," and the signs of its nearness. I felt some sympathy with the idea of the time being nigh, when the righteous shall be established in the land "where the inhabitants shall not say they are sick." I suffered between three and four days, before I could get full relief, and disappointed the church at Barnston for two days.

The cause in Derby Line, Vt., and Stanstead, C. E., is rather low, but the faithful among them are living down the scandal brought upon the cause by others. They now have hope to get the labors of Elder Orrock, or Thurber, in which case, their hopes will be brightened, and a new dispensation will dawn upon them. If they "do what they can," they will see prosperity.

This is an important place, and if brother Orrock could be spared from Waterloo, this would be his proper field.

Wednesday, June 11th.—Elder Davis of Calais, Vt., who was on his way to Conference, took me to Barnston, where after a disappointment, and a delay of two days, I was able to meet the people, and give one discourse. We had a refreshing time. I spoke from Isa. 44:3, 4, 5. A number spoke at the close, and the meeting passed off well. I was happy to learn that brother Thurber filled my appointment on Monday evening while I lay sick at

the Line, and that he never preached better. I shall remember this labor of love and repay it some time. He may consider me in his debt.

My time in Barnston was short, but I improved it faithfully, and "did what I could." I was very cordially received by Elder Thurber and family, and made welcome. He is the pastor of the church, and is much esteemed. Brother McDuffy also had an open door for me, as always, for all the pilgrims. We made calls on brother Hurd, Clark, and others, with whom we had seasons of Christian communion. We had a solemn season at brother M. Clark's, who has an amiable son, a young man of promise, now on the borders of the grave. He is calm, and resigned, and ready. But how painful to beloved parents, and brothers, and sisters, to lose such valuable members of their household. But cherishing the "blessed hope," as they do, they will lay him away in the prospect of a speedy resurrection.

Thursday, June 12.—We bid adieu to kind friends in Barnston, and in company with brother Heath, Davis, Thurber and others, started for the conference at Magog, C. E., and arrived in season for this A.M. service. The weather was almost as hot as in the tropics. But all vegetation was backward. Two months behind Maryland, and a month later than Boston and vicinity. But things come to maturity quicker here, and are now having a rapid growth. This is a rich, prolific soil, and a husbandman has large rewards for his labor. The inhabitants are generally more healthy, happy and moral, than in warmer climates. And as a general thing they have a competence, while some are blessed with wealth. Yet the fever of discontent rages here among many, for the West, and for California. But in nine cases out of ten they do not improve their circumstances, temporally or spiritually, by emigration. These things, however, are under the control of Divine Providence. The Governor of the Universe will overrule these migrations for the best good of society in general, and his church in particular.

June 12, to the 16th, I spent in Magog, C. E., at the conference. I gave six discourses and took part in the business of the conference which occupied all my time. As the report of the conference has been given I have no need to give particulars, but I cannot omit some things of interest.

First. This was the largest conference we ever had in Canada. Five years ago their first session was held in Waterloo, C. E., in a small room, in the house of Dr. R. Hutchinson. There were less than a dozen present. This was a "day of small things." But "what hath God wrought!" Now there were present about 20 ministers, and the body of the chapel well filled with delegates from the churches. I deeply regretted that our brother Hutchinson could not be present, to see the contrast. Once, he had only a few to stand by him, and cheer his heart, but now God has raised up a multitude of the faithful and the true-hearted. Surely God is with this people.

Second. The unity of brethren. Not a single jar, or manifestation of division existed. All was peace and good will, and each seemed to vie with each other in efforts to promote the general cause.

Thirdly. The spirituality of both ministers and churches. They seemed to be humble, spiritual, and much engaged in the work of God. Revivals were reported from almost all parts of the field, and considerable additions to the churches, as the result of the outpouring of the Spirit, with faithful efforts of the church and ministry.

Fourthly. The prospect. With the present position and healthful labor in this interesting field, there is much to inspire confidence and hope of the future. It is to be hoped that no bitter root will spring up to trouble them. And yet, this is to be feared. May God avert such a calamity. There are always enough ready to distract and destroy.

Lastly. The influence of the conference on the community was of the best character. Prejudice was removed, many hearts were softened, and some who had been opposed, became real friends and advocates of our cause. Never did a meeting of this kind produce, or leave a better impression on the public mind.

I put up with brother Johnson during the conference (the respected father of Miss Helen M. Johnson, the poetess) and Dr. Somers (who resides in the same house) the son-in-law of brother J. Elder Orrock and wife were also with us, which constituted almost the entire family. I enjoyed a very excellent visit with them. I deeply regretted to find that Helen's health was failing somewhat, but earnestly hope that her valuable life will be lengthened to cheer the pilgrims of the desert by her harp of poetry and song. But Mrs. Somers, another sister, is more deeply afflicted, having been sick for many years, in which she has been confined to her bed. Her case is a most trying and painful one. Not only wearisome days,

but years have been appointed unto her. It is difficult to see into such mysterious cases as these. Why is it? Why should beloved friends and Christians be made to suffer thus? But God "doeth all things well." And what we know not now, we shall know hereafter, when all the saints will unite to sing, "Great and marvellous are all thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

It was indeed painful to see our amiable sister thus confined to her couch; but at the same time, it was one of those impressive scenes of religious patience, and resignation, that so highly exalts the Christian faith, and especially the view we take of the "blessed hope." Calm, resigned, and happy in God, with a smile of heavenly birth on her countenance, indicated that she possessed what nature, with all her resources, could not bestow.

"Oh what a blessed hope is ours,
While here on earth we stay!
We more than taste the heavenly powers,
And antedate that day."

Elder Addison Merrill has had the charge of the church in Magog for some time past. His labors have been useful, and he, as also his useful companion, are much esteemed. I was much pained to find him in poor health, and obliged to leave for the present the "walls of Zion," and seek repose, and a restoration of his health. Brother M. was a graduate of Oberlin; and it is due to say of him, that the many years he has been among us, he has been a faithful and useful pastor of the flocks with whom he has labored. I trust he will have the prayers and sympathies of brethren in the ministry and membership in this time of his trial.

Tuesday, June 17.—Went to Fitch's Bay, 10 miles from Magog, and gave two discourses. And notwithstanding the farmers were very busy, we had a large attendance, and good hearing. Wednesday, the 18th, gave two more discourses and closed my labors, when Elder Thurber commenced and was to continue the meetings over the Sabbath. Fitch's Bay is a central point, where a large congregation can be gathered, and where we ought to have a spacious house. It is to be hoped they will rally and put things in order in the church, and support stated preaching, and do more for the cause.

I was kindly received and very liberally treated, by all. Brethren Gage and Dolophe, have my thanks for special attention, as also, Elder Sornberger, who resides in this field.

I had a pleasant visit with Elder S. I found him pleasantly located, and getting his bread by the sweat of his brow, by tilling the soil. But he ought to devote his entire time to the ministry in the destitute fields and receive his support; for the "laborer is worthy of his hire." May God thrust him out into the field, so that he may give himself wholly to the work of the ministry.

Thursday, June 19.—Having returned from the Bay to Magog, I spent a short time with brother Johnson's family and others, when I took leave of them, and started for Waterloo, twenty miles distant. Brother Orrock met me half way, and took me to his house, in Waterloo, where I need not say I enjoyed every comfort that a weary pilgrim could desire. We had just time to take refreshment, and get to meeting in season for the lecture.

The attendance was good, and we had a favorable commencement. Here I met Dr. Hutchinson, and many old friends, from whom I received hearty greetings. O how pleasant to meet old and tried friends, after an absence of years. Two years had rolled away since I had visited this place. Some changes had taken place, but most of the old friends remained to greet me once more.

The church is united, strong, and enjoy a good degree of prosperity. Elder J. M. Orrock is their pastor, and is much beloved, and esteemed for his work's sake.

I gave them ten discourses, and baptized five. The meetings were all of an interesting character, and the baptismal scene was very solemn and blessed. I left many under deep awakening, and hope to hear much good resulting from the meetings. Several of those baptized were the fruits of brother Orrock's labors in a protracted effort last winter. Dr. Hutchinson, brother Orrock, and the brethren co-operated with me, and rendered much aid in the meetings. I had an excellent, cheering visit, and was made sad on leaving. But we shall all meet soon, if faithful, and "sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

Dr. Hutchinson intends to make a tour this autumn, into Vermont, New Hampshire, and Massachusetts, and preach what he can, and otherwise aid the cause. His labors will no doubt be a blessing to all he may visit. He is an experienced and able minister, a safe counsellor, and a devoted friend of the advent cause. And brethren will therefore receive him, fully and heartily. I know

that he would devote himself entirely to the ministry again if he could have his choice. He is at home in the medical profession, but still he would prefer the ministry, if he had health to perform its duties. Who knows but God will restore him, and place him in the field again? I believe he will, and that he will yet stand shoulder to shoulder with us in the fight.

While in Waterloo, I fell in with a published sermon of the Rev. Mr. Spurgeon entitled, "Heaven and Hell,"—an open air sermon, preached in a field, King Edward's Road, Hackney, London, England, to a congregation of about twelve thousand persons, on Tuesday evening, Sept. 4, 1855.

From this discourse I judge that the notice of a London writer which we gave sometime since, of Mr. S. was not a just one. We shall give this sermon soon, that our readers may judge of his preaching talents for themselves. He is evidently a second Whitefield, and is doing much good among the poor and destitute of England.

THE HARP. This is not that "Harp of a thousand strings, spirits of just men made perfect" of which mention was made in the public prints some time ago, but it is the thick, neat, Hymn Book of the Second Advent people, or the Millerites, kindly sent us by the publisher, Elder J. V. Himes.

The Book contains 1162 Hymns with a collection of doxologies at the end.

The whole collection seems to be full enough and adapted to the sentiments of those who are to use them; but whether their opinions are right or not is another thing.

If the peculiar views of Elder Himes and his adherents are false, then the Hymns in which these false opinions are expressed are surely not praise.

If his advent sentiments are true, and are admitted to be praise when converted into song, those hymns containing the opposite opinions cannot be praise. Those who sing David's Psalms are very sure that they do not sing erroneous and contradictory sentiments to God in the way of praise, for God made the Psalms.—*Due West Tel.*

The constitution adopted by the Mormons preparatory to asking for the admission of Utah into the Union, is very brief and plain, and says nothing about either polygamy or slavery.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 48.
The Tempter.	" 52.
The Temptation.	" 54.
The Culprits and their Sentence.	" 56.
The Judge.	" 60.
The Earth and Man under the Curse.	" 62.
Cain and Abel.	" 68.
The Church Before the Flood.	" 70.
The Church in the Ark.	" 76.
The Epoch of the Flood.	" 80.
The Earth that now is,	" 82.
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" 120.
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" 148.
Deliverance of Israel from Egypt.	" 156.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 164.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 183.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.

There will follow in the following order:

Israel Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

CANADA EAST AND VERMONT CONFERENCE.

(Concluded from our last.)

Saturday.—Met at half past 8 A.M. After devotional exercises, reports from the churches were continued.

Brother O. Vaughn said, The church of Second Adventists in the west part of *Dunham*, C. E., consists of thirty-eight members. Last autumn there were but three praying persons in the neighborhood, but during the fall and winter, brethren P. V. West and D. W. Sornberger held a series of meetings, the result was, backsliders were reclaimed, sinners were converted to God and his truth, thirty of whom have been baptized, and over forty in all, converted and reclaimed. We have preaching by brethren West and Sornberger, half of the time, and there is still a deep interest in the community around, to hear and understand more upon the subject of the Lord's soon coming and kingdom.

Brother W. S. Cutting remarked, At *North Broome*, and *East Farnham*, the Lord has revived his work the past winter. Last fall, Elders Ishmael and Samuel Hurlbut held a protracted meeting at our place, and conviction of sin rested on the people. In December, brethren J. Chapman and D. Merrill came to our place and held a meeting a few days; at first things looked discouragingly, but in the course of the week, we saw old pilgrims made to rejoice, backsliders reclaimed, and many leaving the ranks of Satan. Through the winter the Lord added to his church a goodly number that we hope will be saved in his kingdom, thirty-three of whom were baptized. We have prayer meetings twice a week when there is no preaching. Have also a Sabbath school, and have engaged the labors of brother Chapman a part of the time for the present, and there is still a good interest remaining amongst us.

In *Sutton*, there are some who wait for the kingdom of God. At *China*, in *Bolton*, a few are interested in the truth and want to know the will of the Lord more fully. In the *Whiting* neighborhood, or *Broome Outlet*, there has been a revival of religion. Other localities were also named where God has revived his work. *Melbourne* and *Shipton* were not reported. The state of things in *Stanbridge* and other places in that vicinity were described by the following letter which was read by the Secretary:

To the Elders and brethren, of the "Canada East and Northern Vermont Annual Conference," assembled at the Outlet, Magog, C. E., June 11th, 1856.

DEAR BRETHREN:—Not finding it convenient to assemble with you in Conference, and participate in your deliberations, I thought it proper to address a few lines to you, expressive of my hearty co-operation and sympathy with my fellow laborers, in the good work of preaching the gospel of the kingdom, to which I trust, God has called us; and, though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in those dispensational truths, which have for a few years past, been the great burden of our message.

Ours is a common interest; we are companions in tribulation, in patience, and in looking for the kingdom of Jesus, fellow-heirs of the "blessed hope." May brotherly love abound, more and more.

I hope that during the present annual session, the divine blessing may rest upon you, and that each may feel that "we are laborers together with God," and that our "specific work" is not "vain judging," nor the constant presentation of questions that gender strife to no profit, but the subverting of the hearer; while there may be an honest difference of opinion among us on some minor points, as there has been in the past, and will be in the future, until an absolute perfection comes with the "perfect day," that Christian courtesy, and forbearance "in love," will be mutually exercised. Let us adopt the judicious principle thus expressed by another: "In essential things, unity, in doubtful things, liberty, in all things charity."

With reference to my labors during the past Conference year, I will say, that I retrospect them with mingled emotions of joy and sadness,—joy to feel assured that they have been blest to the good of some who "are rejoicing in hope" of soon sharing the glory of God with Zion's way-worn pilgrims, and sadness on the account of imperfections.

With the exception of a preaching tour to C. W., last fall, my time has been devoted to filling regular appointments upon a four weeks' circuit, in the following places; Champlain, Odletown, Lacole, Caldwell's Manor, Stanbridge and St. Armands, besides other occasional appointments.

In Champlain there is a goodly number of tried friends who maintain stated weekly meetings, with an organization, officers, sacraments, &c. I baptized one there last Sabbath, who was converted last winter.

In Odletown there is an organized church to whom the sacrament is statedly administered; had a good meeting there last winter, in company with Elder B. S. Reynolds, and as the result, some conversions, some of whom remain steadfast. I have baptized several there recently. This includes Lacolle. Upon the Manor there is a general steadfastness, and determination to "strengthen the things that remain." Some have recently become interested, although there is too much indifference on the part of others, as in most other places in these perilous times. In Stanbridge, at Pike River Village, several have been converted during the past year, who are zealous, devoted Christians; these have united with the few there before in an organization. Things are set in order and prospering. Several have been "buried with Christ" in baptism. More will be soon, we expect. In St. Armand's good has been done, an interest awakened to hear on the part of the community in general; a library of Dr. Cumming's works, Miller's Memoirs, Hill's, Taylor's, Fessett's, and other good works introduced, which are being extensively read, and threaten to revolutionize the community upon the question of the millennium, and the future reign of Christ. Thus good is being done. Invitations are extended to visit several new places, and I hope the issue may be, the salvation of some.

But "our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour;" and these are perilous times. "Are there few that be saved? Many shall seek to enter in and shall not be able."

My brethren in the ministry, let us be faithful, gird on the whole armor, lay aside every weight, be diligent, in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine, preach the word, speak the truth in love, and remember that Jesus has said, "Blessed is that servant whom his Lord when he cometh shall find" giving the household meat "in due season." May we each inherit that blessing. C. P. Dow.

East Chazy, N. Y., May 29th, 1856.

After these reports were all brought in, the Business Committee introduced the following resolution:

Whereas, The wants of the cause within the limits of this Conference demand the labors of a missionary, who shall visit our churches, and labor in new fields during the coming year, therefore

Resolved, That Elder S. W. Thurber be chosen to this work, and that the friends among whom he labors be earnestly invited to do what they can towards remunerating him for his services, and otherwise aiding him in his labor of love.

After some remarks were made the resolution was passed unanimously, by a rising vote.

Elder J. V. Himes then spoke to a good audience, from Mark 14:8, "She hath done what she could," which closed the services of the morning.

At half past 1 o'clock P.M., after singing and prayer, the following resolutions were read and adopted.

Whereas, It is deemed expedient that more vigorous and united efforts be made by believers in the speedy, personal, pre-millennial advent of Christ, to build each other up in the faith of the gospel, and to devise means for the promulgation of the glad tidings of the kingdom of God at hand, therefore,

Resolved, 1, that during the coming year, we hold four quarterly meetings. 2. That brethren Orrock, Thurber and Sornberger be a committee to arrange the times and places of these meetings.

Elder A. Merrill introduced the following preamble and resolution, which passed.

Whereas, the laws of Canada require that ministers of the gospel solemnizing marriages, baptizing children, and burying the dead, should keep a record of the same in duplicate registers, provided by the civil authorities; and

Whereas, one of these registers (a duplicate being annually returned to the Prothonotary's office)

is to be permanently kept in the parish for which it was originally taken, not only by the minister who first procures them, at considerable expense, but also by his successors, without much additional expense, therefore

Resolved, That we advise the churches of Canada represented in this Conference, to furnish their respective pastors with the means of obtaining such registers as the law directs. See Revised Statutes, p. 611; also, Acts of 1853, p. 1035.

The following resolutions were also adopted

ON THE HERALD.

Resolved, That we still commend the *Advent Herald* as worthy of the support of all our churches; also the *Youth's Guide*; and earnestly hope that our ministers and brethren generally, will make efforts to cause their circulation among us.

ON SABBATH SCHOOLS.

Resolved, That we recommend, and urge the necessity of our brethren in the ministry, and all others, engaging more efficiently in the Sabbath school enterprise, and that we will do what we can to promote this enterprise.

After the passing of these resolutions, some time was devoted to voluntary speaking. The season was exceeding solemn and refreshing. Our beloved brother, Elder Ede Lee, who has for a long time been denied the privilege of thus meeting with his brethren, and who is now apparently on the eve of his departure to be with Christ, gave a very affecting exhortation. The Spirit of the Lord was present, and some felt as though they were assembled for the last time in such a convocation. Many tears were shed, yet hopeful hearts were there, that beat high for the promised land. Before the service closed, brother D. W. Sornberger introduced the following preamble and resolution which were adopted by a rising vote.

In view of the thrilling events which are before us, and the great responsibility resting upon us as ministers of the gospel, to whom God has intrusted a dispensational truth, belonging to the last generation with whom we shall soon appear before God, and in view of the increasing interest on all sides to hear from the word of the Lord upon this subject, and also seeing the great lack of means for the spreading of these truths in destitute places, and finding in ourselves a lack of spirituality, which we need to accompany the truths we advocate, therefore

Resolved, That we will endeavor to obey the apostolic injunction to deny ourselves more fully of worldly lusts, and sacrifice more fully for the spread of these truths; and also seek unto God in the use of the means of grace, for more of his Spirit to aid us in performing our work more acceptably in his sight, and be better prepared for the coming judgment, that it may be said of each of us, "He hath done what he could."

A collection of \$5.00 was made to aid in liquidating a debt contracted by the publication of the *Tracts for the Times*, of which some 12,000 have been issued in connection with this Conference.

The next Conference is to be holden (D. V.) in Barnston, C. E., to commence the second Wednesday in June, 1857.

At 6 o'clock, P.M., Elder J. M. Orrock preached from Proverbs 18:10—"The name of the Lord is a strong tower; the righteous runneth into it and is safe."

Sunday.—This was "the last day—the great day of the feast." The brethren assembled at half past 8 A.M., for a prayer meeting; and when the hour for preaching arrived, the chapel was filled to overflowing,—many were unable to enter the house, and were compelled to stand outside. At the close of the afternoon service, the Lord's supper was administered, and it was to many a sweet foretaste of those joys which await the finally faithful—when they shall be gathered from all lands, and shall sit down at the marriage supper of the Lamb, in the heavenly kingdom. Probably a larger gathering has not for many years, if ever, been convened in Magog, yet good attention was given to the word preached, and many felt like saying with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Elder Himes gave three discourses to deeply interested audiences. During the five days of the Conference ten sermons were delivered in the church at the Outlet, and nearly as many more in other places a few miles distant. Brother S. S. Garwin preached on board the steamer, as it returned Sabbath evening to Georgeville, with passengers that it brought down in the morning to attend the meeting. Thus our brethren from abroad were not idle,—they worked and grew strong, and their hearts were encouraged with the hope of soon meeting with all the redeemed in the kingdom of God.

ADDISON MERRILL, } Secretaries.
J. M. ORROCK, }

By request of Conference, the following list is given of the Elders who now belong to this Conference, or did formerly.

Dr. E. Hutchinson, Waterloo; J. M. Orrock, ditto; Addison Merrill, Magog; D. W. Sorn-

berger, Fitch Bay, Stanstead; Ede Lee, 2d., ditto; David H. Merrill, ditto; John Porter, Danville, Shipton; John Warren, East Hatley; S. W. Thurber, Barnston; Norman Stevens, Compton; P. V. West, Sutton; Samuel Hurlbut, ditto; J. Chapman, Magog; Benj. Webb, formerly in Stanstead, but moved away. Isaac Blake, Derby, Vt.; S. S. Garwin, North Danville; W. H. Eastman, Cabot; A. B. Hopkins, ditto; Benj. S. Reynolds, Montgomery Centre; Ishmael Hurlbut, Montgomery; B. Bachelder, unordained preacher, do.; Henry Janes, formerly of Richford, Vt., has gone to the West. Elder Pratt, Troy, Vt.

LETTER FROM T. P. HEDRICK.

BRO. HIMES:—I am sorry to hear that the cause of the *Herald* is on the decline. Now it does appear to me that prosperity should attend the labors of brethren engaged in spreading a truth as scriptural as the pre-millennial advent of the Saviour, together with another, the earth the inheritance of the saints, which truths you have uniformly presented in the *Herald*. And the great practical duties everywhere in the Bible connected with the advent, are properly enforced. It does seem to me, that the pious and intelligent part of every community, when convinced of their scriptural character, would give them favor. We have to make great sacrifices for the truth if we expect to be accepted of our Master when he comes. There is great opposition, and hence the necessity of more diligence on our part. I have made up my mind, by the assisting grace of God to spend this summer principally in labors more abundant, and shall do all I can for the cause of the *Herald*. (Note 1.)

I very much desire a Conference within reach of me, so that I could see and converse with the brethren. We must crawl out of our holes in the East and meet at some appointed place West, one and all, and show the people that we have both the truth as it is in Jesus, and the talent to present it to the people. This is the way, brother Himes, to act, if we wish to succeed. (Note 1.)

There is a number of people in the states of Illinois and Indiana, who would avail themselves of the opportunity (now the facilities for travelling are so great) to attend such a Conference. Let me propose that you take into consideration the propriety of such a meeting, and come, not a half a dozen, but let the brethren come one and all, and strike a blow that will tell to advantage, and follow it up at different points in the country; this is the way to succeed. God has intrusted this work into our hands. Like Noah, he has made us the depositories of this solemn truth, and like him we must bear a faithful testimony, or we shall be condemned in the day of his coming. If any brother who feels that God has called him to preach this Gospel of the kingdom should read this letter from their brother in tribulation and in the kingdom and patience of Christ, who feels that "Woe is me if I preach not this truth," should find upon an examination that they had not done their duty to their fellow-men, let them with me repent their ingratitude to God, and come to the blood of sprinkling which speaketh better things than the blood of Abel, and have all our stains washed away and made partakers of the Holy Ghost, and then we will become efficient. May God learn us that Christ's coming and kingdom (an event too not very remote) is designed by the spirit of God for both "head and heart." And when this is the case there is no fear for the ark of the Lord, but a cold speculative faith in these doctrines dishonors God, and will do but very little good. Oh how it pains my heart to fall in with preaching brethren, who, when interrogated whether they have received the Holy Ghost, reply that they do not believe that it is for us, but confined especially to the apostles. What a disgrace to the cause in which we are engaged. Let such persons (and there are not a few of them) go to their Bibles and learn that the same literal principles of interpretation that taught them the doctrine of Christ's personal return to the earth, teaches also, that "if any man have not the Spirit of Christ he is none of his." And if sons, God hath sent forth the Spirit of his Son into the hearts of his children, "crying Abba, Father," and that our bodies are the temples of the Holy Ghost. May God give us all as preaching brethren, this divine influence, and then we shall feel like laboring in earnest. And then the doctrine of Christ's soon coming will move forward. Amen, and amen. T. P. HEDRICK.

Laurel, Ind., May 28th, 1856.

NOTE 1.—We are glad to hear that our brother is intending to enter more fully upon the work of spreading the knowledge of the coming of Christ. We wish him all success. As to the *Herald*, although it is not patronized as extensively as it de-

serves, it is nevertheless, considering all things, well sustained. No paper has had so many obstacles in its way, or succeeded in overcoming greater difficulties to its progress. And although it will require the active attention of all its friends to sustain it, there is no reason to suppose it will fail. It has real and true friends, that will in the future, as in the past, help in the time of need.

NOTE 2.—In regard to a Conference West, we cannot now speak definitely. To hold such a meeting as you propose would require more men and means than we have at command. We like the idea, and the spirit of the proposition, and would be glad if it could be carried into execution. I can only say that I will meet our brother, and spend a week with him on my western tour, when we can make arrangements for a future meeting. In the mean time I will call his attention to the General Conference to be held this autumn in New England, which we hope that he and others will be able to attend.

Letter from G. B. Moore.

BRO. HIMES:—I wish to express how dearly we prize the weekly visits of your most excellent paper. We find it truly a feast of good things, a herald indeed of the kingdom of Christ, which we believe and feel is now near, even at the door!

It refreshes us to hear from the scattered flock who are away from home, many of them fainting in a dark and dreary land. But Oh let us all lift up our heads and rejoice, for our redemption draweth nigh! Oh is it not a glorious thought, that we shall soon see the King in his beauty; when our glorified bodies shall know no more of pain, or sin, or sorrow, and the earth shall be filled with the knowledge and the glory of God, "even as the waters cover the sea."

I have lived nearly alone here in the precious faith of the kingdom near. Two or three of us have sometimes met together, and enjoyed some refreshing seasons. But it was graciously granted we should not longer remain alone. Brother S. Chapman, one of the most untiring and self-sacrificing laborers in the field, has been with us of late, and his zealous labors have been signally blessed. The word of the kingdom was received into some honest hearts, and there is now quite a band of Advent brethren. The union, and the feeling manifested in our meetings, would do your soul good to see. Brother Chapman seems to understand that his mission is to go into the high ways and hedges, and to compel them to come. He gathered a little flock and gave them a constitution, a silken band binding their willing souls in brotherly affection; and it does seem to me they will live till Christ comes; live in the spirit, and in unity, in faith and perseverance, till death shall be swallowed up in victory.

God made a covenant with Abraham and his seed. (Gen. 17:7, 8.) Are not Christ and his people the seed? Is not this the covenant Christ confirmed for one week? (Dan. 9th.) Are we not gloriously certain this is the faith once delivered to the saints?

Praise the Lord, Oh my soul, let all that is within me praise his holy name! Brethren, I feel as if I had got almost home. For thirteen long years I have been looking for the return of the Nobleman who went away into a far country, and I feel strong in the faith that he is now about to come. Yours, in hope of eternal life at his appearing.

G. B. Moore.

Conesus, N. Y., June 15th, 1856.

Govern your Temper.

"CEASE from anger, and forsake wrath," "In your patience possess ye your souls."

Oh how many have been ruined for want of taking heed to this scripture. How many young men have found a prison, others a gallows, who might have been respectable and useful, had they learned in childhood to govern their own temper. But ah! another class is found which presents a scene over which methinks Jesus would weep if he were here, as in the days of his flesh. Professed Christians, fathers and mothers, do you labor to have a temper like that of Christ's; who when he was reviled, reviled not again? Do you show forth in your words and actions that you possess a spirit differing from that of sinners? How can you expect your children to become Christians while they see you perhaps, daily indulge in a spirit of fretfulness, or anger. Is it any use for you to say, "Child, it is wicked for you to get in a passion," while they see you practice it? The Psalmist says, "Fret not thyself in anywise to do evil."

But alas, example stops not here, it reaches to all who know your mode of life. Who knows how many souls have been hindered from coming to Christ by your example? A harsh word may have grated on the ear of a neighbor, and hardened the heart in sin. But think again. Thine

own soul is corrupted. Your soul is destroyed. Communion with God lost. Oh how many blessings lost because you lose your confidence in God. Then let all bitterness, wrath, anger and evil-murmuring be put away from you. Be kind, tender-hearted, forgiving one another, as God for Christ's sake forgave you, even so do ye.

A. L. P.

The lightsome countenance of a friend, giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—Sir P. Sidney.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SISTER BARLOW, wife of Deacon Joel Barlow, died of paralysis, at the residence of her son, in Whiting, Vt., on the 18th of May, aged 76 years.

From her earliest recollection she had loved and served the Lord, and consequently, when she became aware that the hand of death was upon her, her mind was calm and peaceful, and her faith unwavering. "My trust is in Jesus," was one of her last expressions. Sister Barlow was for many years a member of the Baptist church, but for the last twelve years she has been a firm and consistent Adventist, and by her ardent love for the cause of God, and her deep-toned, but unpretending piety, greatly endeared herself to her brethren and sisters. Her words were few but always savory, the out-gushings of a heart filled with the Spirit of her divine Master; while her lip bore witness to the sanctifying effect of those truths she loved so well. Her family and friends are deeply afflicted by this loss, more especially her bereaved companion, by whose side she has journeyed in life's pathway for more than fifty years. May the abounding grace of God sustain him, while he rejoices in the anticipation of soon meeting her

Where the faithful ones way-worn and weary,
Are gathered to mansions of rest;
Exchanging these earth scenes so dreary,
For joys in the home of the blest.

M. H. C.

DIED, of consumption, at Pine Street, Penn., June 13th, 1856, MRS. ELIZABETH A. LAPHAM, eldest daughter of Thomas Holden, of that place. She was born Oct. 23d, 1836.

She died in the Christian hope of a resurrection at Christ's appearing. She cheerfully gave up the world, and resigned her babe nine months old, into the care of her friends, relying on the Father's promise that He would care for the lambs of the flock. Her father writes:

"We do believe that our dear daughter sleeps in Jesus. She has left her husband, child and parents with the rest of her dear friends to mourn her loss; but her last words were full of glory, immortality, and eternal life. She could say, 'I lay my head on Jesus breast, and breathe my life out sweetly there.' Her hope was in the glorious prospect of a speedy glorious appearing of our blessed Saviour. The grave was to her only the resting place for a night, to awake in the glorious morning. She felt assured that for her to live was Christ, but to die was gain."

Another friend of hers has appended the following:

She was a fragile flower of earth, crushed by the enemy in his own domain. But blessed thought, she is as seed sown in the spring-time of youth, and will in Eden's clime bloom with a sweeter fragrance in perennial beauty. The gentle breeze of the summer air sang her funeral dirge amid the boughs that wave most gracefully over the little cemetery at Pine Street. And whilst the tears of the friends fell fast, as they committed their cherished one to the grave, they looked at the bright prospective for the full realization of the hope of the resurrection from the dead, believing that she who now sleeps beneath that green hillock, shall hear the call of the resurrection trumpet, and

In immortality awake in the resurrection morn,
A crown, an unfading crown her brow to adorn;
There we shall meet her, and sing with her the song,

With those enrobed in white, the blood-washed throng,

With harp of gold, and in her hand a palm;
Shall meet her at the marriage supper of the Lamb.

Then far be grief. Faith looks beyond the tomb, A Christian's hope is not to cherish gloom. The saints of God when the trumpet sounds shall sing,

"Oh grave, where is thy victory! Oh death, where is thy sting!"

CAMILLA.

Bellgrove, Pa., June 26th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of three score years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LENT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficiency and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under him; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—3 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere, mar 15 4m

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others), among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L.P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, EMMONS HAMLIN.
[aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague distribs. Is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eczema, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandenburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DENHAM, C. E. D. W. Somberger.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Lemuel Armstrong.
EDMONTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HATFIELD, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MOORESVILLE, Pa. Wm. Kitson.
NEWBURGH, Mass. Dea. J. Pearson, Sr. Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th-street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, Mass. Lemuel Oster.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
SHERBOURNE FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. K. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 6 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provincies.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American Postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY.	Letter from T. P. Hedrick.....222
The World Made for Man.....217	G. B. Moore.....223
MISCELLANEOUS.	Govern your Temper.....223
Who is on the Lord's Side?.....217	OBITUARY.
Resurrection.....218	Sister Barlow.....223
Study of Prophecy.....218	E. A. Laphart.....223
Year Unseen.....218	EDITORIAL.
Claims of Christ and of God.....219	Mission of the Spies.....220
Wonderful Piece of Work.....219	Prophecy Symbols.....220
Kansas.....219	Destitution of the Heathen.....224
CORRESPONDENCE.	My Journal.....221
C. E. and Vt. Conference.....222	General Convention, No. 3.....224

ADVENT HERALD.

BOSTON, JULY 12, 1856.

NOTICES FOR JULY.—As will be seen by another notice for Western appointments, I do not go West till August. I shall spend the intermediate time in labor in the following places.

New York city, chapel 39 Forsyth st., Sabbath, July 13th, all day and evening; and continue in the city till the 17th.

At this meeting, I shall hope to see the friends of the cause and receive the aid of their counsel and influence. We have need of all the influence and aid that can be concentrated to preserve and build up the church.

Philadelphia, Sabbath, July 20th, and continue in the city till the 24th.

Hebron, Washington Co., N. Y., July 27th; also, if thought best by Elder Ross or bro. Shaw, I shall continue the meetings each day to the 30th. They will please send a notice to the Herald, with their own arrangement.

Boston, Sabbath, Aug. 3d, to 6th.

Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest. I will therefore commence in August, as follows.

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting. I can preach once or twice each day.

Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from all the region.

Shabbona's Grove, Ill., August 28th to the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity. I cannot spend another Sabbath in that vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

General Convention, No. 3.

Many of our preachers have abandoned the ministry for the want of a proper support; while others are dividing their time between secular employment and preaching. On the other hand, churches have died out, and others are dying for the lack of ministerial aid.

The ministers get disheartened and leave, not knowing what to do; and the churches complain, grow weak and disband, because no one breaks to them the bread of life. And all this mainly because, no well defined, and generally understood cooperative plan exists among us. The friends of the Advent cause may be deterred from doing a positive and imperative duty, by the cry of liberty or the plea of expediency; but the time will come, when more bitter reflections than now afflict us, will constitute some of the ingredients of a cup of which we will be compelled to drink.

Compared with our past history, we are doing but little; and when we take into consideration our position in the world, the professions we make, the faith we cherish, and the multiplied confirmations of the divinity of our mission, we must conclude that our policy is sadly defective, and that we are not in the spirit of the great work, to which God has called us, although nominally engaged therein. Else, why with all the light we have, the truth we cherish, and the means at our disposal, do we not more fully and continually enjoy the evidences of the Divine favor? The answer is a very plain one,—that we do not act up to the

claims of the truth in our possession. We have not only "lost our first love," but we have abandoned our original plan of operations.

Another great evil among us, growing out of this lax and irresponsible manner of operating is, that many of our churches have been, and still are afflicted with a variety, and contrariety of views. What one minister plants, another pulls up; and a husbandman might as consistently hope for an abundant harvest when knowing that all the seed he puts in the ground was immediately taken out by the fowls of heaven; as for our churches thus afflicted, to hope for the blessing of the Lord.

That there is a remedy for this evil none can doubt who believes that the great Head of the church has made ample provision for his people's "edification, and perfection till the entire body of Christ, come into the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." The doctrine and discipline of Jesus Christ furnish the necessary antidote for all the evils which afflict the church; and if we have religion enough to heartily receive the first and courage to carry out the second we need have no fears for the result.

L. O.

Feeble and Destitute Churches in Vermont.

—The Secretary of the Vermont Domestic Missionary Society, in his appeal through the Chronicle to the friends of the cause in that State, says:

"It is believed that the friends of Zion are not generally aware how great has been the depleting effect of emigration upon the churches, and how great and imperious is the necessity of missionary operations within our bounds. Already nearly half the churches are too feeble to support regular preaching without aid. Not less than one hundred towns are without Congregational preaching, and many of these are destitute of regular and stated preaching by any other denomination. More than fifty churches are now, as most of them have been for years, destitute of the ministrations of the word. Many of these churches have become so feeble and disheartened, that unless they shall be encouraged by the assurance of the sympathy and aid of the stronger churches, they will make no further attempts to establish the ministry among them; and twenty or more churches have already become extinct. What is to become of these destitute churches? shall they still plead in vain for aid? Must they be left to languish and die for want of help? Shall the fields in which they are located be left to become worse than moral wastes? Shall these neglected communities confront us at the judgment seat, and say, 'No man cared for our souls?'"

Hon Samuel Ames, of Providence R. I.—This distinguished jurist who was our senior counsel in the late conspiracy attempted at Providence against the Publisher of this paper, we are pleased to learn by the Providence papers, has been elected chief justice of the Supreme Court of R. Island. He is finely fitted for that position. It was owing to his thorough knowledge of law, that he was enabled so to cover the conspirators with confusion, that they withdrew their case before permitting it to go to the jury.

THE FIRST PROTESTANT MARTYR.—"Abel was the first martyr of men, St. Stephen the first of Christian men, St. Alban the first of British Christians, and Sautre the first of English Protestants. Some charge this Sautre with fear and fickleness, because formerly he had abjured those articles for which afterwards he died before the Bishop of Norwich. But let those who severely censure him for once denying the truth, and do know who it was that denied his Master thrice, take heed that they do not as bad a deed more than four times themselves. May Sautre's final constancy be as surely practised by men, as his former cowardliness, no doubt is pardoned by God!" Fuller's Ch. Hist.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—Ryland.

CHERRY PECTORAL.—See in our advertising columns a notice of this medicine. We are not in the habit of saying much in relation to such medi-

cines as are generally seen going the rounds of newspapers: but in relation to Ayer's Cherry Pectoral, we feel that we can say something in its favor with propriety, from the fact that we have tried it. A young man in our office has also used it, and in both his and our own case it proved most beneficial.—Am. Presbyterian, Greenville, Tenn.

If you would be pungent be brief, for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee, By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed.</i> By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i> Price, 10 cts.	
<i>Glorification.</i> By Rev. Maurant Brock, M. A., of England.	\$2.50 per hundred; 4 cts. single.
<i>The Personal Coming of Christ at the Door—Are you Ready?</i> Price, \$1.50 per 100, 3 cts. single.	
<i>First Principles of the Second Advent Faith.</i> This tract is illustrated by copious scripture references.	\$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach in Freedom, Me. Irish school house Sunday, June 29th; Hallowell, July 6th; Richmond, Read meeting-house, Sunday, July 13th, and administer the Lord's Supper (will brethren prepare for it?). I. C. Wellcome.

Elder S. K. Partridge will preach in Hallowell, Sunday, July 13 I.C.W.

Elder T. J. Dudley will preach in Richmond Read meeting-house Sunday, June 29th; Hallowell, Sunday, July 20th. I.C.W.

I have appointments at Waterville (Warner), N. H. the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; Loudon Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July. T.M. Preble.

Elder B. Locke has an appointment to preach at Bro. E. Pike's, in New Hampton, N. H., the second Sabbath in July. T. M. P.

I will preach at N. Springfield, Vt., the 2d Sabbath in July. I. H. SHIMAN.

Elder John Couch will preach at Lake Village the second Sabbath in July. F. Davis.

The Annual Conference of Adventists of Canada West will take place if God will, on July 19th, at 10 o'clock, in the Borden neighborhood, and to continue over the first day of the week. An invitation is given to the friends of the cause, and especially to the delegates of the several churches. Our object will be to unite our strength to advance the glorious cause of our soon coming Lord, and also to send a delegate to the General Conference of Adventists spoken of in the *Herald*. I hope that brother Powell of Bradford, and Father Pearce of Pickering will be present, and the brethren in the different places who are so anxious to have Advent preaching in their neighborhoods. (Signed,) DANIEL CAMPBELL, Pastor, WILMOT PICKEL, Deacon.

The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th; Deacon Benner, 26th; Bro. Burrow's, 27th, 10 A.M.; also at B. O. James Campbell 27th, 6 P.M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, A.M.; Deacon Barnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburg will send conveyance to meet me at Coburg, on the first of August, on the second, we will proceed to Ameliasburg to preach at Young's school house, on Aug. 31, 10 A.M., and at Father Spencer's 4 P.M.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogman see to this appointment; Sudeny, 6, Colburn; 7; several other appointments shall be attended to by letter. DANIEL CAMPBELL.

I will preach in Worcester, Mass., Sunday, July 13th. Friends will address me at Worcester hereafter. D. T. TAYLOR.

Dr. N. Smith will preach in Whitefield, Partridge Schoolhouse, Sunday, July 13th. I. C. Wellcome.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Smith, of Baltimore.—We have sent the paper regularly, but had not your street and number till now.

J. Fairbanks.—Sent you books the 3d inst. \$2.00 will pay them, the postage, and bal. on paper to Jan. 1st, '57.

J. L. Clapp, \$4, on acct.—Sent books the 3d inst.

Wm. Tracy, \$5.—The Herald is mailed regularly to Bro. W. Ide and H. A. Brown, and to J. W. Daniels, Brooklyn, N. Y. If not in those offices, the mail department is at fault.

C. P. Dow.—Sent you books the 5th inst.

B. S. Reynolds.—Cr. you cash \$7, and books \$3.

M. L. Jackson.—Sent you Harps the 5th of July. When the order came, we were out of that kind, and when they came we over-looked the order till we discovered it on the 5th. They went by Harding's Ex.

S. M. Thompson.—We send the paper each week to Mrs. Jane Robinson, Machiasport, Me., and have again sent back Nos. from Jan. 1st.

A. Merrill.—Sent books the 8th inst.

RECEIPTS.

UP TO JULY 8TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited on a No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to *sign their names*! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent.—Hill we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2 rec'd, May 27.—You don't give your P. O. address, and we don't succeed in finding your name on our books.

J. M. Gerrick.—What was the former P. O. address of J. Ives of Georgetown, O. E. Elder H. says you report him as an old subscriber.

July 5th, '56.—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 23, 1855, by the P. M. of that place; but being directed to "Portland," instead of to Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1856.

Z W Hoyt, \$15; S. Carmont, \$67 and book; J. Kelsey, \$15 and \$3 on acct. sent books the 8th; Mrs. H. Winslip, \$10; Mrs. E. Ungley, \$20; G. Vose, \$789, and .25 on acct. to 132. The last payment was Dec. 3d, '55; J. H. Murray, \$15; O. Smith, \$794; J. O. Tasker, \$41; Mrs. S. Nason, \$799; W. Hammond, \$789; M. Carter, \$15; S. A. Saxe, \$15; Eld. E. A. Pool, \$15; J. B. Hastings, \$789, and .25 for G. to 120; N. Pike, \$80; N. True, \$42.—\$1.81 due; L. L. Moore, \$89; E. S. Robbins, \$15; D. S. Turner, \$89; O. Stone, \$794; L. E. Tretton? instead of Fulton, \$15; A. Fuller, \$789, and .25 on G. to 120; J. M. Kinney, \$13; G. Phillips, \$770; H. Colton, \$62; J. Leonard, \$15; J. Boyden, \$789; W. F. Carrier, \$789; S. Starr, \$15; L. Bolles, \$62 and .25 for G. to E. B. to 120; N. Champlin, \$789—each \$1.

J. Ames \$41; H. Lewis, \$15; W. O. Merriam, \$15; J. B. Barlow, \$20; J. Carr, \$41; E. Kennedy, \$79; H. Rupp, \$63; D. G. Rupp, \$15; P. S. Axe, \$45; A. C. Bradley, \$21; J. Chambers, \$41. We sent Hymn bk when out, and bal. of the \$10 in tracts; but now we send another hymn book at our own expense; L. H. Brigham, \$23—each \$2.

A. Emonds, \$789 (83 cts. to G. Skilling and T. Hanneford, for part of vol. when they stopped; and \$1.17 on acct. leaving \$3 due. To whom shall we send G's next vol.? They were not published for May and June; H. Peters, \$54; H. Y. West, \$41 and .25 for G. to 120—each \$3.

H. P. Schultz, \$15 and book; J. Gilbert, \$26; J. M. Orrock, on acct.; T. Bacon \$11—each \$5.—J. F. M'Kasie, 12 cts postage; J. Sax, \$27. \$25; Joel Spier, 24, \$79; P. V. West, \$79, and \$3.50 on acct.—\$5.28; H. Orcutt, (7 cts) \$15—\$5.75.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 792.

BOSTON, SATURDAY, JULY 19, 1856.

VOLUME XVII. NO. 29.

BOX OF PRECIOUS OINTMENT.—John 12:3.

To the hall of the feast came the sinful and fair,
 She heard in the city that Jesus was there;
 Unheeding the splendor that blazed on the board,
 She silently knelt at the feet of the Lord.

The hair on her forehead so sad and so meek
 Hung dark on the blushes that burned in her cheek,
 And so sad and so lowly she knelt in her shame,
 It seemed that her spirit had fled from her frame.

The frown and the murmur went round through
 them all,
 That one so unhallowed should tread in that hall;
 And some said the poor would be objects more
 meet

For the wealth of the perfume she poured on his
 feet.

She heard but her Saviour, she spoke but in sighs,
 And she dared not look up to the heaven of his
 eyes;
 And the hot tears gushed forth with each heave of
 her breast,
 While her lips to his sandals were throbbingly
 pressed.

In the sky, after tempest, as shineth the bow—
 In the glance of the sunbeam as melteth the snow—
 He looked on the lost one, her sins are forgiven—
 And Mary went forth in the beauty of heaven.

Lovest Thou Me?

BY JOHN CUMMING, D.D.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

There is not, perhaps, a more interesting question in the New Testament. It was worthy of him that asked it; it is most applicable to us who read it. Your personal Christianity hinges upon it. By your answer to this question, not in lip, but in heart, and in life, depend the prior momentous question, Are we Christians? or are we not? Love to Christ is Christianity: nothing may supersede it; nothing can be accepted as a substitute. Examine yourselves; answer it in your conscience; answer it before you appear at the Judgment-seat.

The question is not, "Professest thou to love me?" nor "Followest thou the company of them that love me?" nor, "Pronouncest thou the Shibboleth of them that love me?" It goes deeper far; it is more vital and central. It is the core of religion; it is the pith and substance of Christianity; not "professest," not "namest," but "lovest thou me?"

The question assumes the possibility of deception. We may enter our names among the followers of Christ; we may wear his livery; carry a crucifix; worship in his sanctuary; be baptized in his name; approach his table; and some of these we should do, and others of these we have no business doing; but we may do all, and yet we may not love him. Who that has read the 13th chapter of the First Epistle to the Corinthians does not see how much the mouth may speak, and the life may do, and yet there be not beneath the words that are spoken, or the life that is led, one atom of living Christianity? for what does the apostle say? "I may speak with the tongues of men and of angels." I may be gifted with an eloquence that will awe and strike the world with amazement; and yet I may not have love. "I may have the gift of prophecy, so that I can predict and preach. I may understand all mysteries and knowledge. I may have even a miraculous faith that will say to this mountain, Be removed, and cast into the midst of the sea; and yet, I may not have love." And what is still more startling, "I

may give all my goods to feed the poor." It may be from ostentation, from mere human sensibility. "I may give my body to be burned." I may submit to martyrdom for the glory of the sect, for the honor of a leader, in a moment of fierce fanaticism, and yet I may not have love. In one word, this 13th chapter of the First Epistle to the Corinthians may be inscribed upon our tombstone as our epitaph; and the dead heart that is dissolved into dust beneath, may have never beat with one pulse of love or echoed with one particle of genuine devotion.

It is, therefore, a very important question, a very momentous question, one too in which one may be deceived. The question, however, assumes and implies that it is possible to know whether we love Christ or not. "Lovest thou me?" shows it is possible to know whether we love or not. There must, therefore, be some process or method by which we may test it. The question is useless if we cannot answer it. To ask, "Lovest thou me?" is to tantalize and taunt humanity, if from its heart it cannot by any process of reasoning, or induction, or observation, determine whether we love Christ or not.

The question, too, implies the very great importance of the investigation. Jesus never spake an idle word, never preached a useless dogma, never asked an irrelevant or an insignificant question. When he, therefore, asked, "Lovest thou me?" and asked it with an emphasis thrice repeated, we may be sure there is something in it very vital; and what was asked of Peter was written, not for him, but for us: he asks each of us, "Simon, son of Jonas, lovest thou me?"

I said in the outset of my remarks, it is possible to be deceived in our estimate of ourselves, and to have in our hearts not one particle of love, whilst we believe or make ourselves believe that we love the Lord Jesus Christ. Passion is not love, fanaticism is not love, enthusiasm is not love, frenzy is not love. It is possible to have tempestuous ebullitions of feeling, and not to have in them or under them one grain or emotion of genuine love. The passion that urged and created the Crusades, that still sends the monk to his cell, the ascetic to his desert, that prepares the hair-cloth, and the iron girdle, and chains, and fasts, and mortifications,—is not love to Christ, but fanaticism: and the distinction between the fanaticism that will submit to such an ordeal, and the love that clings to the Saviour, is as great as between the fervor of a superstitious devotee, and the simple, rational, intelligent love of a regenerate and affectionate Christian. It is possible, I have said, to be deceived. And as it is possible to be deceived, it is the more important that we should try to ascertain if it be possible to answer the question, "Lovest thou me?"

It is possible to know. I do not believe that any man goes to heaven without knowing he is in the way; or that any man goes to ruin, if he will be at the trouble to inquire, without suspecting he is in the way to woe. Very few are saved unexpectedly; very few are lost, who can look back and say, "We never dreamt that it would end in this." It is possible, then, to know if we love Christ. Where, I ask, are your deepest thoughts? In what channel does the current of your noblest and strongest affections run? Are they absorbed in the world? are your affections so exhausted in service of the world during the six days, that they are unable to do anything but slumber and sleep on the seventh day, whilst you are in the sanctuary? While your feet, your hands, your eyes, your ears are in the world, amidst its din, and pursuing its absorbing traffic, do ever thoughts leap from the depths of your heart that do not rest until they reach the throne of God? Do your affections ever rise and penetrate the surrounding obstructions and cling to Jesus and rest about his throne, till they shape themselves into the aspiration that breaks through counting-house, and Royal Exchange, and barn, and senate, and study, "Lord, thou knowest all things; thou knowest that I love thee?" "Lord, whom have I in heaven but thee? and there is none upon earth

that I desire beside thee?" In your prosperity does your affection express itself to Christ in thankfulness? In your adversity do your hearts unfold themselves to Christ in prayer? In great gains does the thought strike you, What are they without the unsearchable riches of Christ? In great losses do you ever feel, What does it matter? I have not lost that which is the chief of ten thousand and altogether lovely? Do your thoughts, like incense, ever rise to Jesus, in adoration and praise? As the censers the incense will be. As the heart, so the thoughts must be. As a man thinketh, so is he. It is possible, then, to determine whether you love the Lord Jesus Christ or not, by your thoughts. It is possible that a supreme affection can be always latent. It is true, it may not always burn with intense fervor; but it will always have intense fixity. It is very true, also, that constitution modifies Christianity in each. Some men show their Christianity more than others, some have stronger emotions than others. The Christianity of a Scotchman is deep and silent in its strength, and in its depth. The Christianity of an Englishman is practical, rich in common sense, strikingly operative in all the relations of life. The Christianity of an Irishman is full of fervor, and unloads itself in eloquent expression. National character modifies the manifestation of common Christianity; but if there be love in the heart, it will develop itself in some shape, and demonstrate to heaven and earth that it is not a fancy, but a reality, a power, a passion, a life. Then there is another modifying idea worth taking into our estimate, that very often one's love to Christ may be, as it were, in abeyance, till the moment comes that calls it into vivid action. Loyalty does not mean always thinking of our attachment to the Queen. Filial affection does not mean our always thinking of, or even feeling, our love of our father and our mother. But let that Queen's throne be perilled and assailed, and all the loyalty of the heart leaps to his hand, and his hand to his sword-hilt, and he is ready with his life to defend it. Let a father or a mother be attacked, and filial affection will show itself in the enthusiastic vindication of those that we deeply but equally love. Love may be in some bosoms a principle lying deep in the secret recesses of the heart, but ever ready to emerge and act with power, when the crisis demands it. In others it may be more a passion than a principle, ever fervent, ever overflowing, ever operative. But if we be Christians at all, whether in the strong form of a deep principle, or in the warm form of a glowing passion, love to Christ will nestle in our inmost hearts, and give tone to our best feelings. Thus we may know if we love Christ.

(To be continued.)

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

Continued from our last.

THE study of prophecy has been a delightful engagement to many of the world's brightest ornaments. Some of the very best and most enlightened men in the church in all ages, have paid considerable attention to it; and some of them have left us the results of their investigations. Among the luminaries who have shone in former days and written on the prophecies, we find most of the early fathers;—subsequently such men as Luther, Calvin, Mede, Horne, Sir Isaac Newton, Bishop Newton, Wesley, Brown, Scott, Clarke, Watson, Faber, Fleming, and many other eminent men. While in our own day we have had an increased number of earnest and diligent and learned enquirers after the prophetic writings. And while there are, perhaps, none without their errors, yet it must be confessed that much light has been diffused by the writings of such men as Keith, Cuninghame, Croly, King, Habershon, Wolfe,

Bickersteth, Birks, the Bonars, Dr. Cumming and Dr. Elliott.

And perhaps it may be said that the late Mr. Bickersteth, the esteemed Rector of Watton, Herts, did more than any other man in this country, during the present century, in calling attention to this topic, and in his endeavors to popularize it among the people, nor did he labor altogether in vain.

America has also produced some anxious students in this important branch of biblical literature; and of late years, especially, have many arisen there, who have paid unprecedented attention to the subject. Some of these have entered into its study in a manner characteristic of the age, and of that people. Amongst others we might notice the editor of a religious journal in Boston, Mass., and the author of several valuable works, who has studied it intensely for many years, and written extensively respecting it. There is also Mr. D. N. Lord, the editor of "The Theological and Literary Journal," a most able quarterly, published in the city of New York, who has gained for himself a well merited reputation by the learning, deep investigations, and profound thought exhibited in his writings. Both these gentlemen have published an exposition of the apocalypse, and written extensively on other parts of the prophetic scriptures, and on the laws of figures and symbols.

We might multiply notices without end of eminent writers on the prophecies, but this is not my object. In taking leave of this part of the subject, however, allow me to say, that there is another gentleman, an American, to whose memory I would gladly pay a high tribute of esteem. He was an earnest and sincere enquirer after truth; a good and pious man—a gentleman and a Christian—whom the world has sorely maligned, and but few comparatively have appreciated his worth, or his labors. He was deservedly popular among thousands whose prejudices could give way to truth; and most highly esteemed by those who knew the man. I mean the late William Miller, whose lectures a few years ago aroused such deep excitement on the subject of Christ's second advent, and the establishment of His kingdom on the earth. I have read his works and his life; I have studied his character, and admire him. He gave an impetus to the study of prophecy which will not fail to produce most beneficial results.

On an occasion like the present it would be unfitting to enter into any examination of the different views held by writers on the prophecies, either of our own, or those of former days; or yet to enforce the particular views of the writer. Such matters were not intended to be embraced in the present paper.

The contemplation of the prophets, and the times, manner and subjects of their utterances, together with the mode and character of their inspiration, were topics I had thought of dwelling upon, as being intimately and interestingly connected with the present subject. I must, however, necessarily omit them on this occasion, as I am afraid that I shall be trespassing upon your patience even with what is to follow.

The revelations of things to come, which God has imparted to his servants the prophets, have been given in a variety of ways, and are made known to us through diverse channels of communication.

POETIC.

Some of the predictions are given in a poetic style—in beautiful, energetic, and impressive poetry. I do not profess to understand the Hebrew language; but I have reasons for believing that no inconsiderable part of the prophecies of the Bible are poetic. Of course this does not in the slightest degree affect the meaning of the language; but it is an embellishment, which is not only pleasant in itself, but to my mind throws an additional interest and charm over the subject and the composition. I mention this because some writers have attempted to diminish the importance of some portions of the prophecies by speaking of them as merely being "sacred poems."

CONDITIONAL PROPHECIES.

It will be observed by the Bible student, that many predictions contained in the Holy Scriptures are *conditional*, because they are dependent for their realization upon the conduct of those to whom they relate. Some predictions are absolute in their character, and are totally independent of man's co-operation in their transpiration or effects. As for instance God said to Moses, as recorded in Num. 14:21—"But as truly as I live, all the earth shall be filled with the glory of the Lord." And as in the promise to our first parents "the seed of the woman shall bruise the serpent's head." God said to Abraham: "In thee and in thy seed shall all nations of the earth be blessed."—Gen. 28:14. And a multitude of other passages which we could give if necessary.

The *conditional* prophecies may sometimes be viewed as threatenings, or as promises respectively. We will quote in illustration of this, the words of Jeremiah respecting the Sabbath, as recorded in the 17th chapter of his prophecies, verses 24, 25 and 27—"And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah and the inhabitants of Jerusalem: and this city shall remain forever. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Many promises were made to the Jewish nation conditioned upon their faithful adherence to God's precepts, which if they had been observed would have been signally realized, and they would have come down to us as predictions accomplished. But they have failed in their fulfillment, because the conditions have not been met. While on the other hand the terrible predictions of calamities to befall the Jews described in Lev. 26, and Deut. 28, which have had a fearful accomplishment, could never have been realized, had not the Jews by their own conduct brought down the vengeance of heaven upon their guilty nation.

This is an important principle which ought never to be lost sight of in reading the prophecies, especially those referring to the Jews. We should, therefore, always consider whether in the prophecies before us there is a condition annexed, either expressed or implied; and how far such condition affects the subject. God himself has laid down a rule which will always serve as a key for our interpretation of such passages as it may apply to. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jer. 18:7-10.

HIGHLY FIGURATIVE LANGUAGE.

Then again many parts of the Scriptures are *highly figurative*, as well the prophetic portions, as other parts. Not that the predictions, or rather the subjects of the predictions, are figurative. Considerable mistake is made on this point—which has led to the most fanciful and absurd interpretations. The fact is, there is no such thing as a figurative idea! True, we draw on the imagination in seeking how to unfold our thoughts; but it is the language in which our ideas are described or clothed, that is figurative. The fact, or the object, before our mind, is still the same, whether arrayed in the most gorgeous eastern dress, or in the plainest garment. And here I would call attention to a point which is very much overlooked, namely, that figurative language is not used to mystify or obstruct the true sense of the subject; but expressly for the purpose of illustration—intending to make it plainer thereby. As I purpose calling your attention a little further to the question of figurative interpretation by and by, we will not dwell upon it here, but content ourselves in this place with this brief allusion to the existence of highly figurative prophecies.

To be continued.

"Come unto Me."

I come, dear Saviour, now to thee,—
Just as I am, I come,
And wilt thou bless and comfort me,
While here on earth I roam?

O Jesus, if I am thy child,
If thou dost love me still,

Look down in pity on me now—
Help me to do thy will.

But does the blessed Saviour deign
To hear my feeble prayer?
And will he pardon all my sin?
Shall I his glory share?

I know that I unworthy am
To find in heaven a home:
Yet, in his holy word I read,
None are too vile to come.

He left his Father's throne above,
Came down to save the lost;
This precious truth sustains me now,
And in him I will trust.

Then with an eye of faith, I'll view
The home prepared for those
Who love and serve him here below,
And seek in him repose.

JOSEPHINE.

A Beautiful Parable.

Krummacher, in his *Suffering Saviour*, quotes from an old author a beautiful parable, as illustrative of the mockery before Herod's tribunal in the last tragedy of our Saviour's sorrows:—

"Adam was a king gloriously arrayed, and ordained to reign. But sin cast him down from his lofty throne, and caused him the loss of his purple robe, his diadem and sceptre. But after his eyes were opened to perceive how much he had lost, and when his looks were anxiously directed to the earth in search of it, he saw thorns and thistles spring up on the spot where the crown fell from his head; the sceptre changed, as if to mock the fallen monarch, into a fragrant reed; and instead of the purple robe, his deceived hand took up a robe of mockery from the dust. The poor, disappointed being hung down his head with grief, when a voice exclaimed, 'Look up!' He did so, and lo! what an astonishing vision presented itself to his eye! Before him stood a dignified and mysterious man, who had gathered up the piercing thorns from the ground, and wound them round his head for a crown; he had wrapped himself in the robe of mockery, and taken the reed, the emblem of weakness, into his own hand. 'Who art thou, wondrous being?' inquired the progenitor of the human race, astonished, and received the heart-cheering reply, 'I am the King of kings, who, acting as thy representative, am restoring to thee the paradisaical jewels thou hast lost!' Our delighted first father then bowed himself gratefully and reverentially in the dust; and after being clothed with the skin of the sacrificed animal, fathomed the depths of the words of Jehovah, 'Adam is become like one of us.'"

Jests Upon Scripture.

It is very common for some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, or a pun; at other times a blunder; and not seldom a downright impiety.

Whatever be its form, even when lightest, it is no venial offense, leading as it does to profane contempt of God's word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case, and the dullest persons in society are the most remarkable for these attempts.

The evils arising from this practice are greater than at first appear. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother; yet the dying words of Christ are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.

Immaculate Conception in France.

The dogma of the 'Immaculate Conception' in the Romish Church, is creating quite a discussion among the faithful in France. *L'Univers* is the organ of the Jesuits and ultra-Montane portions of the Catholics, and *Le Siecle* is the organ of the Gallican or the anti-ultra-Montane portion of the church. To give our readers some idea of the character of this controversy, we give the following, being a translation of an article in *L'Univers*:

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses, and of the Hussites; who butchered old men, women and children; and said, whilst treading under foot heaps

of corpses, God will know who are His; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the daggers of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot; transformed Flanders by the hand of the Duke of Alba, into an immense slaughter-house; burned Giordano Bruno at the stake, extorted from Louis XIV the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of cachet (warrants) against the Jansenists, condemned Calas, executed Lebarre, flayed Diavolo, killed at Rome, General Duphot, shook in the 18th century, the law of sacrilege, as a trial torch of the Inquisition, and finally irritated France during the restoration to such a degree that after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do you begin to find out what your family name is? Your name is not religion, for religion is peace in the State, whilst wherever you set your foot, we find nothing but discord. No power, no people, has been able to live within the reach of your breath without being poisoned and vomiting you back."

The Big Trees of California.

[From a letter of the Rev. Horace Bushnell, D. D. to the N. Y. *Independent* dated San Francisco, May 19th 1856.]

These trees are found high up in the foothills of the Sierra Nevada, probably about 4,000 feet above the sea. A stage ride from Stockton of about 70 miles, due east, brings the visitor to Murphy's, a kind of miner's town, or camp, where a new and respectable hotel of stone is just finished. From this, a horseback ride, or if preferred a carriage ride, of 15 miles takes him to the trees. The road is wrought in places, but is most of the way natural and very beautiful. For the first four miles it climbs a deep gorge, down which a heavy cascade of water is tumbling, poured in there by a miner's ditch. And this ditch is followed some miles farther, sometimes appearing farther on winding along the dells, and sometimes leaping across overhead from one hill to another in wooden trunks supported by a tressle work fifty or a hundred feet high. This, together with a few little squatter taverns under the trees, a sawmill or two, and here and there a fence run round some scope of moist land in the valleys, are the only inroads made upon the pure natural beauty of the scenery.

It is forest, yet nothing that we mean by forest. There is no undergrowth, scarcely anywhere a rock, the surfaces are as beautifully turned as if shaped by a landscape gardener, and dotted all over by myriads of flowers, more delicate, if not more various, than any garden ever grew. Moving along these surfaces, rounded over a hill, or galloping through some silent valley, winding here among the native oaks casting their round shadows, and here among tall pines and cedars drawing their huge conical shapes on the ground, we seem in fact to be riding through some vast park. Indeed after we had seen the trees and taken their impression, we could think of nothing but to call it the park of the Lord Almighty. The other trees we observed were increasing in size as we neared the place, till finally, descending gently along a western slope among the files of little giants, we came to the gate of the real giants themselves, emerging into the cleared ground of the Big Tree Hotel between the two sentinels, which are 500 feet high, and stand only far enough apart for the narrow road to pass between.

These were the first of the Washington cedars we had seen—it really seemed that we had never seen a tree before. And yet they were only medium specimens.

Close by the house lay the first cut of the Big Tree *par eminence*; the remaining part or top had been split up and removed. Near this first cut stood the stump, about 6 feet high, with an arbor mounted on the top, which had been squared down for this purpose, the posts of the arbor standing out in the line of the largest circuit at the ground, and the space between them and the circuit of the top filled in by a floor of short boards. The diameter of the top is by measurement 25 feet 3 inches one way, and 23 feet 6 inches the other. The diameter, at the ground, or between the posts of the arbor, was 31 feet.

To assist the imagination, the top of the stump was the breadth of a common city half-house, and the bottom was 6 feet wider! Passing round with Mr. Davis, the intelligent conductor and keeper of the hotel, we made a general survey of the group, and afterwards measured many of them with a tape line. They are all included in a space of 50 acres, and nearly all in 10 acres, and are only about 90 in number. The ground occupied is a rich wet bottom and

the foot of the moist northern slope adjacent, covered also with an undergrowth.

And why are they here, just here, and nowhere else? This, I confess, is to me the greatest, strangest wonder of all, that nowhere in the whole earth is there another known example of these Anakims of the forest, ninety seeds alone that have started, ninety and no more. Is there, was there no other piece of ground but just this, in the whole world that could fitly take the seeds of such a growth? Why have they never spread, why has no one seed of the myriads they sprinkle every year on the ground, ever started in any other locality.

And what a starting it is, when such a seed of life begins to grow. Little did that tiny form of matter about the size of a parsnip seed, and looking more like that than any other, imagine what it was going to do, what feeling to excite, when it started the first sprouting of the Big Tree! This small parsnip seed going finally to open a road and turn a course of tunnel for thousands of people! See them when they come, how they gather about in silent awe before a vegetable! The stump of a vegetable!

It will be very difficult for any one, not assisted by actual sight, and when so assisted, to form a conception, or receive a just impression, of these gigantic growths. Even when he is thrilled with a sense of their sublimity he will not take their true measure. We measured an enormous sugar pine recently felled, about a mile before we reached the place. Sixty feet from the ground it was 6 feet in diameter, and it was 240 feet high. It really seemed that nothing could be greater. But we applied our measure to one of the prostrate giants, whose dimensions, as it lay upon the ground, we could better take the sense of apart from all definite measures, and found that 250 feet from the ground it was 6 feet in diameter! The top was rotted and gone, but it could not have been less than 325 or 350 feet high. And yet this tree was only 18 feet in diameter where the Big Tree was 25. That a man can ride through one of these fallen trunks on horseback really signifies nothing, when if the Big Tree were hollowed as it might be, one might drive the largest load of hay through it without even a brush of contact.

And yet two things conspire to let down a little of our sense of the sublimity of these vegetable wonders. Many of the trees and all the largest of them that remain are greatly injured by fire. Their time is therefore shortened, and a long time will be required to bring the smaller ones up to their maximum of growth. This being true, that a man, supposed to have a soul, instigated by the infernal love of money, should have cut down the biggest of them, and skinned the next, 120 feet upward from the ground (viz. the Mother), that he might show or sell the bark of her body, both sound as a rock at the heart, and good for a thousand years to come,—Oh it surpasses all contempt! The wretch would have skinned his own mother, doubtless, for the same reason. Such a fact leaves one beyond utterance, and vexation does not suit well with the nobler sense of sublimity. And yet to see this Giant Mother still growing up as before, bearing her fresh foliage, ripening her seeds, and refusing to die; hiding still her juices and working her pumps in the deep masses of her barkless body, which the sun of two whole years has not been able to season through, dead as it is and weather cracked without—it is a sight so grand as almost to compensate for the loss we suffer by the baseness of the human scamp who has moved our contempt so inopportunistically.

The other subtraction referred to is the loss of poetry occasioned by a discovery of the certain extravagance of the calculations that are current respecting the age of the trees. The Big Tree, we are told, was growing when Athens left the quarry, in the days of the Pharaohs, in the days of Abraham, and I know not but that some have said, in the days of the old Red Sandstone. This result is made out by taking some inches of the wood from the higher parts of the tree where the grain is fine, counting the grains, and then multiplying by half the largest diameter at the ground, viz. 151.2 feet. In just this way, we ourselves made out a proof that this tree was 4,007 years old. But why resort to this artificial method, when a better and absolutely certain method is in our power? The grains of the stump can be actually counted; for they are about as distinct as the teeth of a saw, except that, for two or three inches in two places where the growth was slow, they are a little huddled, and cannot be made out very distinctly. That we might have a test, I and my friend made separate counts. According to his, the tree was 1,252 years old; according to mine, 1,272. It cannot have been older from the seed than 1,280 or 1,300 years. And this should be antiquity enough. What a conception of vegetable life, that when Gregory was consolidating the Papal supremacy, when Mahomet was nursing at his mother's breast, when old Belisarius was knocking right and left among his enemies, this tree was sprouting into the small immortality of 1,300 years, than to die only by violence.

The Storm in the East Still.

OFTEN does it happen that after a long season of calm bright weather, the clouds gather heavily and surge up in masses, till, growing to a head, they discharge a torrent of electric rain upon the parched and panting ground. The open bosom of nature welcomes the genial storm; she knows that its ministry is quickening, that the flowers will lift their heads and freshen their colors, and man and beast will drink in the inspiration of a richer and fuller life. Men prophesy that when the storm is passed over, the weather will brighten again, and expect that the starlight will be clearer, the air will be softer, the earth will be greener and fresher for the brief interlude of storm. But not seldom does it happen that the weather is broken up by a tempest. The sky does not clear again: for days and weeks dull rain-clouds veil the sunlight, and successive storms, sweeping through the darkened heavens, lay the crops and the flowers, soiled and dishevelled, in the dust.—Storms in summer constantly unsettle the atmosphere, and usher in a period of elemental strife and gloom.

Not otherwise has it been with the war-storm which has swept through Europe. No doubt it has purged the air and revived the drooping and decaying spirit of the nations, but it has left behind it elements of strife scarcely less portentous, skies that have torrents of storm yet to discharge upon the European world. Seldom has peace been proclaimed in such a tempest-laden atmosphere; and yet the battle with Russia was fairly ended, and we are profoundly thankful that it was ended before it became complicated by the most difficult and momentous problems which will now occupy the attention of civilized mankind. There are many lovers of peace who still think that the war ended just a year too soon; that another campaign would have materially advanced the solution both of the Turkish and Italian questions, and left a clearer sky when peace was at last restored.—This view is not without reason; but who dares to prolong strife when a fair and honorable peace is proffered, for the sake of contingent advantages which might be realized by the continuance of war? To adopt such a course would be to take presumptuously into our own hands the arbitrament of human destinies, and to attest that war is the Divine method of working out the solution of the most perplexed problems of society. If war appears to be a clear necessity, we accept the compulsion of circumstances as His call to action, and draw the sword in faith, obedient to His will. The moment the clear necessity ceases, His authority is withdrawn from us, and we are bound to betake ourselves, with faith and patience, to those moral weapons which we know to be perfectly in harmony with His will. We dare not, even in thought, regret that peace has been re-established; while we cannot shut our eyes to the fact that the elements of future difficulty, and perhaps strife, are gathering form and force each hour, and that in Turkey and in Italy a state of things is developing itself which may again call for the armed intervention of the Western Powers. We attach far more meaning to the threatening aspect of the Eastern than of the Western sky. We do not believe that the blusters of the American cabinet mean much, nor that, if they mean to have Central America, we have any call to prevent them by force of arms. But in the East the clouds are menacing, and the question, What is to become of Turkey? becomes more perplexed and pressing every day. The Turkish empire is passing, and must pass, through a critical convulsion. Whether it is to be unto death or unto life, the boldest prophets hesitate to say. The Turkey of 1850 could not be admitted into the European congress. The profligate weakness and the sublime vanity and self-complacency of the Turkish government and policy, rendered impossible the admission of a State, so isolated in its principles and sympathies, into the congress of civilized states. The war has broken up that state of things. The Porte has been brought to feel its dependence on the community of Europe for very existence, and has sought to give expression to that conviction by measures which tend to assimilate the principle and practice of the Turkish government with those of the Christian Powers. The real question which has now to be settled is, "Is Turkey capable of that assimilation?" Has the government any stuff to work upon in the nature and capability of the people; or is Turkey so effete and demoralized, so Asiatic, that the attempt must be abandoned in despair? If the answer be "Yea," there is hope for Europe, there is hope for Asia, that a new era of peaceful and prosperous development is opening to the two continents, and to the whole human race. If the answer be "Nay," then Turkey must fall, and we dread lest a bloody strife should be waged over her grave.

The case of Italy is grave enough, but we fear that the internal condition and possibilities of the Turkish empire form a graver question still. At present, things do not look promising.

The promulgation of the reforms which the Sultan has conceded to the pressure of the Western Powers, seems to have aroused the dark fanaticism, which is always latent in the Eastern character, and arrayed the passions and prejudices of the Mussulman population, against the policy on which not the prosperity only, but the very existence of the empire depends. Recent dispatches inform us that the greatest excitement prevails among the Turks upon the subject of the hatt-i-sheriff. At Padgorizza, they have burnt two Roman Catholic churches, and killed two Christians; and elsewhere lawless violence has armed itself against the Sultan's decree. At first sight, it would seem that the Turks are not capable of that respect for christianity and the christian powers which alone can make the alliance either lasting or profitable. But we must give them time. Rome was not built in a day, and it will take many days, and many painful lessons, to make the Asiatic understand the European character and ways. But we do not despair. We believe that there is better stuff in the common population than we are generally ready to suppose, if we could but get at it. We must remember how slowly christianity has mastered and possessed the European, and have much patience and hope with the Turk. We must expect that the first step towards reform will be met by violent and even furious opposition; but the close intercourse which must subsist between England and Turkey, even after the army is withdrawn, must have room and time to tell upon the population, before we give up the hope of the reformation of Turkey in despair. Had we but a band of missionaries there, even as large as we maintain among the islanders of the Pacific, how precious would their influence, and their very presence, be at this crisis. The empire is passing through a convulsion which will strain and start every joint of its ill-compacted frame. Arabia is said to be already in revolt—Egypt hardly tolerates the folly and profligacy of the Viceroy's rule—Syria is seething like the cauldron of a volcano. It seems hard to believe that the struggle can end otherwise than in a violent disruption. The only hope for Turkey, and for the peace of Europe, seems to lie in the calm persistence of the Sultan in the course of policy he has inaugurated, and in the wise moral support and sympathy of the Western Powers. Meanwhile, let us be sure that the Romanists are active in their propagandism, and stir ourselves to give Protestantism a voice and a part in the tremendous moral struggle which evidently impends over the whole Eastern world.—*London Christian Times.*

The Indian War in Oregon and Washington Territories.

We have expressed our conviction that the origin of the present Indian war in Oregon and Washington Territories could be traced to the white population, or more correctly speaking, perhaps, to white adventurers and speculators in public plunder, such as have instigated and kept alive to the latest possible moment, every Indian war for the last half century. The statements of Gen. Wool, now in command of the U. S. forces in that region, more than confirm this view of the matter, mortifying and disgraceful as it is to our nation and to our race. We have already noticed Gen. Wool's account of the origin and progress of the difficulties with the Indians. He had no sooner assumed the command of the troops which the Government had been induced to send against them, than his eyes were opened to the enormities on the part of the whites which had given rise to the war, and the frauds and deceptions by which the conflict was prolonged, to afford its abettors the coveted opportunities of plunder. Gov. Stevens of Washington Territory, and Gov. Curry of Oregon, were both implicated, in Gen. Wool's statements, as aiders and abettors in this cruel and unnecessary crusade against the Indians. Volunteers were raised by them, or by the former at least, at an enormous expense, and sent upon a war of extermination to the Indians; and so far as the war was prosecuted under their immediate direction, it was marked by the most signal barbarities and atrocities. Gen. Wool is a humane as well as brave and honorable man; and he is not, moreover, a politician. Regardless of consequences to party or to individuals, he set his face against these barbarous practices, and this wholesale plunder of the public treasury, as soon as they came under his observation. For this manly and praiseworthy opposition to their designs, Govs. Curry and Stevens both denounced him, and the legislatures of their respective Territories co-operated in the denunciation.

It was these denunciations which drew from Gen. Wool the statements to which we have referred, which were not only necessary to the justification of his own course, but were demanded by truth and justice. The odds against Gen. Wool, it is to be feared, are too great, sustained as he is by unquestionable facts, by great weight of character, by experience, and by such services in the past as entitle his statements to re-

spect and consideration.

The denunciations of the authorities of Oregon and Washington were followed up by Gen. Lane, the delegate from Oregon in Congress, who, in an incidental debate in the House of Representatives, justified the detractors of Gen. Wool, and joined them in condemnation of his conduct in the Indian war in the Territories. This repeated animadversion has again called out Gen. Wool, who we fear will be compelled to rely upon appeals to public opinion rather than to his government, for redress and for an investigation of the circumstances under which his conduct is brought in question. In a letter to the *National Intelligencer*, dated at Benecia, California, May 30, he re-affirms his belief that but for the massacres and outrages perpetrated by the whites, the sending of the volunteers by Gov. Curry into the field, the war would long ago have been closed in Southern Oregon. "But this," he says, "would not have suited the political aspirants nor money speculators. With them it was a war and a long war, under the pretence of enriching the country, no matter how many citizens might be sacrificed. The more the massacre by whites and Indians the greater the certainty of its continuance, and the greater surety that the war debt would be paid by Congress. With them every murder or atrocity, whether committed by white or red men, appears to be a source of rejoicing instead of regret, because of the tendency to prolong the war and to raise the price of the Curry and Steven's scrip. For example, as reported, one of the most active and prominent exterminators said, in reference to the massacre of the whites at the Cascades, 'the people have suffered, but it will raise the price of scrip a million of dollars.'"

We all know how easy it is to get up an Indian war. Every one who has studied the history of our conflicts with the Indians is well aware of the source of the spark by which the fire has been kindled. Christian and civilized nations go to war in defence of even a doubtful point of public honor; and is it strange that a heathenish and uncivilized people should seek satisfaction in the same way for the murder of their fellows, and wives and children! And is it to be wondered at that repeated outrages, and cruelties, and massacres of their unoffending brethren should drive them to madness and the most cruel revenge? Gen. Wool asserts, without qualification, that among the causes of the present war are the massacre by volunteers and citizens of Oregon and Washington, of some eighty or more friendly Indians; as in the case of Major Lupton and party, who killed twenty-five friendly Indians, eighteen of whom were women and children; the killing by two companies of volunteers of the friendly chief, Old Jake, and his band, comprising between thirty and forty males, besides destroying their huts and provisions and exposing their women and children to the cold of December; the killing in the most brutal manner with clubs, two squaws, one of whom was lame and carrying a child, which was taken by its heels and its brains dashed out against a tree; the killing by Hank Brown* and party, of eight to twelve friendly Indians at Looking-Glass Prairie, invited there by the settlers for protection and safety; the killing by volunteers, in a most cruel and barbarous manner, the chief Pin-pin-mox-mox, made a prisoner under a flag of truce, and after he had declared "he was for peace and did not wish to fight, and that he would make restitution for anything that had been taken wrongfully by his young men;" and though last, not the least barbarous, the killing of the family of the friendly chief Spencer,† who was at the time in the employ of the United States.

* Gen. Wool relates the following shocking instance of barbarity in the conduct of this man:

"Hank Brown was concerned in the massacre by Lupton, during which an Indian boy about 12 years of age, who could speak a few words of English ran to him and said, 'I have done you no harm; my heart is good towards you; you will not kill me.' Brown replied, 'Damn your Indian heart,' and seized him by the hair, and with his bowie knife severed his head from his body."

† Gen. Wool's statement in regard to the murder of the Spencer family is corroborated by the *Oregon Argus*, as follows:

"We heard a flying report some three weeks ago that several Indians had been murdered at the Cascades, but we forebore to say anything about it until we should learn the particulars. We have since learned the particulars, and, with a face crimsoned with shame for the human kind, we proceed to lay them before the public. The Indians murdered consisted of the family of Spencer, a chief who resides at Vancouver, and was made up of his father, an old gray-haired Indian, his (Spencer's) wife and four children, a daughter nearly grown, and three younger sons, one of them was a sucking babe. The Indians had been up to Dallas, in the service of the United States Government, and were on

What christian war was ever defended by such an array of causes as this? And the Indian may find, in the estimation of the world at least, a justification for war which would be wholly inadmissible in the case of a civilized people. If he were not impelled by the instincts of his uncontrolled nature to revenge an injury in kind—an eye for an eye, a tooth for a tooth—and even to overstep the bonds of retaliation, and, as Gen. Wool says, take the lives of two white men for every Indian killed; he would have no hope of redress by any other mode. He has learned from sad experience, the utter impotency of negotiation with the whites. His "Great Father," the President, treats with him only to give a legal sanction to oppression; and extends over him a paternal shield which, like the protection of the vulture, covers only to devour.—*Boston Traveller.*

The Tornado at Chateaugay, N.Y.

A destructive tornado passed over Chateaugay, New York, on Monday the 7th. The Franklin county *Republican* gives the following account of the fearful visitation:

"Between the hours of 9 and 10 o'clock Monday morning last, a fearful tornado passed over the towns of Constable, Burke and Chateaugay, in this county, and extending into Clinton county, doing an incalculable amount of damage, sweeping down forests, scattering fences, destroying all manner of buildings and other property, and leaving nothing but desolation in its track. A heavy and portentous cloud was first observed rising in the northwest, and soon another appeared in the southwest, moving in the direction of the former. These clouds met about two miles north of the village. A friend who was watching their coming together, said there was an instant crash of falling trees, fences, houses, &c.

From this point it swept with fearful rapidity and force, making a path through the forests and over the fields in nearly a direct course to Burke and Chateaugay—leveling trees of every size, and buildings as it went. It struck the North street of Burke near the Town House. The store of Keeler and Steward was here unroofed, as were also several dwelling houses and other buildings, and passing a small hollow with little damage, it again struck with force about a half a mile further on, and from this point on to Chateaugay, a distance of six miles, hardly one building escaped uninjured, and not a barn was left standing. For the whole distance the road was thickly settled for a farm district. Mitchell's store was destroyed, his goods scattered in every direction, and a large amount entirely lost.

Jeremiah Thomson, in the employ of Mr. M., was killed at that place.

From the west line of Burke to and including the Hotel of S. D. Roberts, at Chateaugay corners, one hundred and eighty-five buildings, either unroofed, blown down or moved from their foundations, can be counted as you ride along the road. This does not include those partially injured, by the loss of a few shingles or the tearing off portions of covering, but such as are nearly or quite destroyed.

The village of Chateaugay is a complete desolation. Not a building escaped injury, and a great number—we do not know how many—are completely destroyed. The scene is one which baffles description. Stores, churches, dwellings, barns, sheds, out-buildings, all present a sad spectacle. They are awfully shattered and broken to pieces. We were at the place soon after the catastrophe, but we have no power to describe its appearance, and in the general consternation and anxiety, we could gather but few particulars. Several persons were injured—some seriously, but we believe none have died at this place. How they should have escaped is a mystery—a Providence. No building was burned—a circumstance to us unaccountable.

Beyond Chateaugay we have heard of from sixty to seventy buildings which were more or less injured. The tornado extended for a distance of some thirty to forty miles—perhaps further, and it must have injured and destroyed nearly 400 buildings. \$100,000 will not probably cover the damage. Fences are destroyed and cattle and horses are roaming at large through the fields.

H. A. Taylor, Esq., of this village, who pas-

their way back to Vancouver, under the charge of Joseph Meek, and having regular passes about their persons. In making the portage of the Cascades it seems they were overtaken by seven men, (if such they may be called); and forcibly taken from Col. Meek, and one after the other was murdered by means of a strong cord, which was tied around the neck and twisted until life was extinct. The annals of Indian barbarity furnish no instance of cold-blooded, diabolical, cowardly villany that can transcend this act, which has stamped our Territory with a foul blot which will stick to it long after the perpetrators of that act, and those who countenance it, are dead."

sed over the road on Tuesday, informs us that there are 364 buildings, of all kinds, from the west line of Burke to and including the village of Chateaugay, that were injured, unroofed and destroyed—and more than two-thirds of that number completely ruined. Among the 364, are 128 dwellings, 4 stores, 2 churches, and 3 school houses."



The Advent Herald.

BOSTON, JULY 19, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

ISRAEL'S RETURN TO THE DESERT.

LIKE Esau of old,—who (Heb. 12:17) "found no place for repentance" in the decision of his father, "though he sought it carefully with tears," and therefore could not inherit the blessing which he had rejected when afterward he desired it—so with the seed of Jacob, having once refused to enter the land of promise, though they (Deut. 1:45) "returned and wept before the Lord," He would not "hearken," nor "give ear" to them. They abode awhile in Kadesh, probably till near the end of the second year from their leaving Egypt, and then at the commandment of the Lord they turned again (Deut. 2:1), took their "journey into the wilderness by the way of the Red Sea," and "compassed mount Seir many days."

They now wandered for a period of thirty-seven years till they came (Num. 20:1) "in the first month" of the fortieth year "into the desert of Zin and abode in Kadesh." Their history during this period, is hardly alluded to by the sacred historian. The 33d chapter of Numbers instances the seventeen places of their encampment; but the only recorded events of that period, are the death of the man who violated the sanctity of the Sabbath (Num. 15:36) and the rebellion of Korah and his company (Ib. 16:1-32). This last was a formidable insurrection, embracing as it did Korah, a great grandson of Levi and cousin of Aaron, Dathan, Abiram and On, great grandsons of Reuben, and "two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Their complaint was that Moses and Aaron took too much upon themselves, seeing that "all the congregation are holy every one of them, and the Lord is among them," and that they had not brought them into the land of promise. The Lord, however, took a different view of the matter. He caused the earth to open, and swallow alive the leaders of the conspiracy, while the two hundred and fifty princes that were leagued with them, were consumed by fire before the Lord. On the morrow the people murmured against Moses and Aaron that they had "killed the people of the Lord," when the plague set in and slew "fourteen thousand and seven hundred" of them. As a demonstration that the Lord had appointed Aaron to the priesthood, his rod was made miraculously to bud, blossom, and yield almonds; and it was placed in the ark of the covenant "before the testimony, to be kept for a token against the rebels."

Nothing more is known of Israel during those years. They took a circuitous journey nearly to the borders of Egypt and then retraced their steps towards Canaan (Jer. 2:6) "through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through and where no man dwelt." The only memento of them there is to be found in the sculptured rocks with which the whole Sinaitic regions abound,* and which could have been thus inscribed only by a great multitude miraculously supported in an uninhabitable region. Their clothes (Deut. 29:5) did not wax old upon their feet; nor (8:4), did their feet swell. They ate no bread and drank no wine; but were daily fed with "angels' food," with manna that descended from heaven, that they might "know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." They (Ex. 16:35) "did eat manna forty

* See p. 1, of Lon. Quar. Jour. of Proph. for 1852, and copied into the *Advent Herald* in the Nos for Oct. 13th and 20th, 1852.

years till they came to a land inhabited." And (1 Cor. 10:4) "They drank of that spiritual Rock that followed them," which "Rock was Christ," or which symbolized Him—reference being doubtless made to "the rock in Horeb" (Ex. 17:6) which, at the command of Jehovah, Moses smote, and water flowed out: (Psa. 105:41) "He opened the rock, and the waters gushed out; they ran in the dry places like a river." In Deut. 9:21, it is called "the brook that descended out of the mount." And that "brook," flowing from the rock in mount Horeb, appears not unlikely to have followed them in their wanderings till (Num. 20:2) the first month of the fortieth year when being returned to Kadesh, "there was no water for the congregation."

At this time Miriam died, four months before her brother Aaron, and eleven months before Moses. Being older than either of them (Ex. 2:4, 7) she must have been near an hundred and thirty years old—the oldest woman whose death is recorded in the Scriptures.

"The Jews have a foolish conceit," says Bishop Patrick, as the water ceased at the death of Miriam, that "her piety procured it for them." But it is more reasonable to suppose that God discontinued it to try the faith of this new generation. They, however, did just as their fathers did thirty-nine years before; they chode with Moses, wished they had died when their brethren did, and complained that they had been brought there that they and their cattle might die.

This was too much for even Moses' endurance; it "angered him" (Psa. 106:32, 3) "so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." When the Lord said to him (Num. 20:8-12) "Speak ye unto the rock before their eyes, and it shall give forth his water," instead of doing so Moses and Aaron gathered the congregation together before the rock, and said "Hear now ye rebels; must we fetch you water out of this rock?" and "he smote the rock twice; and the water came out abundantly." Then the Lord said to Moses and Aaron, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

PROPHETIC SYMBOLS.

23. EXAMPLE:—*Beasts and horns, of kingdoms.*
Sym.—(Dan. 7:2-12.) Daniel saw in a dream "And four great beasts came up from the sea," of which one was "like a Lion," with wings, one "like a Bear," one "like a leopard," with four wings, and then there came up a "fourth beast dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it . . . and it had ten Horns. . . There came up among them another little Horn, before whom there were three of the first horns plucked up. . . The Ancient of days did sit . . . the judgment was set, and the books were opened. . . the beast was slain, and his body destroyed, and given to the burning flame." And "One like the Son of man came with the clouds of heaven . . . to the Ancient of days . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him," in "an everlasting dominion."

Int.—(vs. 17-27.) "These great Beasts . . . are four kings," or kingdoms "that shall arise out of the earth. . . The Fourth Beast shall be the Fourth Kingdom upon the earth, which shall be diverse from all kingdoms and shall devour the whole earth. . . The ten Horns out of this kingdom, are ten Kings," or kingdoms, "that shall arise; and another shall arise after them . . . diverse from the first, and he shall subdue three kings . . . speak great words against the Most High . . . wear out the saints . . . until a time and times and the dividing of time. But the judgment shall sit and they shall take away his dominion. . . And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

24. EXAMPLE:—*Beasts and horns, of kingdoms.*
Sym.—(Dan. 8:3-12) Daniel saw in vision, and "there stood before the river a ram which had two horns . . . high, but one was higher than the other, and the highest came up last." It pushed "westward, and northward, and southward, so that no beast could stand before him . . . and became great." "An he-goat came from the west on the face of the whole earth, and touched not the ground, and . . . had a notable horn between his eyes. He came to the ram . . . ran unto him in the fury of his power . . . smote the ram

and brake his two horns . . . cast him down to the ground, and stamped upon him. . . Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great towards the south, and towards the east, and towards the pleasant land. It waxed great even to the hosts of heaven . . . cast down some of the host and stamped upon them . . . magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down . . . and it practised and prospered"—the vision to cover a period of 2300 prophetic days.

Int.—(vs. 20-25.) "The ram . . . having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great Horn between his eyes is the first king. Now that being broken . . . four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom . . . a king of fierce countenance shall stand up . . . and shall destroy the mighty and holy people. And . . . he shall also stand up against the Prince of princes; but he shall be broken without hand."

25. EXAMPLE:—*Horseman, of those sent to quiet the earth.*

Sym.—(Zech. 1:8.) The prophet saw "a man riding upon a red horse, and he stood among the myrtle-trees . . . and behind him were red horses, speckled, and white."

Int.—(vs. 10, 11.) "These are they whom the Lord hath sent to walk to and fro through the earth, and behold all the earth sitteth still, and is at rest."

26. EXAMPLE:—*Horns, of kingdoms.*

Sym.—(Zech. 1:18.) The prophet saw "and behold Four Horns."

Int.—(v. 19.) "These are the Horns which have scattered Judah, Israel and Jerusalem."

27. EXAMPLE:—*Carpenters, of destroyers of kingdoms.*

Sym.—(Zech. 1:20.) "The Lord showed" the prophet "four Carpenters."

Int.—(v. 21.) "These are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

28. EXAMPLE:—*Olive-trees, of anointed ones.*

Sym.—(Zech. 4:8, 12.) Zechariah saw "two olive-trees," one on each side of the bowl of the golden candlestick; and they did, "through the two golden pipes, empty the golden oil out of themselves" for the supply of the candlestick.

Int.—(v. 14.) "These are the two anointed ones that stand by the Lord of the whole earth."

29. EXAMPLE:—*A written roll, of an uttered curse.*

Sym.—(Zech. 5:1.) "A flying roll."

Int.—(v. 3.) "This is the curse that goeth forth over the face of the whole earth."

30. EXAMPLE:—*A woman in an ephah, of an apostate.*

Sym.—(Zech. 4:6, 7.) The prophet saw "An ephah;" and "a woman sitting in the midst of" it.

Int.—(v. 8.) "This is wickedness . . . cast into the midst of the ephah."

31. EXAMPLE:—*Chariots, of the Lord's messengers.*

Sym.—(Zech. 6:1-3.) "There came four chariots out from between two . . . mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot, grised and grey horses."

Int.—(vs. 5-8.) "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses . . . go forth into the north country; and the white go forth after them; and the grised go forth toward the south country. And the bay went forth . . . to and fro through the earth." And the black quieted "the north country."

32. EXAMPLE:—*The high-priest crowned, of Christ.*

Sym.—(Zech. 6:11.) Silver and gold were made into crowns "and set upon the head of Joshua . . . the high priest."

Int.—(v. 12.) "Behold the Man whose name is the Branch . . . who shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne."

33. EXAMPLE:—*Candlesticks and stars, of churches and their ministers.*

Sym.—(Rev. 1:12-16.) John "saw seven golden candlesticks," among which walked One like the Son of man; "and He had in his right hand seven stars."

Int.—(v. 20.) "The seven stars are the angels of the seven churches: and the seven candlesticks . . . are the seven churches."

34. EXAMPLE:—*Burning flame, of the Holy Spirit.*

Sym.—(Rev. 4:5) "There were seven lamps

of fire burning before the throne."

Int.—(Ib.) These "are the seven Spirits of God," i.e., the Holy Spirit.

35. EXAMPLE:—*Eyes, of the Omniscient Spirit.*

Sym.—(Rev. 5:6) "Seven eyes."

Int.—(Ib.) "Which are the seven Spirits of God," or Holy Spirit, "sent forth into all the earth."

36. EXAMPLE:—*Incense of prayers.*

Sym.—(Rev. 5:8) "Golden vials full of odors."

Int.—(Ib.) "Which are the prayers of saints." See also Rev. 8:3, 4.

37. EXAMPLE:—*White garments, of the results of justification.*

Sym.—(Rev. 7:9) A great multitude "clothed with white robes."

Int.—(v. 14) Persons justified through "the blood of the Lamb."

38. EXAMPLE:—*Beasts and Horns, of kingdoms.*

Sym.—(Rev. 13:1) "A Beast" rose "up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy."

Int.—(v. 7) A Power, able "to make war with the saints, and to overcome them," and having "power over all kindreds, and tongues, and nations."

39. EXAMPLE:—*An unchaste woman, of an apostate church.*

Sym.—(Rev. 17:3) John "saw [near "many waters"] a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns."

Int.—(v. 18) "The woman is that great city which reigneth over the kings of the earth." (vs. 9, 10) "The seven heads are seven mountains on which the woman sitteth; and these are seven kings"—or forms of government. (v. 12) "The ten horns . . . are ten kings," (v. 15) "The waters" . . . are peoples, and multitudes and nations, and tongues.

[NOTE.—It is evident, from the reading of this chapter, that John was shown in addition to the symbolization that is recorded, a city, situated on seven mountains, and near, as "upon" may read, "many waters." And then the interpretation affirms, that the woman symbolized the same that the city does; and the heads of the beast, the same that the seven mountains do—they both symbolizing seven kings—or governments, of which five had passed away when John wrote. In Rev. 18th, John is shown the destruction of mystic Babylon, which is shown by 19:2, to be the same as the woman.]

40. EXAMPLE:—*The marriage of a bride, of Christ's recognition and union with His church.*

Sym.—(Rev. 19:7, 8.) "The marriage of the Lamb," was "come, and His wife hath made herself ready . . . arrayed in fine linen clean and white."

Int.—(Ib.) "The fine linen is the righteousness of the saints"—the saints being symbolized by the Bride.

41. EXAMPLE:—*A city, representing the bride, or church of the redeemed.*

Sym.—(Rev. 21:2) John saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Int.—(v. 9.) "I will show thee the bride, the Lamb's wife"—showing that the city symbolized the saints, the same as the wife did.

42. EXAMPLE:—*Fire, of eternal punishment.*

Sym.—(Rev. 20:14.) "The lake of fire."

Int.—(Ib.) "The Second death."

THE DESTITUTION OF THE HEATHEN.

INDIA is probably one of the best supplied missionary fields of any of the countries in Asia or Africa; and yet how destitute is India! At a late meeting of the London Missionary Society, the Rev. Mr. Rice said:

"The bitter sufferings which many of our converts in India have had to pass through, no one in this country can thoroughly understand. A few years ago I baptized and received into the Christian church at my station a most respectable merchant, who had come to us from a place situated about sixty miles from Bangalore. That man, after he had become a Christian, did not dare to go home again to his own house alone. I went with him accompanied by an excellent brother Missionary and two of our Native Teachers. On arriving at the place, I saw that old man turned out of house and home by his son. (Hear.) I saw him sitting down by the road side with nothing but what he had on, and the very clothes which he wore numbers were ready to tear from his back. Some, as they passed by, jeered at him, and said, 'What have you got by becoming a Christian!'

Oh, that you could have seen the old man's

countenance glow with delight as he replied to such taunts. Laying his hand upon his heart, he said, "What have I got? I have got peace, peace;" and he seemed to feel that this was a jewel, to obtain which it was worth while to part with all he possessed on earth. And he was right, as we shall all feel, if we have it not in the hour of death. One of the people said to him, "I suppose you have got very wise now." He replied, "I have learned to say Our Father who art in heaven, hallowed be thy name." "Ah," some of you may be disposed to say, that was a very little thing for him to have learned. So it may seem to you. Little children in this country, lip that prayer by their mothers' knee; but I assure you, it was a grand discovery to that old man that he had a Father in heaven who loved him, and whom he could love in return.

But the work is not yet done; nay, it is scarcely begun. "What!" you say not begun! Why, putting together all the Missionaries of the different Evangelical societies, are there not more than four hundred Missionaries laboring there? Yes, but these four hundred Missionaries bear the same proportion to the population of India that eight ministers of the gospel would bear to the population of London; and I put it to you, how would the work of Christ be likely to advance in this great metropolis if there were only eight preachers of the gospel? (Hear, hear.) It is positively crushing to the mind to stand amidst the masses of India, and feel how impossible it is to bring the gospel to bear upon them with sufficient power. That you may see the amount of destitution, take a few facts: Kurnool, with a population of 20,000, has no Missionary; Ghazapore, with a population of 40,000, has no Missionary; Midnapore, with a population of 70,000, has no Missionary; Ahmedabad, with a population of 100,000, has no Missionary; Lucknow, with a population of 200,000, has no Missionary; Gwalior, with a population of 3,000,000, has no Missionary; Oude, with a population of 3,000,000, has no Missionary; the Nizam's territory, with a population of 10,000,000, has no Missionary; Kujputana, with a population of 17,000,000, has no Missionary. It is not at all too much to say, that, after all that has been done in India, there are six times as many people there as there are in the whole of Great Britain, who have never heard, in any adequate degree, of the name of Jesus. (Hear, hear.) "What then," do you ask me in conclusion, "what would you, as a Missionary, say in these, your parting words, is the great want in India?" I say, our first want in India, our second want in India, our third want in India, is men,—men of ability, men of spiritual power, men who can grapple with the subtle Brahmin, as well as bring down truth to the untutored mind of Ryot; men of wise discernment and comprehensive views who will throw themselves, heart and soul into the great work which is now going on in that land, with a preception of the grand results towards which events are gradually tending.

THE HARP—THE NEW MUSIC BOOK PROPOSED.

In getting out "The Harp," we have had reference to the actual wants of the Advent churches. No pains or expense were spared in getting all the Hymn books, both English and American, from which to select. Brother Pearson, into whose hands they were placed, has made the choicest selection. If there be any fault, it is in the number, but on this there is a difference of opinion. On the whole, perhaps, we could not have given a less number.

There are some good hints in the following extract of a letter from a Western correspondent, though when he wrote, he had not seen the "Harp."

"DEAR SIR:—I have lately noticed that you have published a collection of Advent Hymns, and have made arrangements to publish a collection of tunes. This is all right and proper in its place, according to the custom of the times; but it seems to me that neither meets the wants of the people; for not one fourth part of the tunes published, are ever sung, and not one fifth-part of the Psalms and Hymns published in the different Hymn books ever enter into common use. Science has run mad in music and poetry, both in sacred and that in secular use, and I apprehend the public runs the risk of getting their heads split open, unless a large portion of it is sent to some insane retreat instantly."

"Few congregations have a larger number than from thirty to fifty tunes in common use, and few ministers of the gospel have a wider range of hymns for common use than double that number. Those good old sacred songs we love so well will continue to be used as long as the present generation lives, and some of them to the end of time, in

spite of all the variations that science and art can do."

The same idea was expressed to us in the last conversation we had with the late Deacon Burgess of Brooklyn, N. Y., a friend and beloved brother in the Lord. After speaking on the "blessed hope," and the signs of Jesus' coming, he introduced the subject of our new Harp. Said he, "You have got too many hymns. You will never sing half of them. Four or five hundred is all that any minister will ever read; and it is more likely to be confined to two hundred." Said he, "I told Mr. Beecher, our pastor, (he was a member of Henry Ward Beecher's church) that he had spoiled his late book, by giving so many hymns." He continued, "We have had the new book in use over six months, and I have been careful to mark the hymns he has read to us thus far, and he has not used over a hundred different ones yet, and probably will not use over two hundred for the year."

Now while it is true that few ministers use more than from one to two hundred hymns in their pulpit exercises, yet different ministers do not always use the same one or two hundred; and as different denominations require different books to get the few hymns they do use, so in the same denomination, a large number of ministers need a large book from which to select their one or two hundred hymns, according to their several tastes and circumstances.

In getting out the new book of music, we intend to have one of the choicest and best selections of tunes ever used. We wish the aid of all lovers of good sacred music, both by advice and contribution to the work. We want to get tunes and metres that will answer to all in the Harp. We should like to get a list of the tunes in general use in our congregations. Will not the ministers and choristers who select the tunes sung statedly, give us a list, with a reference to the books in which they may be found? This would aid us materially in meeting the wants of the churches.

General Convention, No. 4.

For a length of time the need of more laborers has been realized among us to supply the wants of the churches, and attend to the calls which come from any quarter. For certainly, an effectual door is opened for the dissemination of the glorious tidings of our coming Lord and King. And while there are ministers who believe in the premillennial advent, who have never been identified with us; would doubtless become associated, if we had an effective, scriptural plan of labor.

It is with the general cause, as with local churches, if the idea of uncertainty, or instability attaches itself to it, men, good and reliable men, will be exceedingly cautious about giving their countenance and co-operation. We must deal with men as we find them, and not complain because they are not as we would have them. A minister once remarked to the writer, that his conviction was, that God had wisely limited our influence, because he knew that we were not in a condition fitted for extensive usefulness. This is a very humiliating reflection, but is there not some truth in it?

There is a very manifest and lamentable declension of religious interest among our people throughout the land. Many are becoming worldly, proud and covetous. They have no time to spend in God's cause, and no means for the advancement of his truth.

They have no definite idea when Christ will come, and therefore care but little about his coming, or the daily duties binding on them, in the varied relations of life. Need we wonder, that there is no general interest on the subject of the premillennial advent among others, when we who profess to be the representatives and advocates of the cause in this country, manifest so much unconcern?

It is to be hoped, that it may not be true of us, as was said of the reformation of the 16th century,—"That the coffins which contained the bodies of the original reformers, contained also the spirit of the reformation." On the other hand, the millenists are awake to the work of the world's conversion. Probably that sentiment was never more boldly declared nor extensively taught than at the present time. If any of us have supposed, that the postmillenarian view had been voted out of the land, we have greatly deceived ourselves.

A prominent minister of the M. E. church, in New England, who in 1843 contended earnestly and successfully for the premillennial coming of Christ; now believes and preaches the world's conversion.

Look at the recent action of the Reformed Presbyterians. In a word, go where you will, to the Vestry meeting, to the more public meeting, or the anniversaries, and the same sentiment is advanced,

the same error boldly and unambiguously promulgated.

My brethren, have we nothing to do in view of these things? should we not at once rally to the standard of truth; and in order that a different state of things may be brought about among ourselves, and we fitted for extensive usefulness, have our contemplated meeting, where mutual consultation may be had, and fervent prayer offered to the Great Head of the church, that we may be freshly anointed for our work!

July 8th.

L. O.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—Rev. Russell Renan, of the M. E. church, says in a notice in the *Golden Rule*, of the above work:

"Dr. Litch is an uncommonly acute thinker, and this book is one of the most valuable in the English language. His exposition of the term Israel, is worth all the book costs."

THE world is not a vessel which is suffered to drift about, without a pilot, mast, or sail; but one in which an Almighty hand guides the helm. The human race is not an unbridled, ungoverned mass—but an immense flock, fed by an all-satisfying Shepherd. History is not a web of human will and blind chaos—but a work of art, for which He, who orders all things, twists the thread of all human doings and undertakings. And if it does not everywhere manifest itself as such a work of art, we must bear in mind that it is still only a fragment; and that our eyes are obscured, with regard to the ways of God. Wait till the Lord Almighty reaches the end of His great designs, and till eternity removes every veil, and sharpens the eye and the understanding. O, how shall we then sink down in adoring astonishment before the feet of the Eternal, when we perceive how everything, even that which was the most opposed and inimical to His holy will, was obliged to submit,—become subservient to and even promote, under His all-powerful hand, the exalted plans of His rule and government! How rich the consolation which already springs forth from the consciousness that high above the tumults here below, the throne of the Ruler of the universe rests in eternal glory; and that all that takes place on the earth is guided as by leading-strings, the ends of which run together into His all-powerful hands!—*Krummacher*.

PROMPTITUDE OF CURRAN.—At the assizes of Cork, Carran had once just entered upon the case and stated the facts to the jury. He then, with his usual impressiveness and pathos, appealed to their feelings, and was concluding the whole with this sentence:—"Thus gentlemen, I trust I have made the innocence of that persecuted man as clear to you as—." At that instant the sun, which had hitherto been clouded, shot its rays into the Court House; "As clear to you," he continued, "as yonder sunbeam, which has now burst in amongst us, and supplied me with this illustration."

INDIAN CUSTOMS.—In consequence of the unusual mortality among the Digger Indians, last winter, says a California paper, "Captain John," their chief, issued a general order for several of the tribes to meet and hold a "cry," for the purpose of propitiating the Great Spirit in their behalf. They prepared a large enclosure upon a hill, and at the appointed time, when all were collected inside, there arose a slow, mournful hum, mingled with groans, from the leaders, which at last broke out in a prolonged unearthly wail from the multitude. Old and young appeared stricken with intense, uncontrollable grief and fear, exhibiting apparently deep contrition for past offenses to their deity. This lasted for half an hour, when a fandango commenced. The ring was cleared, and some twenty Indians stepped forward, led by a brawny old time-keeper, who stepped upon a short plank, underneath which a singular instrument was placed in the ground, that gave a clear ringing sound every time he stamped upon it. Their dance consisted of heavy, quick stamps, and violent contortions of the body. Every hour a fresh troop would occupy the ring. The day was excessively hot, which caused the perspiration to roll off their glistening copper skins in streams. With but few intermissions, the dance was kept up till midnight. Good order and harmony prevailed, and not a drunken Indian was seen. They numbered about six hundred.

BLACKSMITHING IN TURKEY.—A correspondent of the *New York Commercial*, writing from Constantinople, gives the following description of the way in which Turkish blacksmiths do their work:

"In passing a blacksmith's shop the other day, I observed an attempt to shoe a mule. The animal was very refractory, and not at all inclined to

have any liberties taken with his understandings. After several fruitless attempts to conquer his obstinacy, four Turks took hold of him, threw him down, and lashed his legs to a stick, rolled him over on his back, and put his shoes on at their leisure. It was a novel but a very effectual method. At best it was always takes three men to shoe a horse—one to hold him, another to hold up his foot, while a third fastens on the shoe."

MANNERS IN WASHINGTON.—The Washington correspondent of the *New York Times* says:

"By the way, it is a significant fact that a certain set of Southern members have freely patronized the shooting galleries, in this city, during the last few weeks. I have names—but it is, perhaps, not worth while to mention them, at present. Judge Kellogg, a venerable citizen of Michigan, arrived in this city on Saturday evening. It was his first visit to the Federal Capitol, and when the cars stopped he was a little uncertain where he was; but as he noticed that all the passengers were leaving the cars he followed suit. As he entered the main hall of the depot, he saw a man engaged in caning another ferociously, all over the room. 'When I saw that,' says the Judge, 'I knew I was in Washington, immediately.' The sarcasm of the remark is as biting, as the wit is pungent."

THE celebrated Mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker, of the Hebrew persuasion at Konigsberg, Prussia. This lady intends to beautify the place and improve the whole neighborhood, at her sole expense. The first thing she had done was to plant the whole area with a grove of olive-trees, and thus restore it to the original state from which it derives its name.

London, 28th.—The Bishop of Arrors, according to the Paris correspondent of the *Times*, intends visiting England and Ireland, with a view of exciting sympathy amongst the Roman Catholic Prelacy in behalf of the maintenance of the Pope's temporal power.

The Abbe Michon, a Catholic priest of Paris, has published a pamphlet to demonstrate that the Pope ought to renounce all secular authority and remove to Jerusalem, there to preside over the Christian church.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 44.
The Tempter.	" 52.
The Temptation.	" 52.
The Culprits and their Sentence.	" 52.
The Judge.	" 60.
The Earth and Man under the Curse.	" 60.
Cain and Abel.	" 68.
The Church Before the Flood.	" 68.
The Church in the Ark.	" 76.
The Epoch of the Flood.	" 76.
The Earth that now is,	" 84.
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" 116.
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" 140.
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 188.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.
Israel Return to the Desert.	" 228.

There will follow in the following order:

Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM C. B. GAGE.

BRO. HIMES:—God be praised that my name and my heart are placed among that precious number, who are looking for the speedy coming of our Lord and Saviour. Through a great and merciful providence of God, opportunity has been afforded me of light and instruction upon this momentous theme.

The startling and yet unspeakably glorious evidences abounding in Revelation, and throughout the Scriptures, and in the signs of the times, have been unfolded to my wondering vision, by the lectures of brother S. Chapman, who has been laboring here. The fruits of his teaching have been abundant and precious. To those who have never been privileged to hear him I would say, that the Bible, under his clear, fervent, and impressive manner of explanation, appears radiant with glorious light! His deductions are invincible to the anxious and careful inquirer after truth. His lectures on the prophecies, and especially upon the fall of the Ottoman Empire, and upon the three unclean spirits like frogs, which John saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, withdrew the veil from my eyes and I saw.

I had witnessed many of the miracles of these spirits, and like thousands of my fellow-creatures, stood in wondering amazement at what these things could signify. I had seen that science had been vainly seeking to unravel the mysteries; they still laugh in defiance at the acuteness of the shrewd. This power can answer questions when they are formed only in thought, needing not that the lips frame the appeal. It is vested with all the calculating accuracy of mathematics; all the eloquence of genius. It can launch forth on the green fields of Poesy, and portray the wondrous beauty of "The Spheres." It can talk, and can write of purity, and the angels. Can cause musical instruments made by mortal hands to give forth rapturous melody, untouched by mortal fingers. It tells of an ascending plan of progress and development, spanning the azure vaults of eternity itself. It is lecturing by human organism in many of our large cities. Crowds of wondering listeners throng to hear and to drink in the subtle poison, as it falls in drops of eternal death from lips which without any doubt whatever, are moved by supernatural agency, without any will, or knowledge, or consciousness on the part of the medium. Abundant tests have proved this beyond a doubt.

Let us look at the doctrines sought to be disseminated by these fearful agencies abroad in our land. I have listened to their lecturing, that I might judge of them by something more reliable and tangible than hear-say. They denounce the Bible as mostly a historical record of the time in which it was written. Many portions of it are scoffed at and stigmatized as sheer nonsense! All the flowery cunning of sophistry, all the shameless daring of infidelity, are brought to bear upon many prominent Bible doctrines to render them ridiculous. The idea that the Saviour was of anything more than mortal parentage, is called a most preposterous thing!! They however style him a most excellent man; a man whose bodily powers were ever under the most perfect subjection to his spiritual nature, and in this particular respect the most remarkable character that ever yet appeared on the stage of human existence. They praise him in most unmeasured enthusiasm, styling him "the gentle Nazarene," and search for the choicest epithets in our language, to portray the transcendent beauty of his character. But what avails all this praise, so long as his divine mission to earth is denied, and the whole plan of redemption is sought to be utterly overthrown?

"Though we, or an angel from heaven preach any other gospel unto you, let him be accursed!"—Gal. 1:8. "Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in

the flesh is not of God, and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world."—1 John 4:2-3. "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie."—2 Thess. 2:8, 9, 10, 11.

I regard these miracle working spirits as the most startling feature of the times in which we live; the unfailing index of the day. They seek to introduce another gospel.

They contend that there was no need of a Redeemer, that there was nothing to redeem, that there had been nothing lost. With brazen boldness it was declared that every man must be his own Saviour! At this fearful sentence there was throughout the immense hall a general rustle of uneasiness. I turned to look upon the audience, for I was seated near the rostrum. There was a general movement towards the door. Here and there rose one after another to leave, till the passage for egress was utterly filled up. Thanks to God, such a sentiment cannot be uttered in this Christian land, before so large an audience as that, without filling some hearts at least, with loathing and terror.

It appears to me that there are two main points aimed at beyond all others, by this spirit-lecturing. One, the denying the divinity of Christ, and setting at naught his mission; and the other seems to be the promulgation of this specious theory of progression. The sinner imbibes the flattering doctrine that it is never going to be too late for him to repent, with most peculiar relish. It is just what the carnal heart feeds upon eagerly. Spiritualism seeks to inculcate that probation will never close, that reconciliation to God if not effected here, may be brought out hereafter. The adversary has chosen these two points as his grand aim, knowing well that through these he can work out an infinitely greater amount of evil than by any other means whatever.

Truly we are living in perilous times. "Choose whom ye will serve," seems spoken to us by voices from the upper world, and they who will shut up their souls to the influence of the Holy Spirit at the present day, are exposed to temptation in every possible form. The very powers of darkness are abroad. Spirits of devils are at work in our very midst, clothed in all manner of allurements, so "that if it were possible to deceive the very elect."

The evidences that the second coming of the Saviour is near, even at the door, are powerful and numerous. When I review them, I am continually amazed that the mass of the world are so little alive to this great subject. The glorious day already dawns, the sky is radiant with golden light, the herald of an eternal morn. But the day-beams will fall upon drowsy eye-lids. Echoes of song, and gladness, and triumph are already ringing out upon the air. A few lift up their heads and rejoice, but the multitude hear not. The generation which saw the signs which were to precede his coming, the darkening of the sun and the moon, and the falling of the stars, was not to pass away till all these things be fulfilled. There is now and then a hoary-headed old man bending under the weight of many years, who will tell you as he looks back to his early childhood, that he saw the fulfilment of these wondrous signs in the heavens; he will tell you the world then believed in the Saviour's second coming; that it was then believed to be even at the door. Oh lift up your bended forms, ye aged witnesses, and testify to the slumbering nations that ye saw these marvelous signs long since. May your tottering limbs and silvery locks speak to them, and tell them that your generation has almost passed away!

CHARLOTTE B. GAGE.

Conesus, N. Y.

The Position of Adventists.

WHAT else can we do but maintain our position where we now stand? We must continue to believe as we now do in relation to some points, or lie against our own reason, until the end. It is awful, solemn, glorious truth, that Jesus, the Son of Mary, and Son of God, will come again to earth the second time, and raise the dead, and judge the world, and destroy the wicked, and restore the polluted inheritance, and reign forever on the throne of David. And this is not a secondary thing to be believed. If it is truth to be believed at all, it certainly is of the utmost importance that it be believed firmly, and proclaimed fully

and earnestly. We cannot put our hand to the plough and look back in the matter. No, no, never! This doctrine will admit of no compromise whatever. God has spoken, or he has not spoken. And since, indeed, he has spoken, we must not cease to "tremble at his word." And it is equally true that this great event above referred to, must come to pass immediately. The prophetic ground of consecutive events, and various signs, is certainly, nearly all passed over. The day in which we live, is the day of the preparation of the Almighty for another state of things, as the evidence of facts and scripture abundantly teach on every hand. It must be so. Six thousand years from creation are ending. The two thousand and three hundred days of the prophecy of Daniel can be extended no considerable distance in the future. The four universal monarchies are in the past. The fourth universal monarchy has been cloven, and subdivided into its predicted parts. The papal system has flourished, and is now in its state of decadence. The voice of God is everywhere heard speaking to the Bride to put on her wedding ornaments, and deck herself for the marriage supper. May God save us from leaving our position now!

Newburyport, Mass.

EDWIN BURNHAM.

Spiritualism a Sign of the Near Termination of Prophetic Periods.

WE argue that the astonishing and rapid prevalence of spiritualism in this land of the pilgrims, is a sign of the near termination of prophetic periods from other somewhat parallel instances. Demon worship has existed in the world from the beginning; and God's early laws to Israel forbade this. When the four hundred years in Egypt were about drawing to a close, there was a great development of the system, or rather a conflict between the spirit of God through Moses, on one side, and of "the spirits" through the Egyptian priesthood, or "mediums" on the other. Again, when the prophetic period of Daniel's seventy weeks were about terminating, there was another strong development of "the spirits'" presence. Is it said that Christ was there present to manifest his great power, we reply, yes, but it was just at the termination of a prophetic period. Is it strange that in this land pre-eminently blessed in days past with the effusions of God's spirit, that there should be at the near termination of the six great millenaries, and the ending of the 2300 years, and of the 1335 years, a great revival and activity of "the spirits" and "mediums"—a strikingly marked development of frog-filthiness, and loathsome and disgusting repellant to all the finer senses of the Christian. Let it be noticed that in the two instances we have cited, the manifestations occurred just before the close of the prophetic period. Whoso readeth let him understand.

A. PENEFIELD.

Letter from J. W. Sutton.

BRO. HIMES—DEAR SIR:—I have been an attentive reader of the *Herald* for near a year. Being well pleased with the paper myself, I have been endeavoring to induce others to take it; amongst whom is a brother Baptist, who, when accosted on the subject, inquired if it was a Know Nothing paper. I replied, "It is not a political paper at all, but a very able exponent of the doctrine of the second advent of our Lord being near at hand." After some more remarks on the subject, he sent for it. I state this that you may conceive my chagrin, when about the first number he received, it proved to be a violent political partizan. My friend, if the church at Corinth, to whom Paul wrote was accounted carnal by the Holy Ghost, he says, "For while one saith, I am of Paul, another, I am of Apollos, are ye not carnal?" (1 Cor. 3:4.) May we not ask, under present circumstances, Who is Sumner, and who is Brooks? Can we answer as the apostle, ministers of Christ, by whom ye believed; nay, verily, but the answer is, ministers of two opposing factions of entirely worldly origin, aim and end. When I read that inflammatory address, which you dignify by the title of sermon, my mental ejaculation was, How is the mighty fallen! Why cannot we who have tasted of the good word of God and the power of the world to come, abstain from worldly lusts which war against the soul; and let us who have turned from idols to serve the living and true God, and to look for his Son from heaven, be not busy bodies in other men's matters. But let the dead bury their dead, and let us follow the Captain of our salvation, who never interfered with the political economy of even Judea, but said, "If any man will be my disciple, let him deny himself, take up his cross and follow me." My dear sir, the present course of events will, I am convinced, speedily drench this country in blood, but let us have none of the guilt; for if it is God's

purpose to scourge this land with civil war, we cannot avert it, except by humiliation and prayer. I cannot conceive of any possible emergency in which a Christian can, according to the gospel, use the sword on his fellow-man; for since the Lord disarmed Peter, I cannot find any scripture that allows Christians to use any sword, (except that of the Spirit, which is the word of God,) nor do I find any right they have to incite others to it. As far as in you lieth, live peaceably with all men. Please give these few thoughts room in the *Herald*. Yours, in hope of the speedy return of our beloved Lord, after having received the kingdom,

J. W. SUTTON.

Jeffersonville, Ia., June 24th, 1856.

Extracts from Letters.

BRO. A. W. MACDONALD writes from Mount Vernon, N. Y.—"DEAR BRO:—It is a great satisfaction to read the *Herald*, it is so well conducted to instruct, uphold, and strengthen all who are really seeking to know the truth. Besides, it is a paper that can be recommended to intelligent persons with a certainty of affording gratification. I never miss an opportunity of bringing it to the notice of any whom I think can appreciate it, and have had many gratifying commendations in acknowledgment of its superiority as a religious newspaper. In our village (16 miles from New York city,) I have lent my paper to the Baptist minister of the place, an estimable and pious student, and minister of the gospel as it is in Christ, who publicly expressed his favorable opinion of its character to his congregation, as having afforded him much useful religious instruction.

"And so also might be spoken of the publications emanating from the *Herald* office. The work published last year especially, containing Chalmers' Wesley's and Hitchcock's views on the future abode of the righteous. The same dear servant of God in reading it, in connection with the Bible, expressed himself entirely satisfied with their conclusions, and has ever since faithfully preached the doctrine of the new heavens and new earth as the final abode of the righteous.

"There are a few in this place who are holding fast the doctrine of the blessed hope of soon enjoying the ushering in of that day when Christ shall come in his kingdom."

BRO. THOMAS BROWN writes from McConnell's Grove, June 21st, 1856:—"BRO. HIMES:—I here enclose one dollar for the *Herald*, hoping that the good Lord will enable you thereby to furnish me with it, and bless me with the means of paying you hereafter in advance. I can assure you that it affords me much comfort and spiritual food by perusing and studying its contents.

"I would like very much if you could visit us in our lonely situation, when you come West this summer. But I cannot urge it upon you, on account of not being able to meet your expenses, therefore I submit the matter into the hands of an all-wise God, praying that he will direct your course, and order all things to his praise.

"I have written to my spiritual father, J. D. Boyer, requesting him to visit us, if possible. My prayer is that he may; and I feel fully convinced if he could spend a season here, it would result in much good. Your unworthy brother, in the bonds of Christian love."

BRO. WM. EMMETT writes from Middlebury, O., June 16th, 1856:—"BRO. HIMES:—I prize the *Herald* for the cheering and blessed news that it brings weekly on its pages, and hope that it will continue to give light on the word of God. I have been a subscriber for the *Herald* or *Midnight Cry*, since '43. I hope the office will be sustained, and the paper continued, until He shall come who will rule and reign in righteousness."

PLEASE send no more of your papers. You can print all you please about the second coming, and at the same time advocate the old doctrine that "ye shall not surely die." And please the devil as well as the Lord.

P. A. SMITH.

Rochester, June 21st, 1856.

The above is from a good hearted brother, whose interest in materialism is paramount to other objects of faith. The result is seen by his note. We shall soon know all about this matter. But our work is to publish the message of the Lord's speedy coming. We shall not turn aside from it, even though all should turn away from us—believing and advocating as we always have done, that this mortal will put on immortality at His appearing.

ENCLOSED please find one dollar and fifty cents, for *Youth's Guide*, six numbers—a bundle that I have with little trouble found subscribers for, making eight new subscribers, and two re-subscribers, ten in all—for the new volume, which I have done for the good of the cause, and benefit of

my fellows. If that be gained, the Lord be praised; I shall be satisfied. Yours, in hope,

A. P. SMITH.

Mansfield, June 23d, 1856.

We are pleased and encouraged by all efforts like the above, and we justly need them for the maintenance of this office.

A SISTER in Christ writes from Burns, Wis.—
“Bro. Himes:—I once took your paper, but cannot say that I felt as much interest in reading it as I have the year past. To me it is a welcome visitor. I believe that the glorious morning of the resurrection is about to dawn, when all those who have been so long sleeping in Jesus will come forth clothed with immortality and eternal life. I love to think of that happy day, when we shall meet those loved ones that have gone before us, and clasp glad hands on the banks of eternal deliverance. There we shall no more take the parting hand, but walk the golden streets of the new Jerusalem throughout the ceaseless ages of eternity; there to behold our blessed Jesus and be in his presence forever. Oh what joys are in reserve for those who are faithful to the end! Eye hath not seen nor ear heard, neither hath it entered into the heart of man what God hath prepared for those who love him. But how different the prospect of those who have no hope, no interest in the Saviour's blood. They must be shut out forever from the holy city, and from the presence of the Lamb. They will there behold those who were near and dear on earth inside the pearly gate, and they cast out. But then it will be too late. There will be no admittance then. Let me entreat you then to fly to Christ without delay; soon the opening heavens will reveal the Son of God, and your doom forever sealed. May the Lord enable us so to live, that we shall meet that day with joy and not with grief.”

ELDER J. COLE writes from Salisbury Centre, N. Y., June 13th, 1856:—“Bro. Himes:—Since I last wrote you, my strength has continually failed. I am hardly able to hear my weight, or walk. Being upwards of fourscore years old, I must soon depart. I ask, is it not attainable for every true Christian to enjoy the faith of assurance, that we may say as said St. Paul, We know ‘when this earthly house of our tabernacle be dissolved, we have a house not made with hands eternal in the heavens.’ May I have your prayers that I may enjoy that important blessing.”

We think so. If our ‘eye is single, our whole body will be full of light,’ and ‘assurance.’ May our dear father in the gospel enjoy the fullness of this blessing.

SISTER MARY GREEN writes from Marquette, Wis., June 11th, 1856:—“Bro. Himes:—I see that my subscription money has about run out. I am a paying subscriber, and always pay in advance. I have taken your valuable paper since 1843, one year excepted, 1850, when I took the *Harbinger*. Have never had one paper before it was paid for; am amply able and willing to pay, but have not until now been able to control my means to send you only one dollar to be credited. So I have troubled you twenty-six different times. I wish some of your subscribers that have the control of the money entrusted with them, would trouble you in the same way oftener than they do. My health is poor, but I see the earth is whitening to the hand of the reaper, and yet how few there are, who are gathering fruit unto life eternal.”

BRO. A. A. HORTON writes from Kinjua, Pa., June 30th, 1856:—“Bro. Himes:—I have, through your kindness, received the weekly visits of your valuable paper, and feel that I cannot well do without it; and I do not like very well to take it at your expense. I want it as my paper. Therefore I enclose one dollar. I am sick, and must stop preaching for a time; but I love the doctrine that my Saviour is at hand, and will soon be revealed in the clouds of heaven. Praise the God of my salvation. The millennium will soon dawn on our vision, the Saviour reigning on the earth, while the wicked are in the place of the departed. I do love the doctrine of the millennium as taught in your paper. Yours truly, in the hope of Christ's speedy coming.”

BRO. THOS. HOLLEN writes from Pine Street, Pa., June 24th, 1856:—“DEAR BRO.:—I would say for the encouragement of the friends of our beloved Zion, that our little church at Pine street, is prospering—not one jarring word or feeling has entered our peaceful borders since we were organized into a church. The members all have confidence in each other, and unwavering confidence in our beloved pastor, brother Boyer. He is beloved by all, both in and out of the church, with the exception of those whose prejudices are so strong that they cannot do right. Our dear brother Boyer has been gone West some weeks now, and we are

anxious to hear from him. May the good Lord keep him, and bring him safely to his family, and home, and people, is the prayer of one who loves the cause of Christ, and loves his faithful servants. Yours, in the hope of the soon coming of our Lord and Saviour.”

BRO. HIMES:—I want to express my gratitude to God, for the meat in due season, which I have found contained in the columns of your paper of late. Although I have been favored a number of years with your excellent paper, I never appreciated its value so highly as now. For a long time I have been deprived of the privilege of going to the house of the Lord to worship with his saints, for want of strength. During this season of affliction, when I have been able to read, I have found it like cold water to a thirsty soul. My prayer is, that God will still fill his children with his Spirit. That those who can speak a word of comfort to his afflicted children through the *Herald* will continue to do so, as they can gain access to some in this way, that are not permitted to hear them, if they preach even in their own neighborhood. If God's children ever needed a word of comfort, they do in these days of peril. Praised be his name, that he has called some to sound the gospel trumpet who are determined to stand on the watch-tower, and sound the alarm of the approaching judgment. A few are striving to give ‘meat in due season’ to the household of faith, notwithstanding they meet the censure of those who once professed to be fellow laborers with them in tribulation. My prayer to God is that he will raise up and send forth faithful laborers into the vineyard, to supply the places that are being left vacant. My heart is pained, when I think how many have deserted the field for want of a heart to labor. It seems they have thrown the labor on a few, and these few are wearing out under the toil and burden of these days of peril, and are being laid away, to rest a little while, till the last tramp shall call them home. O may the good Lord waken as all to our duty, that we may be helps to each other on our journey through this vale of tears. Soon the bridegroom will come, and those who are ready, will go in to share the marriage supper of the Lamb.
Troy, June 21st, 1856. Z. BROWN.

Obituary.



“I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.”—John 11:25, 26.

DIED, in Manchester, N. H., July 1st, 1856, after a sickness of three days, of croup, HELEN M., daughter of brother James H. STEVENS, aged 7 years.

Helen was a lovely little girl. During her sickness she conversed freely of death, and expressed a hope of being made immortal in the morning of the resurrection. Brother and sister Stevens mourn her loss, but they mourn in hope. The funeral was attended by the writer, on the 3d inst., when a large number of friends were present. Her school teacher was in attendance with many of her scholars, and followed her to the grave.

J. MORSE.

North Londonderry, July 4th, 1856.

My sister, Mrs. MARY SAVAGE, of Kirkby, Stephen, England, died May 31st, 1856, aged 37 years.

She was a good specimen of health and vigor, and had the means of enjoying life, but she is gone! Though she had professed religion for several years, yet the things of this world had too much influence over her, so that she needed special grace to enable her to give up all, especially her seven lovely children. But that grace was given; and she could say as life closed, “I have a peace which passeth all understanding.” She expressed her experience in the following lines:

“Long my imprisoned spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quick'ning ray;
I woke; the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed thee.

No condemnation now I dread;
Jesus, and all in him is mine!
Alive in him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own.”

I have seen my dear departed sister but once since she was in all the loveliness and bloom of eighteen, and I cannot but sorrow and weep, but my hope is that I may meet her on the new earth, where the redeemed will be clothed with the vigor of immortal youth, and health, and beauty, and where sin, and death, and sorrow will be done away forever. Lord hasten thy blessed coming.

R. HUTCHINSON.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LEWIS.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.
10 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.
(Signed)
THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 & f

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uphold disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scurfy till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and the lowly sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements of these Pills rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large halls, having power nearly equal to a thousand dollar organ. It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others), among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. F. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, EXMOSHAMLIN.
[aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut streets.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c. &c. This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

july 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandenburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bowditch.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBY LINE, Vt. S. Foster.
DETROIT, Mich. Lucretia Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HATFIELD, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURGH, Mass. Des. J. Pearson, sr., Water street.
NEW YORK CITY. Wm. Tracy, 246 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Bushy, 215 Exchange street.
SALEM, Mass. Lemuel Oiler.
SEABOARD, Grove, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
SUNBURY FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46, KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the “Boston Advent Association,”
between Hudson and Tyler streets—a few steps west from
the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

Box of Precious Ornaments.....	225	" J. W. Sutton.....	230
Come unto Me.....	226	Position of Adventists.....	230
MISCELLANEOUS.....		Spiritualism a Sign, &c.....	230
Love's Thou Me.....	225	OBITUARY.....	
Best of Prophecy.....	226	H. M. Stevens.....	231
Beautiful Parable.....	226	M. Savage.....	231
Jests on Scripture.....	226	EDITORIAL.....	
Immaculate Conception.....	226	Israel Return to the Desert.....	228
Big Trees of California.....	226	Prophetic Symbols.....	228
Indian War.....	227	Destitution of the Heathen.....	229
Tornado at Chatsaugay.....	227	The Harp—The New Music.....	229
CORRESPONDENCE.....		General Convention, No. 4.....	229
Letter from C. B. Gage.....	230	Foreign News.....	232
		California News.....	232

ADVENT HERALD.

BOSTON, JULY 19, 1856.

NOTICES FOR JULY.—As will be seen by another notice for Western appointments, I do not go West till August. I shall spend the intermediate time in labors in the following places.

New York city, chapel 39 Forsyth st., Sabbath, July 13th, all day and evening; and continue in the city till the 17th.

At this meeting, I shall hope to see the friends of the cause and receive the aid of their counsel and influence. We have need of all the influence and aid that can be concentrated to preserve and build up the church.

Philadelphia, Sabbath, July 20th, and continue in the city till the 24th.

Hebron, Washington Co., N. Y., July 27th; also, if thought best by Elder Ross or bro. Shaw, I shall continue the meetings each day to the 30th. They will please send a notice to the Herald, with their own arrangement.

Boston, Sabbath, Aug. 3d, to 6th.

Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest. I will therefore commence in August, as follows.

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting. I can preach once or twice each day.

Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from all the region.

Shabbona's Grove, Ill., August 28th to the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity. I cannot spend another Sabbath in that vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

Foreign News.

The diplomatic relations between the United States and Great Britain form the most important feature of the news from abroad by the Africa at New York. The despatch of Earl Clarendon in reply to the letter of Mr. Marcy, in which the latter notifies the former of the dismissal of the British minister and consuls, is temperate and conciliatory. The British minister of foreign affairs expresses his gratification that the assurances that no intention existed on the part of her majesty's government to violate the laws, &c., of the United States, have been unreservedly accepted by the President, and that "all causes of difference with respect to the question of enlistment has ceased to exist between the governments of Great Britain and the United States." He regrets the dismissal of Mr. Crampton and the British consuls, expressing the continued confidence of her majesty's government in them, but conceding that the American government has the right to form its own judgment as to the bearing of the laws of the Union upon transactions which have taken place within the Union. Although regarding the dismissal of the British functionaries as "unfriendly," it has not been deemed advisable to suspend diplomatic intercourse, and the dispatch closes with a frank assurance of the good will of the British government towards the United States and of its earnest desire to adjust all questions of difference. This dispatch, we presume, terminates

the correspondence on the enlistment question, and removes any lingering apprehension that the dismissal of the British minister would involve the two countries in a war.

Simultaneous with the closing of the enlistment controversy the Central American question is reopened in a dispatch from Earl Clarendon in response to a notification from Mr. Dallas that he was authorized to negotiate. In this dispatch the position and pretensions of the British government with regard to Central America are reiterated, and it is difficult to see, in view of the positions taken, how the antagonistic pretensions of the two countries can be reconciled except by arbitration.

There are certain expressions in the letter of the Earl of Clarendon, which lead us to believe that the British government is prepared to abandon or modify its protectorate over the Mosquito Indians but in relation to other points no concession is made. It insists upon its right of possession and jurisdiction over Ruatan and the Bay of Islands, the denial of which is one of the strongest points made by our government. And maintains that the only question to be determined with respect to the district of Belize is that of the boundary between Central America and the British possessions, thus indicating that Belize is not a component part of Central America. The letter of the Earl of Clarendon so far holds out no promise of a satisfactory adjustment of the matters in dispute, but he remarks that "if the differences between the two governments on this subject cannot be arranged by direct negotiation, there seems no reason why they might not form the matter of a reference to a third power," and expresses satisfaction that Mr. Dallas is authorized in the event of the failure of direct negotiations, "to discuss the conditions of arbitration on those points of difference as to which this method of settlement may be requisite or applicable."

Mr. Dallas has drawn down upon himself the censures of some of the British press, for having departed from the Queen's levee, in rather a summary manner, in company with a gentleman in a yellow waistcoat, black neck-cloth, and black hat, who had been refused admission. The affair would have been too trivial for notice had not the London press represented the departure of Mr. Dallas as an affront put upon Her Majesty, the very suspicion of which excited the bad blood of the Britishers. The authoritative statement in the Times, however, that the departure of Mr. Dallas was merely an act of sympathy for his countryman, who was placed in a very embarrassing position, we presume will quiet the sensitive nerves of the aristocracy.

California News.

THERE had been no decrease in the excitement at San Francisco. Very few responded to the Governor's proclamation of June 4. The Vigilance Committee had opened books in which the names of recruits were set down by thousands. The Committee have 6000 stand of arms and 30 pieces of cannon. Their force has been divided into two regiments, and they have erected strong breastworks in front of their rooms. At the top of the building they have put up an alarm bell, and in an adjacent room are planted several pieces of cannon.

The Governor had gathered a few hundred together and gone to Benecia to get arms and ammunition from the arsenal, but Gen. Wool refused to accede to the demands made upon him, therefore the Governor's forces were encamped near to the city. Six more rogues had been banished by the Committee, and they continued to arrest others. On the receipt of the Governor's proclamation, nearly all the towns of the interior held enthusiastic meetings endorsing the acts of the Committee, and commenced forming organizations to assist them in carrying out their measures.

Crimes and casualties were numerous. No interest whatever was felt in politics. The reports from the mines were favorable and agricultural prospects good. There had been no arrivals from Atlantic ports.

In Oregon hostilities continued. Gen. Smith's command was attacked near Meadows by the Indians. The loss of the whites was 12 killed and 25 wounded. The Indians' loss was considerable. Col. Wright and one of his command had been killed by the Yarina Indians.

The news from Nicaragua is very important. Gen. Walker was elected President June 24. Rivas and his Minister of War left Leon on the 12th and afterwards appeared at Chenandago. They there collected 600 natives in the outposts and ordered the American troops to evacuate Leon. The order was obeyed and Rivas took possession with 120 men. Gen. Walker has declared the Rivas party traitors. Most of the officers of the former cabinet stand by Walker.

A revolution has broken out in Costa Rica,

headed by the party which was opposed to the late invasion of Nicaragua by Costa Rican troops.

Advices from Guatemala state that the advanced guard of the army arrived at Santa Anna on the 11th of June, and met a cordial reception. It was reported that Col. Gomez and other ex-officers of the Mexican army have gone to Guatemala.

Notwithstanding the prosecutions instituted by the United States District Attorney against slavers and slave traffickers, two vessels have left the port of New York within the past few days fully equipped for the slave trade on the coast of Africa.

The Youth's Guide.

For July is now out. The following are its contents:

The child and the birds, (poetry).
William Atherton, or, the Lord will Provide.
Green Mountain Sketches.
Little Mary.
Learning to Read.
The Strawberry Woman.
Mother, I've Got It.
Varieties.
The Prayer-meeting, A new Volume, (editorial).
Enigmas, &c.

Campmeeting at North Wilbraham.

[Not being among the number of those consulted respecting the following notice, we are ignorant of its object except what is therein stated, and insert it at the request of brother B.]

"ELD. HIMES:—I am requested to write for the Herald, the following notice of a General Campmeeting at North Wilbraham. We have arranged to hold a general campmeeting at North Wilbraham, to commence on Monday, the 18th of the coming August. We design this meeting to be independent of all sectarianism or partyism. The objects of the meeting will be three-fold. 1. To comfort, cheer and strengthen each other. 2. To seek the salvation of sinners. 3. To confer as to our public duty, as the people, and especially the ministers of God, in this peculiar time. The place of meeting will be near the North Wilbraham depot. EDWIN BURNHAM.

For many brethren.

"Newburyport, Mass., July 9th, 1856."

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.80.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hull's Inheritance of the Saints</i>	1.00.	.16.
" " " <i>gilt</i>	1.37.	"

<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.33.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " <i>gilt</i>	1.50.	.16.
" " " (Pocket Ed.)	.70.	.12.
" " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>" the Apocalypse (1st Series)</i>	.75.	.21.
" " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
-----------------------	------	------

<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.	
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.	
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	Price, 10 cts.	
<i>Glorification. By Rev. Mournant Brock, M. A., of England.</i>	\$2.50 per hundred; 4 cts. single.	
<i>The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.</i>		
<i>First Principles of the Second Advent Faith.</i>	This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.	
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i>	\$2.50 per hundred; 4 cts. single.	

The postage on the above tracts is one cent each.

Appointments, &c.

Elder T. J. Dudley will preach in Richmond Read meeting house Sunday, June 24th; Hallowell, Sunday, July 29th. J. C. W.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; London Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July. T. M. Preble.

The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th; Deacon Beamer, 25th; Bro. Burrows, 27th, 10 A. M.; also at Bro. James Campbell 27th, 6 P. M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, A. M.; Deacon Barnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburgh will send conveyance to meet me at Colburg, on the first of August, on the second, we will proceed to Ameliasburgh to preach at Young school house, on Aug. 3d, 10 A. M., and at Father Spencer's 4 P. M.; Thurlow, at brother Clapp's neighborhood 6th; Bro. Hogman see to this appointment; Sudbry, 6, Colborn 7; several other appointments shall be attended to by letter. DANIEL CAMPBELL.

I will change with brother B. S. Reynolds, of Montgomery, Vt., Sunday, July 27th. W. H. Eastman.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. Orrock—Your statement agreed with our books, except that we found no "Army" chd. you Jan. 20th. We have end. you for them \$9.85, to bal. account, and squared our books accordingly.

Wm. Gillman—Sent instrument to Richmond, Shipton, C. E., and letter to Melbourne, July 12th.

J. B. Estabrook—You say you want your "P. O. address altered somewhat," but do not specify in what particular. We now send it to Factory Point, in Manchester, Vt.

J. W. Bonham—Received bundles for C. A. T. The whole of the \$10 received for him in Jan. and the \$3.25 in May is credited on book account in the statement sent you. The rolls of charts from brethren H. and O. are here, and have not been opened. John Shaw—we do not know that any one near you has them.

RECEIPTS.

UP TO JULY 15TH, 1856.

The No. appended to each name is that of the Herald to which the money credited p. s. No. 763 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

J. M. Orrock—What was the former P. O. address of J. Ives of Georgetown, C. E. Elder H. says you report him as an old subscriber.

July 5th, '56—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 25, 1855, by the P. M. of that place; but being directed to "Portland," instead of to Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1855.

I. Bell, \$15; D. S. Chamberlain, \$15; A. Wares, 750; F. B. Chase, \$15; P. Gale, \$15 and stamps for 2 G's to No. 120; G. Taylor, \$15; C. C. Taylor, \$15; E. Vincent, \$15; J. P. Allen, \$11; W. A. Curtis, \$15; J. Richardson, \$15; A. Gibson, \$15; S. D. Mar den, \$15; A. Loomis, \$20; J. Prince, \$15; S. Shafter, \$15; G. Shaw, \$20; A. Town, \$15 and 25 for G. to 120; J. Stevens, \$15; W. Mc-Nelley, 789—The terms are two dollars per year, and this pays up to the 1st of present month. L. Campbell, \$41; G. B. Markley, \$22; D. W. Flanders, \$12; L. Allen, \$15; M. Lawrence, 789; E. Moore, \$20; H. Moore, \$15; B. J. Thomas, 789; A. Smith, \$15; G. W. Whiting, \$15—each \$1.

C. Marden, \$48; G. Miller, \$41 if N. S. ? Wm. Chandler \$30, and G. to 120; R. Orrock, \$35 and G. to 120; A. Curtis, \$34; C. Kelsey, 763, sent by S. K. and received May 27th. We could not find her name, and she did not say it was for you; R. K. Starks, 768; T. Huntington, 794;—each \$2.

C. Ellsworth, \$41 and G. to 126; Dr. Wm. Stiles, 791; Wm. Trowbridge, \$41; E. H. Trowbridge, 775; E. Tupper, 632—\$4 due each \$3.—C. Whittle, \$25; C. G. Crane, 919—each \$5.

J. Dickinson, 788, \$2 25; D. Bosworth, on account, \$9 00.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEIGNED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 793.

BOSTON, SATURDAY, JULY 26, 1856.

VOLUME XVII. NO. 30.

TEMPLES OF ROCKS.

"Except God build build the house."—Psa. 127.

'Tis a great model country we live in, 'tis true, But the God serving people are reckon'd the few; And of these few, the wiser are ever the least, At church or at market, at fast or at feast.

'Tis a fine noble country! but they who are found Building Temples of rocks, on the sands of the ground, Will do well to look upwards with faith-beaming eye, Or the pride of their Temples may fail them on high.

Let us send the prayer upwards then, ready to trust In the skill of that Builder, whose rule is the just; Let us send the prayer upwards and build on the plan Of faith in God's mercy and good will to man.

Lovest Thou Me?

BY JOHN CUMMING, D.D.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Continued from our last.

THERE is another criterion and a very plain one—our words. Is it possible to have in our heart deep feeling, and in our understanding powerful convictions, and yet our lips be always and everywhere silent? It is impossible. "Out of the abundance of the heart," says an oracle that cannot err, "the mouth speaketh." If you hear, as you travel in a railway carriage, or in the cabin of a steamboat, Christ's name blasphemed, can you show by a courteous, but earnest remark, that it is most offensive to you, and sinful in the hearing of God? If you hear in travelling, or in any society, in the club, in any place in which you meet others in the providence of God, this blessed religion denied, that precious name insulted, some pious man scoffed at, some good man caricatured, if there be in your heart sympathy with the spirit of your blessed Master, it is impossible that you can be quiet. A soldier would not thus be quiet when his country is assailed and its honor impugned; and a Christian never will be silent where one word can be edged in that will let the blasphemer know that there is a God, a Saviour, a judgment, a Bible you believe, and a salvation that you love. Where the emergency requires it, we shall show our love by speaking a word in season. And yet, in specifying all such criteria, one ought to be most guarded. We may grieve sensitive minds. There are some whose Christianity is deep, and true, and living, but their fastidiousness, if I may use the expression, so strong, and their fear lest they might damage by a word what they would vindicate and defend by their lives so acute, that when they hear these things they are silent—silent, not from want of love, but from excess of fear lest they should injure, in the well-meant effort, that which they wish to honor and advance. They feel the common currency of common language to be so inadequate to convey their deep feeling, and their rich love, that they would rather run the risk of being regarded by mankind as cowards, satisfied to appeal to the God that searcheth all hearts, "Lord, thou knowest all things; thou knowest that I love thee." Like the Christian woman who wept when the minister of the parish refused her admission to the Lord's table and said, "I cannot speak a word for Christ; but I could lay down my life for Christ;" so there are silent Christians, whose very silence is

not created by indifference, but by a sensitive fear lest they should injure that cause that is dearer than all. But with all these considerations before us, and making allowance for these, if the love of Jesus be in our hearts, we never can be altogether and at all times dumb; we shall generally find that deep feeling in the heart will ebb into expression from the lips.—The secret of all eloquence is love to a cause. If you watch people who are not thinking how they shall shape their sentences, and how they shall regulate their attitudes, you will be struck with their natural and flowing eloquence. The richest eloquence is in the streets, and the by-ways, and the villages of our country. Wherever a person feels profoundly, there he will speak eloquently; and if you feel the love of Jesus, powerful and absorbing in your hearts, the result will be that any sense of bashfulness, of timidity, of possible and constructive pretension, will be consumed in its fire; and out of the abundance of the heart the mouth will right eloquently speak.

We shall show it, too, and this will meet the difficulties of the class we have endeavored to distinguish, by our actions. There are some acts that indicate it; and there are some acts that apparently indicate love that do not prove it. The apostle says, martyrdom may be borne apparently in Christ's name, and his love may not be in the heart. In fact, Christ's love does not show itself by volcanic and tempestuous explosions here and there, and at distant intervals. Fanaticism does so, passion does so; but love to Christ is to be detected by its quiet and persistent influence. In some lands, there is volcanic fire that explodes and devastates; but in other parts of other lands, there is a volcanic fire that indicates its presence only by the rich i sough of the soil, and the golden crops that a ocation. in autumn. And so, this love of Chnts for the dicates itself, not by tempestuous explst suitable which are the results of fanaticism, but und an ag-glow of warmth, of consistency, of harvs. which of moral beauty, which it gives to the providing man, till the world, witnessing the quier Israel-subdued character, declares that that man istianity, have been with Jesus. Wherever this love is ing an the heart, there are some things which we shall subordinate for Jesus's sake, there are other things which we shall sacrifice for Jesus's sake, and there are other things we shall hate for His sake. We shall subordinate that which is good for his sake; we shall sacrifice that which we love for his sake; and we shall hate that which we know to be sin for his sake. And wherever such is, there it will unfold itself in those graces that exhale its fragrance, and reveal itself by whatsoever things are just, whatsoever things are lovely, whatsoever things are honest and of good report. If you love the Lord Jesus, you will show that love to him by appearing at the communion table. It is impossible that a man can be a true christian, and all his life abstain from that which is not certainly an infallible evidence of christianity, but which is one of those proofs and appliances which a christian will never live without. I believe that a communion table is the committing point of christian character: it is that place where you come forward and take on visibly the uniform of the great captain of our salvation, Christ Jesus.—You may be a christian in your home; but at a communion table you come forward and you openly and visibly declare that you are so. The Lord's Supper is not so much what we call "taking the Sacrament"—I do not like that idea—but it is collecting around one board, realizing the common brotherhood of all christians, the blessed fatherhood of our God, and declaring in that company to the world that, whoever may be ashamed of it, we glory in the cross of Christ; and that that which the world calls shame, we feel honor; and the commemoration of a fact which the world thinks degrading, we commemorate as the evidence of our love, and the salvation of all that believe. It is a very melancholy fact in this great city of London, that, suppose all the communicants of all the churches and chapels, excluding the Roman Catholics,

were brought together, the city mission has demonstrated that there are not many over a hundred thousand communicants in all the churches and chapels of London put together; that is, that there are only upwards of a hundred thousand people in two millions and a half, who so far commit themselves to the service of Christ, that they openly declare that they believe on him by a public and solemn deed. Surely this is a very humbling fact; and instead of wasting our time quarrelling about internal ecclesiastical disputes, we ought to concentrate all our energies and combine all our efforts, in carrying the Gospel to the most wretched, and the hopes of heaven to the most degraded, and salvation to souls that are perishing by our apathy for lack of knowledge.

Another test of our love to the Lord Jesus, is that we shall pray for his return. If you love a person, you court that person's presence. It was never designed that our Saviour should be permanently absent from us. The holy Spirit has been sent to supply his place, in this dispensation; but this dispensation, we are told by that Spirit, is to end; and at the close of it, He that has left us is to come again. And the fact is that the apostles no sooner saw Jesus go than they instantly prayed, "Come, Lord Jesus and come quickly." And Paul tells, that "to them that look for him he will come the second time, without sin unto salvation." The earnest expectation of the Lord of glory, is one of the most striking and unmistakable evidences of love to him. We may err in our apprehension of the mode in which he will come; but in the case of all true believers: "Him whom having not seen, we love: and whom though now they see not, yet believing, they rejoice with joy unspeakable and full of glory." Him they will in the Lord; w nning fact in time; the still but also do groans—the commencement of way; men, w the restoration of all things deed, is one disordered from the beginning, who, wheth throughout the whole New Testa-silent, or king for and the hastening to the of God ng of our Lord, is constantly stated Chris' and object and desire of the Christian. I seek death, there is something selfish in but when I pray for the second coming of my Lord, there is something catholic in that: for I ask the happiness of all mankind. And therefore the latter is set before us as the prayer of a Christian, and never, I believe, the former.

To be continued.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

Continued from our last.

SYMBOLS.

BUT we must not omit to notice the symbolie style. Symbols are extensively employed by Jehovah in revealing his will to us—especially in the book of Daniel and the Apocalypse. The symbols are a branch of study which has been too much neglected, and about which a most imperfect knowledge has existed, and indeed for the most part, still exists. I apprehend the ancients had a much better knowledge of the laws and usages of symbols and figures than we have had in modern times. And I venture to affirm, that the symbols are a branch of study which Bible students will feel impelled to pay considerable attention to by and by. Their importance is beginning to be felt and acknowledged, and their proper investigation will undoubtedly throw a vast influence in favor of the subject of this paper. There are many erroneous ideas, however, about symbols which must be removed; and they will ere long, we trust, be placed on a sound and permanent basis. It may not be out of place to state, that this matter is receiving the deep attention of many learned and able minds; and prize essays have recently been written on the express subject of the laws and usages of symbols.

Let it suffice here however to observe, that the term symbol is used to designate those revelations which are made known through the medium of objects beheld—and to distinguish them from those of which language is the medium. The object or symbol may be presented to the sight of the beholder either in a dream, or a vision, or it may be seen naturally; but it is an indispensable requisite that it must be seen. The image of Nebuchadnezzar's dream, described in the 2d chapter of Daniel, and the four Beasts mentioned in Dan. 7,—likewise the Ram and He Goat, of Dan. 8, are all symbols. So are the Beasts in John's vision of the Revelation; and indeed all the scenes described in the Apocalypse are symbolic.

I do not deny that there are many hinderances and difficulties in the way of prosecuting this study; and we will now notice some of the difficulties which present themselves, when we contemplate the study of prophecy.

We are apt to look (1) at the various and conflicting views of many who have studied the subject; and the many fanciful interpretations that are given by some writers on the prophecies. Then there is (2) the apparent uncertainty of arriving at correct conclusions. And, again, (3) the feeling of disrelish for the subject before referred to; and also the prevalent idea of inaptitude for the study.

1. The various and conflicting views of many who have studied the subject, and the many fanciful interpretations that are given by writers on the prophecies. I am aware how discouraging this fact is, and the unfavorable influence it exerts to repel us from the subject. It is unfortunate that we are so circumstanced; it surrounds us with hinderances, and leads many to think that the prophecies really are mysterious and unintelligible. But is not the fact of those conflicting and fanciful interpretations a strong reason why we should earnestly set about to understand the prophecies on sound principles, and ascertain, if possible, the plain, simple, and correct rules by which they ought to be interpreted? How have these various and opposing conclusions been arrived at, and these fanciful and absurd imaginings indulged in, but from the want of a proper system of interpretation? Every man has been his own authority, and his judgment the standard. There have been influences or circumstances, impelling authors to cultivate their own originality, and they have been led in some cases, to give the full reins to their wildest imaginations; and so anything that could be formed into a kind of theory or system, in their own minds, has been given to us as the proper meaning of such and such a prediction.

2. As to the uncertainty of arriving at correct conclusions. If once a satisfactory and true principle of interpretation is obtained which we hope will soon be the case, the uncertainty complained of need then no longer exist. And the more urgent the call for it, the sooner will that result be attained. And surely what God had revealed to us, he meant us to understand; and what is written must have a meaning. Then why should there be such uncertainty respecting it; and if what we shall shortly say be attended to, the ground for this uncertainty, and variety of view, ought, in a measure, at least, to cease.

3. The disrelish for the subject, and the prevalent idea of inaptitude for the study. It is questionable whether our disrelish for a particular study, is a sufficient reason for its neglect. If it is a subject which demands our attention, our duty is to pursue it, in spite of our appetite. We will not however stay to argue this point; but we may notice that the facilities at our command for pursuing this study, are such at present, as never before existed. And an interest has been thrown about it of late, that is really charming; if it ever was a dry and barren thing, it is not so now. And in this day of deep and extensive investigation, I submit it is a pity this branch of study should be passed over by christian men.

This supposed inaptitude for the study in this prophecy, is in all probability unfounded and gratuitous; we know not what we should sedents of

At the late Lent season, the reverend father Lavigne, preaching in Paris before the highest dignitaries of his communion, and a select audience, chose for the theme of his sermon the Immaculate Conception. Among other curious

things which he said was this: that Mary should be the model of women, as Jesus Christ was the model of the male sex. Hear him: "Man," says this Jesuit, "has a model which we must imitate in his actions, that is Jesus Christ. But woman had not any before the proclamation of the Immaculate Conception."

Another Jesuit, father Binet, in a book entitled, *God's Masterpiece, or the Sovereign Perfections of the Holy Virgin*, pretends that God made attempts, like a human artificer, before he succeeded in producing Mary.

"God performed many miracles," he says, "before arriving at that wonder of wonders. God made the sun and stars, to learn how to form Mary's eyes. He made roses, lilies, pearls, diamonds, alabaster, to exercise himself to fashion the virgin modesty, innocence, angelic face, queenly brow of Mary. He made flaming cherubims, and gave intelligence to seraphims: they were but studies. God had qualified himself to form the Mistress of Cherubims, the Queen of Seraphims!" Does pagan mythology offer so low an idea of the Divinity?

Some serious Roman Catholics are alarmed. Mr. Danjou, in the *Religious Music Review*, writes as follows:

"Observe what passes in the month specially devoted to the honor of the Holy Virgin. The ladies sing fashionable songs; our churches resound with brilliant concerts. Melodies alternately languishing and animating, cadences prompting the body to the movements of the dance, airs like those played upon the bag-pipe, are what we hear now in the large parishes. An attractive, intoxicating sight, but neither religious nor Catholic!"

Mr. Fétis, publisher of the *Musical Gazette*, said a few days ago: "The music now sung in the churches is to satisfy the sensual instincts and wants! Ye pagan divinities, your worship is revived in the churches of the Lord! God is no more glorified in the churches, only man the musician!"

Lastly, Mr. d'Ortigne, editor of the *Journal of Debates*, begs the archbishop and curates of Paris, in the name of conscience and public modesty, to put down this paganism, which is introduced into religious worship. He says that even Jews have expressed their painful astonishment at this profane music, at these impious concerts; he adds that his heart is rent, and that if the worship of Mary continues to be celebrated in this way, only skepticism will be promoted!

What think you? Is not popery, in spite of its apparent progress, on the brink of ruin? Can so degrading a religion abide the frown of an indignant public conscience?

Super-Silly Extravagance.

If there is any symptom of another commercial crisis in the United States, similar to that of 1837, it is to be found in the really wicked personal extravagance, which at present forms the most prominent social feature of our Eastern cities. Such ruinous wastefulness has always hitherto been among the immediate antecedents of great revulsions—serving both as an index and cause of coming disaster. The reader will scarcely credit the following revelation in regard to this matter, which we take from the *Philadelphia Leager*:

"A fashionable Dry-Goods Dealer advertises a lace scarf, worth fifteen hundred dollars. Another has a bridal dress, for which he asks twelve hundred dollars. Bonnets at two hundred dollars are not unfrequently sold. Cashmeres from three hundred dollars and upwards are seen by dozens in a walk along Broadway. A hundred dollars is quite a common price for a silk gown. In a word, extravagance in dress has reached a height which would have frightened our prudent grandmothers, and appalled their husbands. A fashionable lady spends annually on her mantua-maker and lace-dealer, a sum that would have supported an entire household, even in her own rank in life, in the days of Mrs. Washington. A thousand dollars a year is considered, we are told, quite a narrow income for such purposes among those pretending to be 'in society' in some of our cities. Add to this the expenditure for opera tickets, for a trip to the Springs, and for a score of little inevitable *et ceteras*, and the reader gets some idea of the comparatively wanton waste of money, carried on year after year, by thousands, if not tens of thousands, of American women.

"And for what end? Do these human butterflies improve their intellect, enlarge their culture, or elevate their characters by this spendthrift system? On the contrary, they deteriorate all. Do they bestow additional happiness on their husbands and fathers? The very reverse: for to sustain these extravagances, the father or husband as the case may be, toils late and early, consumes his health, and often is driven into wild speculations that end in utter ruin. Do they win the approval of the other sex? Never was the esteem of any worthy

man secured by a costly, reckless style of dress. All that this perilous extravagance effects is, to gratify miserable personal vanity. The fostering of one of the most petty of human vices is the only result of these spendthrift habits. Mrs. Potiphar plumes herself on having outshone her rival in laces, at some grand soiree, or in having worn more Jewels; and that is the single barren harvest which she reaps by the expenditure of thousands. Can the pampering of such vanity benefit her or others? Alas! the women who live for such triumphs as these, whose whole souls are given to diamonds and dress, are little fitted to be wives or mothers, to be companions for men or educators of children. When the Roman matrons sunk to a similar condition, Rome commenced to decline.

"Fortunately for our country, however, such painted triflers form but a small minority of the women of America. Unfortunately, however, their influence on society is greater than their numbers; for, to their extravagance and vanity is united a presumption, which asserts for themselves socially a superiority over the rest of their country-women; and this superiority, so undeserved, is conceded to them, partly because of their apparent wealth. They are thus enabled practically to give a tone to society at large. In city circles less ostentatious, in country villages, and even in farm-houses, their extravagance is copied, till, in half the families in the land, females spend upon their dress more than they can afford. With too many, happily we need not say with all, adorning the person takes the place of mental culture. To be showily dressed is often considered to be of more moment than to be graceful, amiable, and intelligent. Where will this end? If this continues for another generation, where will we be?"

Converted Jews in Palestine.

PROPOSED AGRICULTURAL COLONY.—On Wednesday evening, June 4, a meeting of ladies and gentlemen was held in the house of the Rev. R. H. Herschell, 124 Gloucester terrace, London, with the view of taking into consideration the best means of establishing an agricultural colony of believing Israelites in Palestine. Among the noblemen and gentlemen present were observed the Earl of Shaftesbury, Earl Southesk, Sir Culling Eardley, Bart., Rev. Sir William Dunbar, Bart., Sir Henry Hope, the Bishop of Jerusalem, Revs. Dr. Marsh, Dr. McCaul, E. Auriol, &c. &c.

Lord Shaftesbury was called to the chair.—After the usual introductory devotional exercise,

Mr. Herschell submitted to the meeting a statement of the objects which it is sought to accomplish by the contemplated Association.—It is intended to make arrangements for the purchase of tracts of land in the most suitable districts in Palestine, on which to found an agricultural colony of converted Jews, which should answer the double purpose of providing the means of subsistence for those poor Israelites who, after they had embraced Christianity, were reduced to great straits, hardly having an amount of food necessary to sustain existence—and of raising and maintaining the standard of the cross in the land in which the great and momentous scenes recorded by the evangelists were transacted, and by that means to bring the Jews in Palestine under the power of Christian influences.

The Bishop of Jerusalem addressed the meeting in a very interesting speech, expressing his cordial concurrence in the scheme proposed, and pointing out the course which he deemed most adapted to insure its success. The Rev. prelate spoke in the most emphatic terms of the universal desire which at present pervades the Jewish mind to return to Palestine, and said that never, at any period since the destruction of Jerusalem, did circumstances seem so auspicious for the return of the Jews to their own land as they do at present.

The Rev. Dr. McCaul followed, and expressed himself in similar terms regarding the singular occurrence of circumstances favorable to the return of the Jews from all parts of the world to Palestine; and that, consequently, it was the duty of Christians to do everything in their power to facilitate their wishes.

The Rev. Dr. Marsh also addressed the meeting on "the signs of the times,"—one of the most remarkable of which he considered to be the earnest desire pervading the Jews in all parts of the world to return to their own land.

Other gentlemen likewise addressed the meeting to the same or similar effect, and steps were taken to form a society having for its object the establishment of an agricultural colony in Palestine, consisting of believing Israelites, who should at once provide the means of subsistence for their poorer converted brethren, and seek to bring the unconverted Jews to the knowledge and reception of Jesus of Nazareth as the Messiah promised to their fathers.—*London Record*.

"Come Lord Jesus, and Come Quickly."—Rev. 22:20.

Come oh Lord, thy power receive,
Enter on thy promised reign;
Let us in thy presence live,
Let earth see its Lord again.

Draw aside the dimming veil,
Let the King of saints appear;
We with joy thy coming hail.—
Let thy chariot wheels draw near.

Let earth's conqueror descend;
Bearing down the mighty chain;
Let the reign of Satan end,
Let the martyrs live again.

Earth has long been trampled down,
Long has been a scene of woe,
Here the saints obtain no crown;
Sorrow's pain, and death they know.

May the saints immortal be;
Saved from all that here oppress—
Let them full salvation see,
Let the weary be at rest.

Saviour, let our sorrows end;
Take thy tempted people home;
In thy glory, now descend:
"Come Lord Jesus, quickly come."

Chazy.

C. P. Dow

The Calm Spirit.

Great indeed is the blessedness of a calm and quiet spirit: it is at once the key to unlock, and the crown of glory to adorn, all other graces and virtues of a Christian. For, since God Himself is ever wont to do work silently and mysteriously in the natural world; so, in the spiritual world, He gives his especial blessing to those souls which seek to serve Him calmly and quietly; He leads them on in the way of holiness; and gives them peace now as an earnest and a pledge of more deep and perfect peace hereafter; for they who work quietly confess that they labor, not in their own strength, but as grace is given them from hour to hour; and that they toil not for themselves, as though they were their own masters and the fruits of their toil were to be their own, but they have a 'Master in heaven,' who is both able and willing to prosper upon them their handiwork, because it is done in His name, and the honor and glory of their salvation will be His own: and thus (though outwardly they may pass through a vale of misery,) those who have a calm and quiet soul go on from strength to strength, from the first weak beginnings of faith and love, (which are stronger than the might of the world,) unto 'the measure of the stature of the fullness of Christ,' unto the strength of full grown men in the Lord; who not only do that which is right, but also do their right actions in the right way; men, whose every thought, and word, and deed, is one continual offering unto the Lord; who, whether they eat or drink, or speak or are silent, or awake or asleep, 'do all to the glory of God the Father, through our Lord Jesus Christ.'—*Sermons for Christian Seasons*.

A SAND STORM.—The editor of the *Placer-ville (Cal.) American* gives the following description of a sand storm which he witnessed in the Humboldt river valley, while on a journey across the plains:

"The sun was scorching hot; not a cloud visible, nor a breath of air stirring; and we were all oppressed with extreme lassitude and fatigue, and stirred not, as we feared no storm; for should rain come upon us it would be but a God-send. But at this moment we heard the low rumbling of distant thunder, and presently a dark, livid, rather than a black cloud, was seen rising over the summit of the Humboldt mountains, eight or ten miles to the south-east, and immediately thereafter, like a great arch of half red molten iron, it had spanned the entire eastern horizon. It appeared, what it proved to be—a storm-cloud. Occasional flashes of lightning were seen, but very little thunder was heard. Soon a heavy continuous roar, like a gale of wind upon a forest, became audible, and in less time than it has taken to read this description were the clouds nearly over our heads, the mountains completely hidden from our view, and a roaring storm of some kind almost upon us. We as hastily as possible put our wagons and camp equipage in position to receive it; our affrighted animals had all rushed into camp, and immediately it struck us; a storm of wind and sand from the great American Desert, but without one drop of rain. The sand-dust completely darkened the air, and penetrated every possible place about our tents and wagons where air could circulate. For a half hour or more a sharp, prickling sensation was felt upon the back of the hands and upon the face, with an irresistible desire to remove with the fingers something that seemed to be upon the face, producing a sensation as though spider-webs were being drawn over it. We attributed this to electrical agency, perhaps properly; for during the storm the needle

of a pocket compass cut up all manner of antics and ranged to every point as well as north and south."

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest.

Men are like words; when not properly placed, they lose all value.

Whatever you dislike in another, take care to correct in yourself.

Wherever the sentiment of right comes in, it takes precedence of everything else.

He that hath slight thoughts of sin, never had great thoughts of God.

Every man magnifies the injuries he has received, and lessens those he has inflicted.

If a cup of cold water shall have its reward, none but God knows the blessedness of the man who goes about doing good.

Benevolence to our race, and want of sympathy for each one of the species, mark the character of many besides novel-readers and novel-writers.

Dreadful Sufferings.—News.

New York, July 14. The *True Californian* gives the following account of the dreadful sufferings endured by the passengers who left New York in April last for California via Nicaragua:

"The steamer *Orizaba* left New York on the 8th of April, with some 500 passengers for California, by way of Nicaragua. On the 16th she arrived at San Juan, and the passengers disembarked. By means of open boats they started up the river during a soaking rain. The exposure caused them much suffering. When they arrived at Castilla they were informed that the transit across the country was closed, and after two hours' delay, during which they were constantly exposed to the weather, they were told that if they chose they could return to New York; but only 15 minutes were allowed them, and, as they were compelled to abandon their baggage in case they concluded to go back, 300 determined to push on. They were taken to Granada, where they were detained a month, notwithstanding an epidemic was prevailing there. Here the most fearful disease continued among them.

In four weeks seventy-nine of the three hundred were buried. During this time they suffered every privation. Many were without means, and those who had money were compelled to put up with extortion and robbery on every hand. On the 28th of May, in the evening, news reached Granada of the arrival of the *Sierra Nevada*, at San Juan del Sur, and three hours were given the survivors, sick and well, to get on board the Lake steamer. At the time, it was pouring rain, and pitch dark. The sick were carried down in the best manner possible, all getting thoroughly drenched. Upon reaching the landing of the Lake steamer, they were kept in the rain until all had exhibited their tickets, which detained them several hours. Finally all were crowded on board, but before morning three of the sick died, and were sent on shore.

On the Lake steamer the scene is described as having been dreadful. The passengers were crowded together like sheep in a pen. There was scarcely room for the sick to lie down. For nineteen hours they were thus confined, suffering every torture of body and mind. Several poor wretches gave up the ghost on board the boat, and others died while attempting the journey from the Lake to San Juan.

After they embarked on the *Sierra Nevada* the sickness broke out again, and during the passage from San Juan to this port thirty-three deaths occurred. The sufferings on the *Sierra Nevada* beggar all description. The officers did all in their power to alleviate their sufferings, but that was little. No time was lost in disposing of the dead, and the body was hardly allowed to get cold before it was thrown overboard."

Attempts were made the other day by the State authorities to get possession of government arms at Rincon Point. It was unsuccessful. Subsequently Gen. Wool ordered a vessel to take the arms to his headquarters at Benicia, and stationed a strong guard at the Arsenal, with lighted torches, being fully determined to resist all attempts of the State authorities to seize the federal arms.

The elections of last May in San Mateo county have been declared fraudulent by the Supreme Court, and all the present officials are turned out, and the candidates of the opposite party substituted. At this election the county seat was changed from Belmont to a new settlement, Redwood City. Ex-Governor Mc Dougall, Chris. Lilly, the prize-fighter, and other prominent politicians, are implicated in this fraud.

The papers are publishing the antecedents of

Herbert, the murderer of Keating. The *Alta* says he was formerly a professed gambler, and also intimates that he owed his election to ballot stuffers.



The Advent Herald.

BOSTON, JULY 26, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

PREPARATIONS TO ENTER CANAAN.

ISRAEL being encamped near Kadesh (Num. 20:16) "a city in the uttermost" of Edom, Moses despatched messengers to the king of Edom (whom Archbishop Usher takes to have been Hadar, the last one named in Gen. 36:39), fraternally recognized his nation, by virtue of their descent from Esau, as the "brother" of Israel, narrated their sojourn in Egypt, and deliverance thence, and requested permission to pass through Edom into Canaan. He said (Num. 20:17), "We will not pass through the fields or through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders."

Edom refused the desired permission, and threatened to oppose Israel with the sword if they attempted to pass through his country. And to a second request, he not only returned a like answer, but came out against Israel "with much people, so that they turned away from him towards the south of Edom and encamped near Mount Hor."

At this place (Num. 33:38, 39), "Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was a hundred and twenty and three years old when he died in mount Hor." And they mourned for Aaron thirty days.

At the end of this time the Canaanites under king Arad (Num. 21:1) came out against Israel, but were discomfited.

Israel then again journeyed to the south (v. 4) "by the way of the Red Sea to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God and against Moses." As a punishment for this conduct, (v. 6) "the Lord sent fiery serpents among the people" which bit them so that many of them died. This tempting of God, Paul calls tempting Christ, when he says (1 Cor. 10:9) "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

The survivors in Israel confessed their sin, and were healed on turning their eyes to a brazen serpent which Moses was commanded to make and elevate on a pole, that those bitten who looked on it might live—it being symbolic of the lifting up of Him, who will redeem all who look to Him from the effects of the bite of that old serpent who caused the loss of Eden.

Israel then journeyed to the north till they came to the borders of Sihon the king of Ammon, of whom they solicited permission to pass through his land by the king's highway. Sihon would not suffer them; he gathered his people and came out against them, and Israel smote him and took possession of his cities.

They next encountered Og, king of Bashan, who came out against them, and they smote him and his people and took possession of his land.

They then pitched on the borders of Moab, when Balak its king was afraid, and sent to hire Balaam to come and curse Israel. His messengers "departed with the rewards of divination in their hand," and came to Balaam. Then (Num. 22:9-13) the Elohim "came unto Balaam and said, What are these men with thee? And Balaam said unto God [Elohim], Balak the son of Zippon, king of Moab, hath sent unto me. . . And God [Elohim] said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." And Balaam rose up in the morning, and said unto the princes of Balak, Get you into

your own land: for the Lord [Jehovah] refuseth to give me leave to go with you."

More honorable messengers being sent, vs. 20:36, "God [Elohim] came unto Balaam at night, and said unto him, If the men come to call thee, rise up (and) go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning. . . and went with the princes of Moab. And God's anger was kindled because he went; and the Angel of the Lord [Melach Jehovah] stood in the way for an adversary against him. . . in a path of the vineyards, a wall (being) on this side, and a wall on that side. And when the ass saw the Angel of the Lord [Melach Jehovah] she thrust herself unto the wall and crushed Balaam's foot against the wall; and he smote her again. And the Angel of the Lord [Melach Jehovah] went further and stood in a narrow place, where there was no way to turn either to the right hand or to the left. And when the ass saw the Angel of the Lord [Melach Jehovah], she fell down under Balaam. . . Then the Lord [Jehovah] opened the eyes of Balaam, and he saw the Angel of the Lord [Melach Jehovah] standing in the way, and his sword drawn in his hand. . . And Balaam said unto the Angel of the Lord [Melach Jehovah], I have sinned; for I knew not that Thou stoodest in the way against me. . . And the Angel of the Lord [Melach Jehovah] said unto Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak."

"And Balaam said unto Balak, The word that God [the Elohim] putteth in my mouth, that shall I speak." Ex. 23:3-5—"And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord [Jehovah] will come to meet me. . . And God [the Elohim] met Balaam. . . And the Lord [Jehovah] put a word in Balaam's mouth." Num. 24:15-19—"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God [El], and knew the knowledge of the Most High (which) saw the vision of the Almighty [Shadai] falling (into a trance), but having his eyes open: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. . . Out of Jacob shall come He that shall have dominion and shall destroy him that remaineth of the city. . . Alas! who shall live when God [El] doeth this."

It seems however (Num. 31:16) that through the counsel of Balaam Israel was made to commit a trespass against Jehovah: "The daughters of Moab" (26:23) "called the people unto the sacrifices of their gods [the spirits of the departed]; and the people did eat, and bowed down to their gods;" or, as the Psalmist says, (106:28), "they ate the sacrifices of the dead:" "and Israel joined himself unto Baal-peor: and the anger of Jehovah was kindled against Israel," so that (v. 9) "twenty and four thousand" died in the plague.

At the command of Jehovah, Moses then took the number of all the people in the plain of Moab; but (26:64, 65) "there was not a man of them whom Moses and Aaron numbered, when they numbered the children of Israel in the wilderness of Sinai" save Caleb and Joshua. For God had said (32:11, 13) "None of the men that came out of Egypt from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac and unto Jacob; because they have not wholly followed Me." "And He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed."

This was thirty-eight years after Israel left Kadesh-barnea to return again to the desert; for Moses said (Deut. 2:14) "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them."

The Lord now intimated to Moses that he must be gathered to his fathers. He besought the Lord that he might go over Jordan and see the land; but Moses was only given permission to ascend to the top of Pisgah and behold it with his eyes, because of his sin at the water of Meribah in Kadesh. Joshua was appointed his successor, and then (Deut. 34:1) "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him" the land of promise. And Moses died there and Jehovah buried him. He was (v. 7) "an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

Then Israel under Joshua's leadership crossed over Jordan and took possession of their inheritance.

PROPHETIC SYMBOLS.

II. SYMBOLS NOT DIVINELY INTERPRETED.

It is indisputable that for the exposition of symbols which are not Divinely interpreted, recourse must be had to the principles which are seen to govern the interpretation of those which are thus explained.

The correct interpretation, therefore, of all the symbols that Inspiration has left unexplained, is dependent on the right development of

THE LAWS OF SYMBOLIZATION.*

These may not be arbitrarily enacted; but they must be determined by a development of the Principles which are abided by, in examples of symbolization like those already considered. And these are discoverable by a careful analysis and comparison of example with example. For whatever rule is seen to be constant and uniform in the interpreted, must be equally applicable to the uninterpreted symbols.

In noticing that some of the interpreted symbols are of the same species or order with that which they symbolize, and that others are of differing ranks or kinds, it becomes important to determine what peculiarity of the symbol connects it with the one, and what with the other of these classes.

A comparison and analysis of the examples given, makes it evident that the first class comprises only,

1. Those symbols which are of such a nature that they cannot properly symbolize objects of an order differing from themselves; and,

2. Those symbols, which might represent objects of a different but analogous order, but which are used in such a station, or relation to other objects that they cannot properly be understood to represent objects, acts or results out of their own order.

We have then,

1. Symbols whose NATURE precludes their being representatives of a different order:

The Ancient of Days (in Ex. 8) could represent only the Ancient of Days; for there is no other being in the universe of whom a resemblance could be predicated. For the same reason, the One who sat on the throne set in heaven, (in Ex. 10), could only represent the Almighty; also, the One like the Son of man, (in Ex. 9), could represent only One like the Son of man; for no other One could say, "I am He that liveth and was dead," &c. The souls of those who were beheaded, living again, (in Ex. 12:7), could represent only those who had died in the faith of Christ, and had risen from the dead: for nothing in the history of any other beings in the universe had any resemblance to such a death and resurrection. And the blood-washed multitude, (in Ex. 11) who stood before the throne with palms in their hands, could represent only those mortals of our race, who, having washed their robes and made them white in the blood of the Lamb, will have put on immortality at the resurrection; for we have no knowledge of any other beings, whose history bears any analogy to these conditions of the symbol.

2. Symbols used in such a RELATION, that they can properly symbolize no differing order.

Symbols of this class are not precluded by their nature, but by their station, or relation to other objects, from symbolizing other orders.

Thus in examples 3, and 5, articles of food, when used as food, being eaten and drank by weight, could only represent a scarcity of such articles, eaten and drank in a stinted manner. The prophet's digging through the wall, and removing his stuff in the presence of the people, as in ex. 4, could only represent the people in such act of removing their stuff. And when a tree is used as a symbol of Nebuchadnezzar, as in ex. 7, the years in the symbolization, could represent only years in the fulfilment; for a period of time, on the principle of a day for a year, as in ex. 17, would be incompatible with Nebuchadnezzar's life in the body which was to suffer such a reverse of fortune.

Besides these two classes, all the remaining symbols that are divinely interpreted, are explained to represent differing but analogous orders. Thus in ex. 16, there is an analogy between a picture of Jerusalem and acts done to it, and the city of Jerusalem and acts done to it. There is analogy, in ex. 17, between the days that Ezekiel was to bear the iniquity of Israel, and the years of their bearing it; in ex. 18, between the hairs of the prophet's head and beard and acts done to them, and the inhabitants of Jerusalem and acts done to them; in ex. 19, between the union of two sticks, and the union of the two houses of Israel; and in ex. 21, between the parts of a great image, constructed of metals of differing strength and value, and a succession of king-

* First developed by D. N. Lord, Esq., in the October No. of the *Theological and Literary Journal* for the year 1848.

doms of corresponding superiority and inferiority. In like manner there is a correspondence between wild beasts and warlike kingdoms, between horns of those beasts and divisions of those kingdoms, between the warlike acts of beasts and the warlike acts of kingdoms.

The following Law, then, is legitimately evolved by the Inspired interpretations which are given of the prophetic symbols.

1. The symbol is always the representative of something analogous, in an order different from itself, except when it is of such a nature or is used in such a station or relation that there is nothing but its own kind that it can properly symbolize; and then, only, is that which it represents to be sought for in its own kind.

This law is the key-stone to the entire arch of Symbolic interpretation. It determines whether that which a symbol is representative of, is to be sought for in the same order, or in an order differing from, but analogous to that of the symbol. And this determined, the perplexity in symbolic interpretation ceases to exist.

Another Law in the use of symbols, is equally self-evident, viz.:

II. The symbol and that which it symbolizes, whether they are of the same or of different orders, resemble each other in their respective offices, conditions and relations to other objects—agents being symbolic of agents; acts, of acts; subjects, of subjects; results, of results, &c.

ILLUSTRATION.—The ram in Dan. 8:3 being explained as the representative of Medo-Persia, its "pushing westward, northward and southward, so that no beast might stand before him," must symbolize the extension of the power of Medo-Persia, and its conquests of other nations in those directions; its having two horns, shows that the kingdom comprises Media and Persia; the height of the last risen horn above the other, denotes that the latest of those divisions gained the ascendancy over the other. As the goat is a symbol of Grecia, its coming from the west to the attack of the ram, shows that Grecia would attack Persia from the west; the goat's not touching the ground, the celerity of the movements of Grecia; the conquest of the ram by the goat, the subjection of Medo-Persia by Grecia, &c. The metals of Nebuchadnezzar's image being of differing relative value, the kingdom symbolized by the different parts of the image, were to be of corresponding superior or inferior dignity, &c. &c.

Another law of symbolization is, that,

III. The names of symbols, are only such as are properly applicable to them; and they are either their Literal and Proper Names, or they are such denominatives as are elsewhere applied to the things symbolized.

Thus the name Lamb, is applicable to Christ; the Bride, to the church; the city to the Papacy; the Lion of the tribe of Judah, to Christ, &c.

The beasts that Daniel and John saw, with characteristics, their acts, and the various objects of vision, were such beasts, with such characteristics, and performing such acts as are described.

The only remaining Law of importance, is, that

IV. A single agent in the symbol, will sometimes represent a Body or a succession of agents.

Evidence of this will readily be seen in the examples given, as horns for a succession of kings, candlesticks for churches, &c., without a more specific enumeration of instances.

(To be continued.)

GENERAL CONVENTION, NO. 5

There are a variety of ways in which the cause of our coming Lord may be advanced, his name honored, his truth spread, and men saved. It may be done by sending forth and supporting suitable men as Missionaries. The Missionary work is the very genius of Christianity; and the Christian Church has, under God, accomplished wonders in this department of labor. It has been by following a similar course, that success has attended the heralding of the glad tidings of Messiah's coming Kingdom during the last half century. But to make this successful, there must be a systematic cooperation; and this can only be brought about by mutual consultation.

Again—By establishing gospel churches, which shall exert a healthful influence, by carrying out consistently and faithfully Christian doctrine and discipline. In ancient time, local churches were the fruits of missionary labors; and in turn they assisted in carrying forward the missionary work. So it should be now.

By having Sabbath Schools connected with all our churches. Our children and others will receive some kind of teaching; and if we do not instruct them in our views of Bible doctrine, others will in theirs. If ministers and churches, will only be interested in this blessed enterprise, suc-

cess will attend their efforts, and the truth will fall on good ground, and produce fruit.

By an extensive, systematic distribution of timely, well-written tracts. What an amount of good might be done in this way! There are means enough among us to carry forward the work, if we will only get Christianity enough in us to call it forth. We ought to evoke the spirit of former days, and then we should be alive to this duty.

By well conducted, and widely circulated periodicals. Such if you please as the *Herald*. This has the enormous number of 3500 subscribers in the U. S., the Canadas, and England! Is not this a living disgrace to us? Where there are millions starving for the bread of life, and we have it in profusion with many among us worth five, ten, fifty, a hundred thousand, and some a million of dollars; and yet the *Herald* has to go a begging, in order that enough papers may be issued to supply 3500 subscribers!

Should we not at once, either close our mouths, and hide our heads with shame, or awake, confess, and do our duty? O, ye self lovers, and money-lovers, how contemptible your excuses will appear when the Judge shall call you to an account for your stewardship!

These subjects should claim particular attention, at the contemplated convention.

For the last ten years, the cause we advocate, has been most shamefully misrepresented.—False issues have been raised, and erroneous and ridiculous doctrines have been promulgated under the name of Adventism. The results have been, that those desiring occasion to reproach what we advocate, have been fully gratified; and many honest minds have been abused, while the real merits of the case, are to a very limited extent understood. When the questions are proposed,—what are the views of the Advent body, and what the principles of their action? it is unsatisfactory to give individual versions of the case. We owe it therefore to ourselves, to the truth we preach, and to God, to present to the world, in an associated capacity, a digest of our faith, and the ground of our action. He must have but little confidence in the gospel we preach, to suppose that a fair presentation of it, in its beautiful divine harmony, would fail to produce some good.

The Advent cause throughout the land, has, like many of our local churches, almost changed hands. Many who were engaged in it ten years ago, are dead, or have left it. Others who were then not interested in the question, are now among its warmest friends. If these friends, many of whom never saw each other, could meet together in a general convention, to cheer, comfort and stir up each other, who doubts that great good would be the result? We know what the effect has been in former times, in our own cases; and we read, "when Paul met his brethren at Appii Forum, he thanked God, and took courage."

The current events of the day especially in this country, are calculated to arouse feelings, not consonant with the spirit of our Master: nor such as would fit us for present duties, or future events. Something therefore is required to call away our minds from these scenes of confusion and strife; and interest us more deeply in the coming of that day, which will forever end all the prevailing forms of evil; because of which every child of God mourns. What could be better adapted to such an object, than the meeting contemplated?

Who can doubt, with a knowledge of the scriptures, and with the past and the present corroborating them, that we are nearing the period, for which we have been waiting, longing, and praying! Evidence to almost any extent could be adduced to show that all classes of men are satisfied, that a millennium of some kind is speedily to break upon the world; and the only questions of difference among them are, what kind of a millennium will it be, and how will it be introduced?

The following which was among the resolutions passed at the last N. Y. anniversary of the American Christian Union, gives one view of the questions.

Resolved. That as the overthrow of the Apocalyptic Babylon (Rome Papal) is, according to the teachings of the Scriptures, in order to the extension of the Kingdom of Christ throughout earth, which is to be effected through the power of the Gospel connected with human instrumentalities, it is the duty of all men to pray and to labor earnestly, and unceasingly, that it may be accomplished at the earliest moment.

As such is the prevalent conviction, and connected therewith are so many erroneous sentiments, should we not be induced and aroused to spread the light we have, and thus assist many honest ones, who would gladly and gratefully receive the truth on this important question?

"Arouse! arouse ye saints,
Your arms and hearts prepare!
Press on! press on! all hearts resolved
A conqueror's crown to share."

July 16th.

L.O.

RAILROAD ACCIDENT.

On the 27th inst. a serious railroad accident happened on the Northern Pennsylvania Railroad, at 7 o'clock in the morning. It was an excursion train, and the cars were filled with about 1100 children, with their parents and teachers, who were connected with the St. Michael's (Papal) church Sunday school in Philadelphia.

They came in collision with a down train on the curve near Fort Washington, while the latter train was going slowly, and the former rapidly, endeavoring to reach the stopping place.

Both locomotives were crushed, and three of the cars of the excursion train, rushing together, caught fire and were consumed. Beneath their ruins were a number, crushed so that extrication was impossible.

The scene was of the most heart-rending and terrible description.

The total killed is 39, and wounded 69. Among the killed was father Sheridan of St. Michael's church.

The accident occurred fourteen miles out of Philadelphia, in the neighborhood of two curves, so that approaching trains cannot be seen five hundred yards, and the track is a single one.

When the locomotives came together, they rose on end, their fire-boxes nearly touching one another, and fell over across the road. The fire being scattered about the wreck of the first excursion car, it caught fire, and extended to the two other cars, piled upon it.

Most extraordinary efforts were made to extricate the mutilated beings crushed amid the wreck, many of whom were still alive when the flames reached them.

The groans and cries that filled the air were awful.

Two hotels, one dwelling, a blacksmith shop, and a small shed within three hundred yards of the disaster were used to shelter the dying and wounded.

A number of physicians from Philadelphia and from Germantown were early in attendance.

Two engines from Chestnut Hill forced water through hose to the wreck, and after working for several hours the human remains beneath it were removed.

Nineteen bodies were removed to the blacksmith's shop, three of whom were supposed to be females.

Under another shed were eight bodies, so charred as to defy recognition.

An immense crowd was attracted to the spot from the surrounding sections of country.

Many of the friends of the dead and wounded walked from the city, and others proceeded thither in every description of vehicle, which were taken and made use of in bringing the wounded and dead to the city.

Wm. Van. Stavren, the conductor of the down train, has died in consequence of injuries received.

Wm. Lee, the engineer of the same train, has been arrested and committed for examination.

All the human remains were gathered up and taken to the city. Twenty-seven bodies have not been recognized, and they are so badly burned it is feared they never can be.

The most horrible sight of all was that of the burning cars, for in a few moments after the collision the fire spread rapidly through the broken remnants, burning and roasting to death nineteen men, women and children.

The groans and shouts of the wounded and those held by the legs and arms to the burning wreck, were of a character to appal the bravest heart.

A line of men were at once formed, and buckets used to extinguish the flames, but they were unsuccessful.

The scene upon arrival at Maser street beggars description—the fathers and mothers and relatives of the excursionists having assembled there to the number of about 2000, to learn the result of the dreadful catastrophe.

Mr. Wm. Swain was at Chestnut Hill, about three miles distant, when the disaster occurred.

He immediately hastened to the scene, and he furnishes the following particulars of the catastrophe, that came under his own observation.

"The scene was the most awful I ever witnessed. Of five cars, nothing was left standing but the wheels; every bit of the wood work was totally destroyed. A number of the dead were lying in a heap, so dreadfully burned that you could not tell whether they were men or women. Among these was, it is believed, the Rev. Mr. Sheridan, priest of St. Michael's church. He was with the excursion party, and his body was not found.

"Under the ruins, the bodies of some fifteen or eighteen persons could be seen. No portion of them could be reached but their limbs. Here a leg protruded, and there an arm or a head could be discovered. The cars could be seen burning for

a distance of four miles, and the Chestnut Hill fire company hastened to the spot, and by their exertions in extinguishing the flames, served materially in the work of rescuing the dead."

Philadelphia, July 17th.—The dead of the railroad catastrophe, as far as ascertained, amount to fifty-six, including six unrecognized bodies. The wounded, as far as known, number seventy-eight. Many of these are in a precarious condition, and their death is hourly expected.

Buffalo, July 17th.—The steamer *Northern Indiana*, took fire about 11 o'clock this morning, while on her voyage to Toledo, and burned to the water's edge.

Thirty or forty passengers are reported lost.

A Fugitive Slave Case.

The ship *Growler* arrived at this port from Mobile, one day last week, and just before casting anchor, a fugitive slave was discovered on board. He jumped overboard to swim ashore, but was soon captured and confined on board. A crowd immediately assembled on the wharf, behaved well—making no attempt to rescue him, and using no violent language. Their only purpose seemed to be to watch the vessel to see that the man was not taken away, before the writ of habeas corpus could be obtained.

As soon as the fact of the fugitive being on board was known, application was made to Judge Metcalf of the Supreme Court, for a writ of habeas corpus, which was at once granted, and placed in the hands of Deputy Sheriff Neal for execution. Mr. Neal proceeded to the vessel, and the mate (the captain not being on board) had the vessel hauled into the wharf so that the officer could go on board. The officer was accompanied on board by Lawyer Morris and two or three other persons, and the slave was brought out upon the deck. Mr. Neal conversed with him a moment or two, and then took him into custody, and carried him before Judge Metcalf.

The scene when the slave landed upon the wharf was an exciting one. The colored men rushed upon him, and hugged him, and seemed almost frantic with joy. Several colored women on the wharf gave expression to their joy in dancing and laughter, which was heard above the cheers of their stalwart brothers.

As soon as the first paroxysm of joy was over, the man was placed between Sheriff Neal and Lawyer Morris, and marched up State street to the Court House, a crowd of sympathisers following and cheering repeatedly. The Court directed the officer to summon Captain Pillsbury of the *Growler*, to appear and show by what authority he held the man in confinement, and assigned 3 P. M. for the hearing of the case.

The writ of habeas corpus was issued under the authority of the third section of the Personal Liberty Bill, and is the first case which has arisen under that act.

In the meantime crowds gathered around the Court House discussing the matter. Many rumors were in circulation, among others that the United States authorities had been telegraphed to from Mobile to arrest the man, and that they intended to do so.

At 3 P. M. the Court Room was opened and was immediately filled with persons interested in the proceedings.

At quarter-past 3 the slave was brought in by officer Neal. His presence created quite a commotion in the Court Room. Since his arrest he had been furnished with a coat, and, as dressed up, he is a good looking man.

Five minutes later Judge Metcalf came in.

John A. Andrew, Esq., then appeared and read the return of Officer Neal, that he had taken the man named in the writ into custody, and not being able to find Captain Pillsbury, he had read the writ in the presence of the mate of the vessel, who had charge of it when the man was taken from it, and who said that he had no claim to him and had no desire to retain him in custody. Mr. Andrew therefore moved for his discharge.

Judge Metcalf—Let him be discharged.

An outburst of applause greeted this order, which the officers and Court in vain tried to check.

In the meantime the colored man, whose name is Wm. Johnson, was seized by his friends and carried out of the Court Room and up Court Street.

He was taken to the West end, to the house of a colored citizen, and put on board the first train of cars for Canada.

To Correspondents.

A. FAIRCHILD.—Your first letter was mislaid, and your last does not give the state, or county, or by what means I can visit you. I shall be glad to comply with your request if it is in my power.

VERDANT.—Nothing more evidences the readiness of credulous people to take opinions of others on trust, than the appearance of items like the following:

"FOURTH OF MARCH.—*Why Selected.*—Do our readers generally know the reason why the Fourth of March was chosen as the day for the inauguration of the President of the United States? It was selected because the Fourth of March in every year, commencing from the first inauguration, cannot come on a Sunday for at least three hundred years. This fact shows the great regard which the framers of our Government had for the Sabbath."—*Rural New Yorker*.

Now the above is utterly false. Every day of every month falls on each day of the week four times in each successive cycle of 28 years. The 4th of March fell on Sunday in 1804, 1810, 1821, 1827, 1832, 1838, 1849, 1855, and will so fall in 1860, 1866, 1877, 1883, 1888, and 1894.

At the second inauguration of Monroe, in 1821, and that of Gen. Taylor in 1849, the 4th came on Sunday, and the inauguration had to be deferred to Monday. Persons must ache for new errors, when they originate or give currency to a statement so at variance with truth!

An Indiana paper announcing the death of a gentleman "out West," says that "the deceased, though a bank director, is generally believed to have died a Christian, and was much respected while living."

MR. E. MERIAM, the meteorologist, says that his record for the last fourteen years gives an aggregate of seven hundred and fifty deaths by lightning on the land, only one person being killed in a building furnished with lightning conductors.

THE Theological and Literary Journal. Edited by David N. Lord. No XXXIII. July, 1856. New York: Published by Franklin Knight, 138 Nassau street 1856.

We have received the July number of this able Journal, which contains the following interesting table of contents:

Archbishop Whately on a Future State.
Notes on Scripture.
The Parables of the New Testament.
Extemporary Preaching.
The New Dispensation.
The War and the Peace of the Great Nations.
Proverbial Phrases of the New Testament.
Literary and Critical Notices.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Debt to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 188.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.
Israel Return to the Desert.	" 228.
Preparation to enter Canaan.	" 238.

There will follow in the following order:

The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM M. F. E.

BRO. HIMES:—At the meeting at the Advent chapel in Boston, Anniversary week, I suggested to you that there was some reason for believing the 2300 days in the 8th of Daniel, would not terminate before five hundred and fourteen years in the future. You said that was not according to the generally received opinions of the Adventists, and invited me to write out views on the subject.

About two years ago, in reading the account of that vision in Daniel, I became impressed with the idea that the 2300 days commence with the desolation of Jerusalem by the little horn A. D. 70. Jerusalem was a desolation at that time, and her people were a reproach to all that were about her; and her sanctuary was also desolate. Daniel understood by the prophet Jeremiah, that the holy city was to be thus desolate 70 years, and he also knew by the prophet Isaiah, that Jerusalem was to be built up again by the Persian monarchy. In this vision he sees that Jerusalem is to be desolate again by the Roman power, under the figure of a "little horn that waxed exceeding great," "that took away the daily sacrifice," "and cast down the place (Jerusalem) of his sacrifice to the ground." Now as the object of this vision was to inform Daniel's people what was to "befall them in the latter days," he hears one saint inquiring of another how long the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? or in other words, how long shall Jerusalem be trodden under foot by the "little horn?" "And he said unto me, unto 2300 days, then shall the sanctuary be cleansed." Now if the sanctuary is to be trodden under foot 2300 days, or years, as they evidently can have no other meaning, at the end of which the "sanctuary is to be cleansed," or justified, when are we to look for their commencement? Evidently from the commencement of the treading down of the sanctuary and city.

It seems very plain that they could not commence under the Persian monarchy, because they built up and fostered Jerusalem and the Jewish people.

Alexander refrained from molesting them, and conferred some favors upon them. His successors subsequently afflicted them, and did them much injury, but neither destroyed their city or sanctuary. The Romans did both. In the 19th verse of the 8th of Daniel, Gabriel informs Daniel that he will make him know what shall be in the last end of the indignation, "for at the time appointed the end shall be." As the time for this indignation to last is appointed, viz., 2300 years, and it is to be cleansed at the end of the above days or years, if we can ascertain precisely what is meant by the indignation, it will help us to understand where to commence the 2300 days. In the 28th, and 29th of Deut., we have the prediction of Moses, of the overthrow of the Jewish nation and polity, and their dispersion throughout the world by the Romans, and the subsequent desolation and barrenness of their land, so that the stranger in after generations that shall come from a far land, shall be astonished at the desolation of the land, and shall say when they see the sickness, and the plagues of the land, which the Lord hath laid upon it, that they forsook the Lord that brought them up out of the land of Egypt, therefore "the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land as it is this day."—Deut. 29:28. Here we find the indignation is the "rooting them (the Jews) out of the land, and casting them into another land." All this was in the future when this vision was shown to Daniel, and it was to be done by the little horn, as Moses says, "by a nation of a fierce countenance." The Saviour, to my mind, connects the commencement of this indignation with the destruction of Jerusalem, when he says in Luke 21st, "These be the days of vengeance, that all things which are written may be fulfilled; for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword," &c., as foretold

by Moses and Daniel, till the times of the Gentiles be fulfilled. I know of no specified time of Gentile domination of the Jews, or Daniel's people, except these 2300 years. If we commence them with the commencement of the indignation or treading under foot of the sanctuary and the host, by the Romans in the A. D. 70, which was the only time they were trodden under foot after this vision was received, they will not terminate until A. D. 2370.

It has been objected to this time for commencing the 2300 days, that the question is not how long a part, but the whole vision. It is sufficient to reply to this objection, that if the 2300 days cover the whole vision, they would have ended about A. D. 1763, as the vision was given in the year of 536 or 537 B. C. Rev. Alexander Keith, of England, commences them at that point, and thinks they have already ended, and the sanctuary is being cleansed.

I presume there are very few, if any Adventists that admit this. The same objection would lie against commencing those days anywhere this side of the commencement of the vision, as against the point I have assumed, to be the true commencement. If we commence to reckon from the commencement of the indignation, we have something clear and definite to rely upon. To Daniel the thing was in the future, and he had at that time no clue by which to know when they would commence, but to us it is a matter of history. We know when the Jews were rooted out of their land in "anger, wrath and great indignation." At the end of this chapter, Daniel declares none understood it. The only thing it seems to me he did not understand, was the time the 2300 days would commence.

Every figure in the vision had been explained, the time in which certain things were to be accomplished, and what was to take place at the end of the 2300 days, so there could have been no obscurity about any part of the vision, except the commencement of the days. In the 9th chapter of Daniel, the man Gabriel is sent to give him further instruction about the vision. He tells Daniel seventy weeks are determined upon his people, not that he may understand that the 70 weeks and the 2300 days commence together, but to finish their transgression, &c.

What transgression I ask? The transgression evidently, that delivers them into the hands of the "little horn." The transgression of desolation. The sin by which God rejected them and turned them over to the abomination of desolation, the Roman army which destroyed them, the host, the city and the sanctuary. The "transgression of desolation" being the cause, and the abomination of desolation the means of this destruction. This idea is further illustrated by the parable of the man who planted a vineyard and let it out to husbandmen, that he might receive the fruit in season. Their conduct in killing the heir, is made to illustrate the conduct of the Jews in rejecting Christ, by which they finished their transgression, and ended their 70 weeks' national probation, that was to give the host into the hands of the "little horn." The Saviour denounced their doom, and tells them that he would have gathered them together, but now their house is left to them desolate; they had finished the transgression that was to desolate them, and there was no more mercy for them as a nation, till the times of the Gentiles were fulfilled, when the last of the events of the 70 weeks had been accomplished, viz., the anointing of the most holy by the blood of the great High Priest, or his "entering into the holiest of all." The next event mentioned is the destruction of the "city and the sanctuary by the people of the prince," who in the 8th chapter are called the little horn.

It is assumed by many that the commencement of the 70 weeks is the commencement of the 2300 days. But where is the proof? The vision may be more, or it may be less than 2300 days, so far as can be shown from the commencement of the 70 weeks. No one has been able to show exactly when the 70 weeks did begin. That point is involved in doubt and obscurity, and there is discrepancy among the most learned, of some years, as to the true point, some placing it earlier, some later. But the answer to the question implies a definiteness upon the subject. "Two thousand three hundred days, then shall the sanctuary be cleansed." 2300 days from when? Why, evidently from the beginning of their defilement. Now it seems to me it was satisfactorily explained to Daniel. He understood that his people were to be restored to their own land, and have a national existence for 70 weeks or 490 years, and at the end of that time they would prove themselves incorrigible sinners, and were doomed to desolation for 2300 years.

Another objection to this view is, that there was

to be but 1335 days, or years from the time the daily sacrifice was taken away, and the abomination that maketh desolate set up to the resurrection. There are three assumptions in this objection, that are considered fundamental, I believe, by all who are looking for the consummation of the Christian's hope about this time, neither I believe to be correct. The first is that the 1335 days in the 12th of Daniel are symbolic of years. I believe them to be literal days, though I will not insist upon that at present. The second assumption is, that the term daily sacrifice, means something different from the Jewish daily sacrifices. But while there is nothing in the Old or New Testament called "daily sacrifice," but the Jewish sacrifices evening and morning, which are called the daily sacrifice, (Num. 28:1-9; Heb. 7:27: 10:11.) I must consider this second assumption as wanting in proof. These are the only places in the New Testament where the term "daily sacrifice" is mentioned, and by Paul it is placed under the law, as part of that worship. The third assumption is, that the term "abomination of desolation" is Papacy. Daniel calls the abomination of desolation that power which desolates Jerusalem. Christ says, (Matt. 24th) "When ye see the abomination of desolation spoken of by Daniel, then let them that are in Judea flee to the mountains." Why should they flee to the mountains then? Because Daniel had foretold at that time Jerusalem should be desolated. And in Luke 21st, the Saviour says to his disciples, "when ye shall see Jerusalem compassed with armies," to know that the desolation thereof was nigh. Then they were warned to flee to the mountains. Therefore the Roman army is the abomination of desolation, and not Papacy. Papacy did not desolate Jerusalem, nor cause its inhabitants to flee to the mountains.

I admit the 1335 days in Daniel commence with the taking away of the daily sacrifice, for I see no other point to begin them at, and the daily sacrifice was taken away in the year A. D. 70, Aug. 17th, (see Josephus, book vi. chap. 2, sec. 1,) exactly in the midst of the week during which time this prince, Titus, confirms a covenant with many of the Jews for a week or seven years, in the midst of which he causes the sacrifice and oblation to cease, the daily sacrifice, and desolates the city and sanctuary. In the midst of the week the abomination of desolation was set up, (see again Josephus, book xii. chap. 6, sec. 1,) and at that point, I presume the 1335 days begin, i. e., in A. D. 70, in the month of August. If they commence with the taking away the daily sacrifice at that time, no one will pretend that Daniel stood in his lot 1335 years from A. D. 70, therefore I conclude they are literal days, and cannot be urged as an objection to commencing the 2300 days with the desolation of Jerusalem. It may be said that Daniel was to stand in his lot at the end of the days. This I fully believe to be the 2300 days which span the whole time of Gentile dominion, till He comes whose right it is to reign, and give reward to his servants, and destroy them that destroy the earth.

M. F. E.

REMARKS.—The question asked of the angel, was not how long should be a portion of the vision, but "How long the vision;" and that there may be no doubt as to what vision is meant, it is specified as that vision which commenced the treading down of the sanctuary, &c. The time specified, then, must commence with the first events symbolized in the vision, and continue till the treading down is ended.—Ed.

THE SABBATH.

The wave-sheaf typical of a change of the day.—There were two types significant of a change of the day in the observance of the weekly Sabbath. 1. The wave-sheaf. 2. The two wave-loaves. The annual offering of the one was at the commencement of harvest, of the other at the close of harvest, and seven weeks apart.

1. The wave-sheaf was not typical of the resurrection of Christ, but the day on which it was offered foreshadowed a change of the day for the weekly rest. The usual argument for changing the observance of the weekly Sabbath from the seventh to the first day, is founded on the fact of the resurrection of Christ on the first day of the week, and its commemoration by apostles and early Christians. This we say, is the usual argument. But behind this there was an absolute necessity for Christ to rise from the dead on the first day of the week; he could not have risen on any other day. Annually the wave-sheaf was to be offered by the priest about the time of the earing of the barley. The paschal lamb was to be offered on the fourteenth day of the first month, and the wave-sheaf not on any particular day of the month, but always "on the morrow after the

Sabbath" of passover week. The fourteenth day of the month would move through all the days of the week, but the "wave-sheaf" as well as the two "wave-loaves," were ever stationary, on "the morrow after the Sabbath." The passover was stationary as to the day of the moon, but the wave-sheaf, and wave-loaves as to the day of the week. "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath shall he wave it."—Lev. 23:10, 11. "And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."—v. 14. That is, this was to be done before breakfast, early in the morning, before any food was tasted. It may be remarked, that barley, in Egypt where the passover was instituted, would be more forward on the fourteenth day of the month than in Canaan, and more forward in some localities of Canaan than others—in the valley of the Jordan, than about Jerusalem, elevated three thousand feet above that river.

The wave-sheaf, the new grain from the old kernel that had perished, was one of the most striking and impressive emblems of the resurrection that could possibly be presented to the eye or the mind of man. The Jews may have had but a dim idea of its import. It was beautiful as it was striking. Christ was the bread of life that came down from heaven. "Now is Christ risen from the dead and become the first fruits of them that slept." He fulfilled the type of the wave-sheaf with great exactness, not only as to the day of the week, "the morrow after the Sabbath," but as to the hour of the day. "Now upon the first day of the week, very early in the morning, they came to the sepulchre . . . and they entered in and found not the body of the Lord Jesus."—Luke 24:1, 3.

2. The two wave-loaves is still another type of great significance, intimating a change of the day to come. This is called the feast of Pentecost, and always occurred on "the morrow after the Sabbath." "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be completed, even unto the morrow after the seventh sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves; they shall be of fine flour, they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall proclaim on the self-same day that it may be a holy convocation unto you; ye shall do no servile work therein."—Lev. 23:15-17, 21.

This septennial reckoning commenced from the day the wave-sheaf was offered on the first day of the week, and terminated always on the first day of the week. "And when the day of Pentecost was fully come, they were all with one accord in one place. And there appeared unto them cloven tongues like as of fire; and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2:1, 3, 4. Here, then, in these two types, observed for long ages annually, seven weeks apart, we have evidently, the mind of God as to a change of the day for observing the weekly rest, so striking and impressive as to have all the force of a positive enactment and precept. Who is not deeply affected by their transcendent meaning?

A. PENFIELD.

Cleveland, O., June 16th, 1856.

A SUNDAY MORNING'S MEDITATION.

1 Cor. 15:55—"Oh death, where is thy sting? Oh grave, where is thy victory?"

The mourner is bending low over the tomb; under that grassy sod has been laid all that is left of the dearest on earth. The coffin is the bed, the shroud the robe of all that gave light and beauty to life. What words break from the lips of the lonely one, while tears of parting grief water the newly closed grave; not words of hopeless agony, of bitter despair, but the Christian's triumphant song, "O death, where is thy sting? O grave, where is thy victory?"

Sickness has laid its heavy hand on the Christian, death-damps are gathering on his brow, and the last pangs are racking his frame; the eye grows dim, the silver cord is breaking; does he shrink from the untried future? does he struggle wildly for life? No: the last words caught by weeping friends around from the stiffening lips, breathe immortal hope and life. "O death, where is thy sting? O grave, where is thy victory?"

The missionary is leaving his native land, with its church-going bells, its praying circles, its homes of happiness, its ease, its comfort, for a far-off heathen land, there to toil, to suffer, to meet its pestilential breath, its noxious vapors, its sultry heats, perils by land and by sea, perils in desert and in city; opposition, unkindness and early death. But with bounding step he treads the vessel's deck, and looking forward to the eternal gain, exclaims, "O death, where is thy sting? O grave, where is thy victory?"

The Confessor is led before kings and rulers, chains on his hands, shame and contempt heaped upon him; the eyes of thousands are fixed upon him, as life and all he holds dear are offered to him if he will deny his Lord, with threats of torture, fearful agonies, and a painful death if he remain firm. Whence comes the courage that lights his eye, the smile of triumph on his steadfast lip? Listen to the words uttered in the full confidence of faith in Him who raised up Christ from the dead, and who he believes will also quicken his mortal body. "O death, where is thy sting, O grave where is thy victory?"

The martyr is bound to the stake. The flames with their lurid glare are wreathing around his frame and blackening his countenance; every nerve thrills with pain; but joy, heavenly joy lights his eye, the hands, with their last strength, clasp exultingly, and the lips seem to have caught the tone of seraph voices, as in unfaltering hope they shout the anthem, rising high over the noise of the crackling flames, "O death, where is thy sting? O grave where is thy victory?" The pearly gates have opened to the ransomed spirit as it hastens on to kneel before Him, who, though unseen it has loved, and as it bends in joyous gratitude before the throne, remembering all the past, looking forward with blest anticipation to the glorious future, the resurrection hour, the time of perfect victory over death and the grave, by Him who conquered them for us, it sings with grateful love, "O death, where is thy sting? O grave, where is thy victory?"

The Lord has come. The mighty trumpet sounds, the village grave, the crowded churchyard, the marble tomb, the rolling ocean, give up the sleeping dust, and over the empty tombs ascends one shout from millions of arisen saints, from seraph lips, from angel harps, in jubilant chorus, in perfected triumph, in the fulness of victory, "O death, where is thy sting? O grave, where is thy victory?"

VIOLETTA.

LETTER FROM HENRY LEWIS.

DEAR BRO.—I send you two dollars in this letter, which I ought to have sent before; but I have been afflicted in the breaking of one of my legs, which was so badly split that the bones could not be put in their place again. But it has been good for me that I have been afflicted, and the Lord has been good in restoring me again to health, and giving me the blessed privilege of walking again, which I did not at first expect, although my limb is some shorter. But I had a good time while lying on my bed and calling on the name of the Lord, and searching the holy Bible.

I have taken your paper almost from its commencement, and still wish to have it continued, although I cannot see with you in all things. I have been examining God's word for some ten years, in order to know if possible, what it taught in reference to the state of the dead, and have come to the full conviction, that they sleep till the resurrection. For Paul in the 14th of 1 Corinthians, affirms that all those that sleep in Christ are perished, if there is no resurrection, which cannot be the case if the soul lives after the body is dead. For if the soul is immortal, and in a happy and conscious existence, after the body is dead, I cannot see how it can perish in any sense. But the time will soon come when we shall know who is right, and who is wrong. And may the Lord give us hearts to understand his word, and to let our light shine before men, that we may be the instruments in his hands, in bringing them to Christ. I remain, as ever, your friend and brother, in Christ.

HENRY LEWIS.

Clinton, Mass., June 27th, 1856.

Many of our readers, like this brother, differ from us respecting the intermediate state, who, like him are perfectly willing that we should conscientiously enjoy our honest convictions on the subject—not wishing to ostracize us, as some do, for an honest difference of opinion on a subject that is seldom alluded to in our columns, to defend any view of which is no part of our mission. Our brother will therefore allow us to say, that if we understood Paul to say that if there is no resurrection those fallen asleep in Christ are perished, we might believe with him respecting their uncon-

sciousness. But their having perished is not predicated in 1 Cor. 15:18, on their own resurrection, but on Christ's, viz., "If Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." The reason is, that on Christ's death and resurrection the Christians rested their hope for the pardon of their sins, and a resurrection at His appearing. But if Christ is not risen, their faith is vain, they are still sinners, and perish like other sinners—not that they cease to exist, as the world did not when it perished by being overflowed with water, (2 Pet. 3:6), but they have no promise of restoration to the happiness and immortality which Adam lost.

Paul, however, in stating what would have been the condition of the righteous, if Christ had not risen, does not admit for a moment that such is the case; for he adds, (v. 20), "but now is Christ risen," &c. And therefore those who have fallen asleep trusting in him, are not in their sins, have not perished and will be raised at His coming.

We deeply sympathize with our brother in his affliction. But the time hastens when all broken limbs will be repaired, when all pain, sickness and sorrow will flee away, and death shall be swallowed up in victory.

THE DYING SAINT.

DEATH is an enemy. An inspired apostle has called it "the last enemy." There is nothing connected with dying, in the abstract, that can be considered pleasant. That pale countenance, those languid eyes, those attenuated limbs, that laboring effort of the lungs, that feeble voice, the restlessness of the nervous system, the weeping of loving and loved ones, the groan of anguish, the subdued silence of the room in the interval of the groans, and other expressions of anguish, are all in themselves unpleasant. But in the case of the dying saint, there is an element mingled with all these, which is comparatively redeeming. It is the element of quiet submission, in hope. He may, nay, often does feel averse to descend into the gloomy silence of the tomb, and make his bed in the dust, to moulder and decay, until no trace of his form can be discerned; but hope spreads her cheerful wings of assurance over the forbidding prospect, and sings with voice of confidence, of the glory of a better and an endless life. Faith, strong abiding faith, speaks that the Redeemer himself has gone this way before him, and he will not forget to crown the expectation of his trusting child, who yields himself in hope to what his God has appointed. Thus while the foreboding paleness is on his cheek, there is pleasure in his soul. While friends weep and mourn, he anticipates angels' smiles, and immortal ones' greetings in the promised morning. While darkness broods upon his vision, he firmly believes that the "sunshine of" beauty "will beam bright on his waking, and the song he will hear will be the seraphim's song." While his "heartstrings break," and all the welcome of mortal life is receding, he leans his head on Jesus' breast, and says, "Thy will O God, be done." Well might the self-accusing Balaam exclaim, "Let me die the death of the righteous, and let my last end be like his." Well does the inspired one of old declare, "Precious in the sight of the Lord is the death of his saints." Well may it be written, "Blessed are the dead that die in the Lord; yea, saith the spirit, that they may rest from their labors, and their works do follow them." With this view we may consistently sing,

"O the pain, the bliss, of dying!"

EDWIN BURNHAM.

Newburyport, Mass., June, 1856.

By the will of Mr. James Kelley, of Lancaster county, Virginia, all his slaves, amounting to about forty-five, have been emancipated. His executors are now in Baltimore, making arrangements for their outfit and embarkation to Liberia, in the vessel that is soon to sail from that port.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Marsh Creek, Pa., Feb. 12th, 1856, WILLIAM SHAWLEY, aged 25 years and 2 months.

He died in the full hope of a blessed resurrection to immortality at the appearing of Jesus Christ.

M. L. JACKSON.

Marsh Creek, Pa., July 14th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEWIS.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DEXTER,
S.H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 &c

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these PILLS, and mark the effect; see the sores fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these PILLS to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these PILLS to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without dispute, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the PILLS in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stomach, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these PILLS rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS.

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON,
EMMONS HAMLIN.
(aug 25—1 yr)

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inveterate tooth-aches, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandenburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CAROT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sonberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LAKE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURTOWN, Mass. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCESS ANNE, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SHABONNA GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIGGINS.

TERMS—1 dollar for six months, or 2 dollars per year, in advance.

\$1.13 do. or \$2.25 per year, if not close.

5 dollars in advance will pay for six copies for six months to one person; and

10 dollars will pay for thirteen copies.

Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year. In addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. As sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

Temples of Rocks.....	233	Letter from M. F. E.....	233
"Come, Lord Jesus".....	235	"Henry Lewis.....	239
MISCELLANEOUS.....		The Sabbath.....	238
Lowest Thou Me?.....	233	Sunday Morning's Meditation.....	238
Study of Prophecy.....	233	Dying Saint.....	239
Chinese Worship in San Francisco.....	234	OBITUARY.....	
Micah and his Gods.....	234	Wm. Shawley.....	239
Paganism.....	234	EDITORIAL.....	
Superstition.....	235	Preparations to Enter Canaan.....	236
Converted Jews in Palestine.....	235	Prophecy Symbols.....	236
The Calm Spirit.....	235	General Convention, No. 5.....	237
Dreadful Sufferings.....	235	Fugitive Slave Case.....	237
		Railroad Accident.....	237

ADVENT HERALD.

BOSTON, JULY 26, 1856.

NOTICES FOR JULY.—As will be seen by another notice for Western appointments, I do not go West till August. I shall spend the intermediate time in labors in the following places.

New York city, chapel 39 Forsyth st., Sabbath, July 13th, all day and evening; and continue in the city till the 17th.

At this meeting, I shall hope to see the friends of the cause and receive the aid of their counsel and influence. We have need of all the influence and aid that can be concentrated to preserve and build up the church.

Philadelphia, Sabbath, July 20th, and continue in the city till the 24th.

Hebron, Washington Co., N. Y., July 27th; also, if thought best by Elder Ross or bro. Shaw, I shall continue the meetings each day to the 30th. They will please send a notice to the Herald, with their own arrangement.

Boston, Sabbath, Aug. 3d, to 6th.

Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest. I will therefore commence in August, as follows.

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting. I can preach once or twice each day.

Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from all the region.

Shabbona's Grove, Ill., August 28th to the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity. I cannot spend another Sabbath in that vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Indianapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

TOUR WEST.—Bro. N. W. Spencer is at liberty to arrange the time and place for my meetings, from August 19th to Sept. 3d or 4th, or in season to get to Moline. Brother Spencer will please arrange to the best advantage; and I shall be gratified to have him accompany me. He will send his notice to the Herald without delay, that all may know, if any alteration is made in the present notice. J. V. H.

HURRICANE IN GERMANY.—The Neue Munchener Zeitung gives the following account of a hurricane which raged in Ratisbon (Regensburg) on the 31st of May:—

"A little before 2 a loud whistling sound was heard in the air, the clouds literally flew in a northeasterly direction, the atmosphere was loaded with sand, and tiles and slates began to fall from the roofs of the houses. In a few minutes the timber of the roofs was completely exposed to view, and hail as large as pigeons' eggs fell into the houses. The floors were soon flooded, and a great part of the furniture spoiled. All the trees on the side of the town which is opposite the Walhalla were either torn up by the roots or broken in the middle. The largest trees in the Max avenue broke like glass, and not more than ten of the enormous lime trees at the Schiess-bans are left. Everything in the fields was completely destroyed by the hail. A waggon heavily laden with corn, and the Munich 'citizen' (diligence), were hurled into the town-moat. People were

thrown down in the streets and driven before the blast. The great workshops of Maffei are a heap of ruins. The beautiful stained glass on the south-side of the cathedral has suffered much. The telegraph wires are destroyed."

SUNDAY IN NEW ORLEANS.—A late number of the New Orleans Creole has the following:

"Fun enough to-day, (Sunday.) A crack race comes off at the Matarie Course—betting will be high. All the theatres have splendid bills of attraction. A man must be hard to please, if, with our churches and amusements, he cannot pass to-day agreeably."

"WHEN I was very young," says Ducas, "I heard wise and venerable men say that the end of the power of the Ottomans would come at the same time with the downfall of the dynasty of the Palæologi. We, therefore, who have lived to witness this last calamity of time, and have seen this dire and unutterable disaster falling upon our race, with fervent prayers to God, who chasteneth and healeth again, wait for our redemption." Four weary centuries have passed away; and however superstitious may be the ground of the historian's hope, it seems now to be on the eve of a more sublime fulfillment than he, perhaps in the bosom of a corrupt Church, a falling State, and a dark age was capable of anticipating.—New Brunswick Review.

AFFILIATION OF ERROR WITH TRUTH.—Error springs up and grows in the same soil with truth and virtue. It seems to originate from the same root, and blossom and ripen seeds upon the same stalk with virtue, as cheat-weed will sometimes insinuate itself into the very stalk of wheat, near the root, and grow up concealed in it, and ripen and scatter its myriad seeds as from a wheat straw. So closely are they affiliated, in root, and stalk, and growth, that it has been contended by some, that wheat itself becomes transmuted into cheat-weed.

So hardy is the seed of this hateful weed, that it retains its vital principle through the severity of several winters, and after passing through the stomachs of cattle, it springs up in lowly growth, till perchance the wheat is stunted, and then it rises over it in boastful power.

So indestructible and mysteriously preserved is the seed of error in the heart of man and of society. When virtue is retarded in its growth, it outstrips and overtops it, and draws all the nourishment from the soil. The seeds of evil are thus mysteriously scattered, and nurtured, and perpetuated from generation to generation, and from age to age.

SELFISHNESS is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief: it sharpens his pains; it aggravates all the losses he is liable to endure, and when goaded to extremes, often turns destroyer, and strikes its last blow on himself. It gives us nothing to rest on or fly to in trouble; it turns our affections on ourselves, self on self, as the sap of a tree descending out of season from its heavenward branches, and making not only its life useless but its growth downward.

APPREHENSIONS are felt for the health of Washington and Georgetown. One of the line of Georgetown sloops, just from the West Indies, lost a man a few days since with the black vomit. The vessel has been put under fourteen days quarantine.

CONSUMPTION BAFLED.—Since the days of Esculapius, medical men have striven in vain to conquer that arch enemy of mankind, consumption. Dr. Ayer of Lowell, Mass., has we have every reason to believe, succeeded in attaining this object, nearer than any predecessor or contemporary. He calls his remedy Ayer's Cherry Pectoral, by which name it has been favorably known for many years in all parts of the world. It is recommended by numerous eminent persons as the best remedy for diseases of the throat and lungs extant. Dr. Ayer recently received a letter from Hon. Daniel Webster, in which that statesman speaks of the Pectoral in the highest terms, and mentions that he is personally knowing to the usefulness of this article in both America and Europe.—New York Sunday Times.

Look up with joyful eyes,
Though all things seem forlorn;
The sun that sets to-night will rise
Again to-morrow morn.

MALCOLM, Lord Forth, son of the Earl of Perth, has been proclaimed an outlaw. This is the unworthy or deranged representative of the ancient

family of Perth, who was sent home from the Crimea by Lord Raglan, for refusing to go out to the trenches. An able defense was made for him through the press by his afflicted father.

DEDICATION.—The new chapel at North Springfield, Vt., will be dedicated to the service of God on Thursday, August 7. Exercises will commence at 11 o'clock a. m. Bro. L. D. Thompson is requested to be with the church the Sabbath previous and remain over the dedication. The writer of this notice will be there to preach the Sabbath following, and hopes to see a good representation of friends from the surrounding country. I. H. SHIPMAN.

Campmeeting at North Wilbraham.

[Not being among the number of those consulted respecting the following notice, we are ignorant of its object except what is therein stated, and insert it at the request of brother B.]

"ELD. HIMES:—I am requested to write for the Herald, the following notice of a General Campmeeting at North Wilbraham. We have arranged to hold a general campmeeting at North Wilbraham, to commence on Monday, the 18th of the coming August. We design this meeting to be independent of all sectarianism or partyism. The objects of the meeting will be three-fold. 1. To comfort, cheer and strengthen each other. 2. To seek the salvation of sinners. 3. To confer as to our public duty, as the people, and especially the ministers of God, in this peculiar time. The place of meeting will be near the North Wilbraham depot. EDWIN BURNHAM.

"For many brethren.

"Newburyport, Mass., July 9th, 1856."

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	\$1.00.	.19.
" " " " " gilt	1.50.	"
Bliss on the Apocalypse	.60.	.12.
Bliss' Sacred Chronology	.38.	.08.
Hill's Inheritance of the Saints	1.00.	.16.
" " " " " gilt	1.37.	"
Fassett's Discourses on the Jews and Millennium	.33.	.05.
Hymns of the Old Harp	.38.	.06.
Preble's 200 Stories	.38.	.07.
Life of Chrysostom	.75.	.13.
Lord's Ex. of the Apocalypse	2.00.	.33.
Memoir of P. A. Carter	.31.	.05.
Litch's Messiah's Throne, &c.	.75.	.12.
Miss Johnson's Poems	.50.	.08.
Army of the Great King	.40.	.07.
Taylor's Voice of the Church	1.00.	.18.
Lord's Geognosy	1.25.	.19.
E. H. Derby on Catholicism	.75.	.17.
Daniels on Spiritualism	1.00.	.16.
The New Harp (Pew Ed.)	.80.	.16.
" " " " " gilt	1.50.	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " " gilt	1.25.	.12.
The World's Jubilee. By Mrs. Silliman	1.00.	.17.
Wellcome on Matt. 24, 25	.33.	.06.
Time of the End	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " (2d ")	"	.22.
" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Leviticus	"	.16.
" Matthew	"	.19.
" Mark	"	.14.
" Luke	"	.20.
" John	"	.20.
" Miracles	"	.19.
" Parables	"	"
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Deed	"	"
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
Evidences of Christianity	"	.12.
Signs of the Times	"	.18.
Family Prayers (1st series)	"	.19.
" " (2d series)	"	"
Twelve Urgent Questions	"	.18.

The End 18

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
Morning of Joy	.40.	.38.
Evening Day	.50.	.30.
Night of Weeping	.30.	.07.
Story of Grace	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. The Hope of the Church	\$1.50	per 100.
2. The Kingdom of God	"	"
3. The Glory of God filling the Earth	"	"
4. The Return of the Jews	2.00	"
5. The World's Conversion	1.50	"
Advent Tracts, bound. Vol. 1	.25.	.05
" " " " " 2	.33.	.07.
Facts on Romanism	.15.	.03.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.	\$2	per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher	Price, \$2.50	per hundred; 4 cts. single.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.		
Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.		
The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.		
First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.		
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.		
The postage on the above tracts is one cent each		

Appointments, &c.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 2d Sabbath; Loudon Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July.

T. M. Preble.
The hour of the appointments for week evenings following, will be left for the brethren to decide. Westminster, 24th; Deacon Beamer, 26th; Bro. Burrow's, 27th, 10 A. M.; also at Bro. James Campbell 27th, 6 P. M.; Bro. William Campbell 29th; Father Greenleaf's 10 o'clock 30th, A. M.; Deacon Karnes, 30th, evening; Toronto, 31st, if any of the friends from Ameliasburg will send conveyance to meet me at Coburg, on the first of August, on the second, we will proceed to Ameliasburg to preach at Young school house, on Aug. 3d, 10 A. M., and at Father Spencer's 4 P. M.; Thurlow, at brother Clapp's neighborhood 5th; Bro. Hogman see to this appointment; Sudeny, 6, Colborn 7; several other appointments shall be attended to by letter. DANIEL CAMPBELL.

I will change with brother B. S. Reynolds, of Montgomery, Vt., Sunday, July 27th. W. H. Eastman.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Joseph Fairbanks, \$1.—Sent the 16th. There is \$1.18 due for those sent the 2d inst.
M. Hobart—Sent books the 17th.
John Morse, \$2.50—Sent tracts the 19th inst.
J. Tittemore—We have purchased of S. Adams three bottles of Litch's Restorative and forwarded to you the 19th inst. Paid for it \$1.13; and \$2.50 will pay that and Herald to Jan. 1st.
Wm. Riley—It was received Feb. 26th and credited in Herald of March 1st.
S. H. Wiltington, \$3.51—Received in full, and balanced the account.

Geo. Pettenger—Sent Story of Grace the 21st.
J. V. Himes—The paper sent to J. P. Thompson, of Manayunk, was ordered stopped at No. 751, when his time was out. We had sent missing papers to Bro. Sutton; and will be glad to see if Bro. T. still wishes the paper?
J. C. Small—We have sent missing Nos. since Jan. 1st, but cannot supply previous ones. Have put a hand against your name, so as to ensure its being written each week.

RECEIPTS

UP TO JULY 22d, 1856.

The No. appended to each name is that of the HERALD to which the money credited p. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

J. M. Orrock—What was the former P. O. address of J. Ives of Georgetown, C. E. Elder H. says you report him as an old subscriber.

July 5th, '56—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 25, 1855, by the P. M. of that place; but being directed to "Portland," instead of to Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1855.

Wm W Wheeler, \$15; J F Brewster, \$15; W Pink, \$15; A Hill, \$15; D Huot, \$15; Mrs. J. W. Daniels, \$41; N A Hill, \$15; B H Sherman, \$15; C Greene, \$15, are just as good; W Ide, \$15; A H Brown, \$15; L Wilcox, \$15; C Parmelee, \$15; J C McKinney, \$67; P Lunt, for G's; L Parker, \$15—each \$1.

D. Bosworth, for G. and on acct: W. Attenberg, \$72; S. Sutton, \$87; L Martin, \$41; J Brown, \$41; Miss L E Johnson, \$41; Mrs A B Covell, \$15; E. L. Caswell, \$41; P Butler, 794; M Post, \$41 and books; J Haley, \$44—each \$2.

Mrs. M. Weaver, \$41; H R Nichols, \$64; I Howell, \$35 and bk, sent the 19th; S G Jeffers, \$29—each \$3.

A Wares, \$25, and 2. G to 130, \$4; E. W. Lewis, \$46, \$5; D. T. Ross, on acct, \$10; B S Reynolds, on acct, \$7.

ADVENT



Luke 9:23-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 794.

BOSTON, SATURDAY, AUGUST 2, 1856.

VOLUME XVII. NO. 31.

SIN BLOTTED OUT.

"I HAVE blotted out as a cloud thy transgressions, and as a thick cloud thy sins."

Dark, stormy clouds o'erspread the sky,
And hid each friendly star;
Whither bewildered should I fly,
From home a wanderer far!
But soft, west winds began to play,
And with a power serene,
Swept all those threat'ning clouds away,
Till not a trace was seen.

Then, sweet the silvery starlight smiled,
From depths of loving blue,
And all the rugged way beguiled,
Till home appeared in view.
One would have thought the sky so beamed,
It had been ever fair,
And quite forgot how drear it seemed,
When those dense clouds hung there.

So on my soul a dark, thick cloud
Of sin and sorrow lay,
My fears a furious storm forbode,
And hid hope's heavenly ray;
But God's most blessed Spirit came,—
A mild, yet mighty wind,—
And wiped away that cloud of shame,
Nor left a trace behind.

Oh! now with cheering radiance shine
The joys of sin forgiven,
As homeward by their light divine,
I wend my way to heaven;
And as if pure I'd ever been,
God's love girds me about.
He keeps no memory of sin,
For ever blotted out.

Lovest Thou Me?

BY JOHN CUMMING, D.D.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Concluded.

In the next place, the question, "Lovest thou me?" implies the great importance of love to Jesus. I said in the commencement of my remarks, the question implies the great importance of love to the Lord Jesus Christ. What is predominant in the heart of man as a passion, will always show itself in the life of man; as a tone, a coloring, and a form. You will easily know the avaricious man, by his grovelling forehead and grovelling looks and sympathies and feelings. You may select the licentious and the sensual man by the very turn and shape and form of his features. You may ascertain the hateful and revengeful man, as plainly as if revenge were written in fiery letters upon his forehead. And you will know a christian man by his outward conduct, because the love that is implanted in his heart, sheds its tone and its influence over him. If, then, love in the heart be the coloring and the creation of a new tone and holy character in the life, it is a most important question, "Lovest thou me?"

Love to Christ is the fulfilling of the whole Law. The most exact obedience to the Decalogue, without love, never can be accepted as obedience for Christ's sake. The man that keeps the first, the second, the third, the fourth, and all the commandments of the Decalogue, because it is popular, fashionable, or expedient, in order to work his way and maintain his position in society, may be outwardly an exactly moral man, but in the sight of the Searcher of hearts, his morality is like dead leaves; his conduct, so outwardly admired, is without fragrance, without excellence, without virtue. Obedience to a parent by a son, if done merely for outward ap-

pearance, is an obedience no parent can esteem. Service rendered to a master by a servant, because that servant looks for wages, is a very poor and paltry service. But service rendered by a servant, because the servant loves the master, or obedience paid by a son to a parent, because the son loves the parent, is a virtue precious in the sight of God, and in the sight of every right-minded parent and master. And here, unless there be love in the heart, however proper, however right, however useful those things may be which distinguish and constitute the moral glory of society, they are utterly worthless in the sight of that God who searcheth the heart and trieth the reins of the children of men.

Unless we have love to the Lord Jesus Christ, we never shall obey him with any consistency, or with any fulness of effect. That service which is rendered because you must, or because it is expedient, soon flags and exhausts the energy of the heart; but, on the other hand, who does not know that obedience or service rendered under the impulse of inward, deep, fervid love, does not falter in the worst, nor weary in the best of times? So that if we wish to obey and to serve our blessed Master as his friends, redeemed by his blood, we shall need his love to enable us to do so. The seven years that Jacob served for Rachel, seemed but as seven days for the love that he bore her. So, if we love the Lord Jesus Christ, rough places will appear smooth, crooked places will grow even, hills will be level, and valleys will be filled up, and, time will appear too short, and not too long, for the love that we bear him. Without love all service is mechanism, all obedience is rugged, unbeautiful before men, unacceptable in the sight of God.

We have powerful inducements in the Bible to love the Lord Jesus Christ, and to answer this question as Peter did, "Lord, thou knowest all things; thou knowest that I love thee."

First, we have the greatness of the Personage who asks the question. It is the God that made the world; that keeps our eyes from tears, our feet from falling, our souls from death; that might crush by his power, and yet seeks to attract us by his love, who says to each and to all, "Lovest thou me?" It is that God who not only made us, who instantly preserves us, but who bowed the heavens to open our tombs, whose love nailed him to a cross, whose love to us dragged him down to our grave, whose love to us absorbs all the cycles of endless ages in pleading and interceding for us. He asks us from the cross he carried, he asks us from the throne he sits on, he asks by his agony and bloody sweat, by his death and sacrifice, by his resurrection and ascension, by his coming again, "Simon, son of Jonas, lovest thou me?" Many a heart, I trust, can answer, and answer with no feigned lips, "Lord, thou knowest all things; thou knowest that I love thee."

The great process that he pursues for creating love in our hearts, is just manifesting the love that he bore us. The very plan of the gospel is an exhibition of his disinterested love. The only way to create a passion in my heart is for another to show great devotedness for my sake. If some one—to illustrate great things by small—hated and detested me, what plan should I adopt to make that person love? I would just adopt the plan of which we have a precedent in Calvary itself. If I were to command that person, he would say, An affection cannot be created by a command. If I were to threaten, supposing I had the power to injure, he would say, Love is not to be driven into a person's heart by threats. If I were to offer that person honor, rank, and wealth, if I had it in my power, he would say, Love is not to be driven into my heart by the largesses that you may offer. But if I were to leave command, and threat, and promise, and if I were to save that person's only child from destruction at the risk of my own life, and when I placed that recovered child recovered by the exposure of my life, in the father's bosom, were I to say to him then, "Thou that once hatedst me, lovest thou me?" His answer would be something like that of the son

of Jonas, "I cannot but love thee, who hast shown me that thou lovest me." That is God's plan. He issued his command on Sinai, Thou shalt love—and man hated him still. He issued the command from Mount Ebal, the curse shall consume you, unless you love; the man hated the more. He issued his promise from Mount Gerizim, I will crown you with blessings and loving-kindness, if you love me. And man ran from him and only hated him the more. At last he came from the throne of glory, to which a poet's imagination never soared, to which an angel's wing never reached; and he came to a depth of humiliation, voluntary humiliation, agony, inner agony, and outer suffering; and now, nailed to a cross, my God, in my nature, manifestly appeals to my heart, "Simon, son of Jonas, lovest thou me?" and Simon, son of Jonas, answered—"Blessed Lord, thou knowest all things: thou knowest that I love thee." And thus we shall illustrate what is stated by the apostle so truly, "We love him, because he first loved us." Paul so feels the force and the necessity of this love, that he says, "If any man love not the Lord Jesus Christ, let him be anathema." It is so great a crime, so great an offence, not to love him, that even the apostle Paul says, "Let him be anathema."

Christian brethren, refresh your affections by gazing on the cross—by hearing in Gethsemane the oppressing and the agonizing cry: "If it be possible, let this cup pass from me." Go and witness the spectacle presented on Calvary; witness, study what Jesus is, and what Jesus hath done for you, and for your salvation; disinterested—unprovoked, and unsent for; and then hear his question addressed to you, to me, and to us all: "Simon, son of Jonas, lovest thou me?" If we love him we shall be like him, we shall serve him with a freedom, a persistency and a fulness of which we have had no conception before; and when all the restraints and shackles of mortality shall be removed, we shall love him purely, perfectly, fervently; and we shall be like him whom we love, for we shall see him as he is.

Brethren how much have you given to the cause? how much have you contributed to the claims of Christ; during the last three months, six months, nine months, twelve months, during your lifetime? I don't say, how much of money? Some have time as their only capital; some have interest as their capital; others can speak for Christ as their best offering; others, who have no capital of influence, no capital of time, have wealth and treasure at their command. Whatever that be which you can give, if you have love to Christ, that on all proper occasions you will give. It is the working hand and the consistent walk that are the best proofs before men; and the inevitable and inseparable proofs in the sight of God that we love him who so loved us.

This love is the very atmosphere of the blessed—the harmony of happy spirits—the attraction of each and all to God, their common and glorious centre. Were Christians more characterized by love and less ready to indulge in the exactions of law—were the apostolic sketch in 1 Cor. 9 their study, and the inspiration of it in their hearts their prayer, not only would the church be more sanctified, but the world would be more awakened.

Love is to a Christian what a coronet is to a noble—a crown to a monarch—a cowl to a monk. It is his badge, the ensign of his greatness, the mark of his birth:—the absence of it is fatal to every claim to be a Christian—it is the pulse of life.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the *Advent Herald*.

Continued from our last.

THE mind of the nation is swayed to a very great extent by the ministers of religion; they

are, both theoretically and practically, the living depositories of knowledge. Not that it is confined to them, or that they necessarily have the truth on any particular subject. But the position they hold is of the utmost importance, as the views of their congregations are almost entirely moulded by their teachings. It seems therefore both desirable, and a duty incumbent upon all who hold the responsible position of teachers of divine truth, to acquire with all diligence and sincerity an extensive and sound knowledge of the laws of symbols and figures. True, there are few tropes with which they are all acquainted, (though, as before stated, their study is very little cultivated) such as the simile, the metaphor, the allegory and parable, the hyperbole, and the personification. But there are others which abound in the Scriptures, and in all other writings, as the metonymy, synecdoche, irony, substitution, apostrophe, interrogation, antithesis, and others. All these figures of speech should be properly studied and thoroughly understood; and we think that all those whose province it is to teach ought to exemplify their knowledge of them by the clearness and correctness of their teachings.

We want to know when a sentence is uttered, if it is figurative at all—where the figure is, of what kind it is, and precisely how far it extends to affect the meaning of the words in connection with it. We could then rest satisfied when we heard an exposition of any passage, that accorded with such plain and palpable rules, that what we have heard was correct, and could be implicitly depended upon. Then there could no longer be room for such wild and chimerical notions as we sometimes find taught; neither could there be room left for such extreme variety of opinion on any given passages of holy writ as now exists.

We want a band of men, both clergy and laity, who will earnestly set themselves to the study and elucidation of this matter, and who will present us with true principles for understanding not only the prophetic, but also all other portions of the Holy Scriptures.

As I have previously stated, the investigation of the laws of symbols is being in some places earnestly pursued; and attention must be given to it—it is called for—and the opportunity presents itself—and those who desire may enquire after it. We must have a satisfactory arrangement of the rules and laws by which symbols are used, on which they are to be understood. And we hope the same may be said of the laws of figures.

Allow me to illustrate the elucidation of figures of speech, by a few extracts from the writings of Mr. Bliss, to whom I have referred before. In his designation of the figures, and an exposition of the prophecies of Isaiah, he says on chapter 59 verses 3 and 4:

"For your hands are defiled with blood and your fingers with iniquity;
Your lips have spoken lies, your tongue hath uttered perverseness.
None calleth for justice, nor any pleadeth for truth;
They trust in vanity, and speak lies;
They conceive mischief, and bring forth iniquity."

"The defilement of the hands with blood, is a substitution for the crime of murder, of which they had been guilty in causing the righteous to perish (as in Isa. 57:1). Their 'fingers,' a part of the person, are used by the synecdoche for the whole person; they were defiled with iniquity; and 'lips' and 'tongues,' the instruments of speech, are put by metonymy for those who speak lies and utter perverse things. Lying and discontent were characteristic of the nation at that epoch.

"There are metaphors in verse 4, in the use of the words 'conceive' and 'bring forth,' expressive of their purposing and executing mischievous and iniquitous plans—injuring others by fraud and deceit."

AGAIN, ON CHAP. 57, VERSES 4 AND 5.

"Against whom do ye sport yourselves?"

Against whom make ye a wide mouth, and draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
Inflaming yourselves with idols under every green tree,
Slaying the children in the valleys under the clefts of the rocks?"

"To 'sport' is to deride, to treat contemptuously. Making a wide mouth and drawing out the tongue, were express acts of derision, of which the interrogation shows that God was the object. 'Children of transgression' evidently means children who transgress, i. e. by making sport of sacred things. By a metaphor, also, they are denominated 'a seed' of falsehood, or a false generation.

"'With idols,' (inflaming yourselves with idols under every green tree,) is in the margin 'among the oaks'—under the shade of which, and of other green trees they practised their idolatrous rites (see 2 Kings 17:10, 11). 'Slaying their children in the valleys,' &c., was for the purpose of sacrificing them to their idols. 'They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire.'—Jer. 7:31.

AND, AGAIN, CHAP. 66, VERSE 4.

"I also will choose their delusions, and will bring their fears upon them;
Because when I called none did answer; when I spake they did not hear:
But they did evil before mine eyes, and chose that in which I delighted not."

"'Delusions' is in the margin 'devices,' which are evidently put by metonymy for the calamities which should be the punishment for such conduct. 'Fears' by the same figure is put for the objects of their fears—the evils which they dreaded, and thought to avert by abominable idolatrous rites. To 'bring them' upon them is a metaphor expressive of their being subjected to such.

"Calling and not answering and speaking and not hearing, are put by substitution for warnings and entreaties, indicated by God's providences or communicated by his messengers, and the disregard they had for such expressions of mercy—continuing their iniquities even in the presence of the Almighty—for which eyes are put by a metonymy."

Excuse the liberty I have taken of dwelling so long on this point (laws of symbols and figures)—my only plea is, the vast importance of the subject.

REQUIREMENTS.

In considering the study of prophecy, let us notice some of the requirements for its safe and profitable investigation.

HISTORY.—It is indispensable in obtaining a knowledge of many of the prophecies, that we should have an acquaintance with history—both sacred and profane. The history of nations in any way connected with God's ancient people, and all those of whom the Bible speaks, is some how very interesting; and indeed to the Bible reader must necessarily be interesting and profitable; and will well repay us for the trouble we may be at, investigating such historic records. But in connection with prophecy, these histories become interesting, and immensely important and advantageous.

Gentlemen infinitely better qualified than I am to direct your studies, have pointed out from time to time, the necessity and advantage of acquiring an extensive knowledge of history, and have given directions for obtaining it, and also the nations whose histories are most essentially requisite. Permit me, however, to say, that in addition to the history of the Jews, which we must needs place the first, we should strive to obtain a knowledge of all the great Gentile monarchies—Assyria, Egypt, Babylon, Persia, Greece, and Rome; and also the history of modern nations, especially those which have belonged to the old Roman Empire, as fully as practicable. The want of a more extended knowledge of history in general, has often been a source of considerable regret in my own experience, and has tended greatly to cripple me in my study of the prophetic word.

MANNERS AND CUSTOMS.—A knowledge of the manners and customs of the oriental nations, is an acquisition very important in this connection. This will obviously be brought before us in the study of their histories. And we should make this a special point of investigation: as a knowledge of these will assist us immensely in understanding both the prophecies and all other parts of the Bible.

THE BIBLE.—Of course an extensive knowledge of the sacred oracles is absolutely necessary. No progress can be made without it. It would be folly for any man, whose mind was ignorant of the Bible, to sit down and read a prophecy, and expect to see the whole drift and meaning of it. Its connection, time, and the subject to which it relates, must be known, before it can be fully comprehended. Besides the

Bible should be always be studied as a whole. Above all things, we recommend a full knowledge of God's word; it is always useful, beneficial and precious; and no knowledge is comparable to it.

The acquisition of a good knowledge of the Bible is often viewed as a matter of such magnitude, that people almost despair of ever obtaining such a desideratum. But a determined mind may obtain much information in a reasonable time, by an earnest and patient reading of God's book. We should read it through and through, and carefully study each book as a whole; and the whole as complete in itself. We should read it carefully and diligently, with a pure motive—desiring to know the truth, and ready to receive the truth in the love of it; with prayer also that God's spirit may enlighten us to understand the true meaning of his word.

Of course time will be required to effect this, but what subject, what branch of study, what science, can be investigated and pursued without consumption of time? Let us husband well the golden moments of our leisure time, and we shall find them supplying us with many opportunities.

To be continued.

The Man of Sorrows.

"AND Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head."—Luke 9:58.

Who uttered these pathetic words? Jesus, the Son of God, the Saviour of the sons of men; and as uttered by Him, do they not rank among the most remarkable of all the sentences that ever fell on mortal ear? The beasts of the field have their cave, or their den, but the Son of God is a homeless wanderer on the earth which he made! The birds of the air have nests constructed with rarest art, and with a view to perfect accommodation; but when they retire to repose for the night, the Son of God had to retire to the desert, there to weep, and agonize, and pray, till his locks were wet with the dews of heaven. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him; and he is over all things, and by him all things consist." And yet amid this mighty apparatus for promoting his glory, not a spot was found where the holy one could repose. It was the monarch exiled by his rebel subjects—it was the beneficent parent banished by those over whom he was tenderly watching. And why all this? Whence such abundant misery, such affluence of woe? It was that man might forever rejoice. The tears and the agonies of the Saviour atoned for the sins of the saved. Did he wander over Palestine without a home? It was to secure for us an abode in the house of many mansions. Did he endure agony? did all forsake and flee? It was that he might purchase for us the company of the just made perfect for ever. Was he a friendless and despised man? It was that "the love of God which passeth knowledge," might be unto all them that believe. Praise God, then, praise his holy name, at the remembrance of such mingled mercy, and love, and wisdom; and while the heart and soul are abased at the thought of a Saviour's agony, let them exult in his triumph; for it is his purpose that, through grace, all his ransom should share it.—*Wonders of Redeeming Love.*

Wolves in the Field.

"THERE is no temptation," said John of Wesel, one of the greatest of the pre-Lutheran reformers, "so great as not to be tempted at all." We have a vivid illustration of this in a picture given us by a late writer on natural history. When the wild horses of Mexico, he tells us, are grazing unconsciously in a prairie, there may sometimes be seen gathering in the distance a troop of wolves, whom hunger has driven out after food. At first the horses snuff up the scent and become alarmed, and as long as they continue so all is safe; for their fleetness puts a barrier between themselves and their assailants, which the latter are wholly unable to surmount. But so grave and innocent do the wolves look—so solely granivorous and urbane—that their intended victims soon become relieved from all fear, and begin again quietly to graze upon the same spot. Presently two of the older and more wary of the wolves stroll forth; as it were listlessly, and apparently for the mere purpose of pastime, sometimes advancing, sometimes retreating, and every now and then stopping to gambol with each other, as if to show their disengaged simplicity and buoyancy of heart. Again the horses become alarmed; but again, observing how very innocent and friendly their visitors appear, they fall once more to grazing secure on the fields. But the fatal moment has now come; and, with an unerring spring, the nearest of the victims finds the fangs of one of

his gaunt and wily pursuers fastened in his haunches, and those of another in his neck, and in a moment he is covered by the whole of the greedy pack that has been thus waiting till this moment to dash upon his prostrate frame.

How like is this to the attack of sin! At first it gathers at a distance, with an air of entire innocence and simplicity. "How inoffensive it looks!" says the unwarned observer. "Is that what you call a ball? Why, it is only putting one foot before another and looking cheerful. And how bright and gay and honorable does that party look that is sitting down to spend a friendly afternoon over its wine. Root of all evil, indeed, but is not a little money a very good thing? Yes, church is well enough, but is not God in the woods also, and is there any harm in my going to spend a fine Sunday morning in them?" So it is that sin presents itself to the incautious soul. First it lounges listlessly in the distance, as if to show its harmlessness and disengagedness of purpose. Then, when suspicion is disarmed, it comes nearer still, gambolling about as if it was mere pastime it was at. It is not until the soul feels its fangs that it discovers that it is now the victim and slave of a master whose bitter and cruel yoke must be borne, not only through time but through eternity.

Look jealously, O Christian, at the distant approach of sin; for know that if it is once allowed to come near, then art thou within its power, not it within thine! And as the atmosphere is filled with thy spiritual enemies, know that there is no temptation so great as to be conscious of no temptations at all.—*Epis. Record.*

A Guilty Conscience.

ONE of the most memorable passages ever uttered by Mr. Webster, was in vindication of the authority of conscience and of Providence, on a trial for a dark and mysterious murder:

"The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible influence to be true to itself. It labors under the guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed upon by a torment which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, even from heaven or earth. The secret which the murderer possesses soon comes to possess him; and like the evil spirit of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed; it will be confessed; there is no refuge from confession but suicide; and suicide is confession."

For the Herald.

David and Jonathan.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."—2d Sam. 1:26. Et vide 1st Sam. chs. 18, 19, and 20.

True friendship! kindred spirits' fond communion.

Good-will, complacency, and heart felt union: Pervading heaven, and sometimes seen below, But oh, how many do not feel its glow.

Yet Holy Writ affirms that erst it has been known,—with Daniel and an Ashpenaz, With Jonathan and David, John and Jesus, O how their friendship does instruct and please us.

The soul of Jonathan was "knit" and twined With David's soul—heart into heart enshrined: And now go to, ye worshippers of pelf, He loved, in friendship, "as he loved himself."

His "sword," and "girdle," and the "robe" he wore,

He gave to David—yet enjoyed them more: He sought to know "whate'er" his friend "desired,"

And "do it," for a great delight inspired.

The heir expectant to his father's throne, Preferred his friend's advancement to his own! For envy was there ever place more meet. Yet friendship ruled, and envy lost her seat.

When love lights up the human face and eye, We catch a gleam of glory ere we die:

And "very pleasant" was a love like this, And it was mutual—that crowned its bliss.

Unchanged, too, they longed to have it be, And covenants pledged its perpetuity:

"I'll never change"! O how the words will weigh,

Whene'er we fear a friend may turn away.

That love was "wonderful": of passion less Than what doth aye the happiest unions bless, But so unselfish, sacrificing, pure, Of love like this, we seldom can be sure.

A friend like "lovely" "pleasant" Jonathan, Helps us believe the love of God to man, And is a means whence ours to him Him is won,— A ladder love can come and go upon.

As finite objects must afford the germ Whence reason can the infinite affirm, So by prelation and comparison, We rise by friends up to the Perfect One.

Or as a lovely likeness, like a spell, Attracts us to the unseen original, So God's own image, full of truth and love, May our affections raise to Him above.

A life that's "in the bundle bound with" ours, For whom we fain would stay on Time's sad shores—

How great the fear that we may stay alone, And grief how poignant when that soul has gone.

"I am distressed for thee, my brother," cried The friend that suffered more than he that died: O death, how many-pronged thy cruel dart! In thrusting one, thou piercest many a heart.

O for a love that all mankind would bless! More love for all and yet for friends no less: Christ loved a John—but lived and died for all; And even Jonathan loved less than Paul.

"The time is short"—the time to toil and pray, Come let us live for all "while now 'tis day," And when the Kingdom comes—then friends will meet, And dwell for aye in fellowship so sweet.

O everlasting life with all the good! With praise for all its boundless joys to God: O joy of being loved by all in heaven! Returned by love and service gladly given.

Thou infinite and Perfect Friend! from whom Do other friends, and all our comfort come, Forbid that we should rest in aught but Thee, The All in All alone exalted be.

The Resurrection.

In the preaching of the apostles, the resurrection of the man (Christ Jesus) was assumed to be the very keystone in the arch on which they took their stand. If Christ was not yet risen, then they freely averred that their preaching was in vain, and all faith in him as Mediator was equally vain. If Christ rose not, then they had no living Saviour, and Christianity was a mere delusion. So clearly and plainly did they make this issue, that no man tolerably read in the Scriptures can fail to see that the apostles considered the fact of our Lord's resurrection to be the article of a standing or falling faith. If they were mistaken in this, they were mistaken in all. But they knew they were not mistaken as to this fact, and knowing this to be true, they knew also that several events and parts of his ministry were all endorsed and demonstrated, by the demonstration of the Messiahship when he rose from the grave.

This was indeed the grand test to which our blessed Lord submitted his final vindication from all the doubts and opposition he encountered during his ministry. "I," said he, "have power to lay down my life, and I have power to take it up." "Destroy this temple," speaking of his body, "and in three days I will raise it up." "I am the resurrection and the Life." And how triumphantly was this vindication achieved! The Jews, in their infatuation, thought the cross would terminate the career of the crucified. What a mysterious delusion! In their wrath they fulfilled the very prophecies which foretold the manner of the Saviour's death, and when they wreaked their spite and their venom upon the holy sufferer, by their cruel tortures, they little dreamed how soon Jerusalem would resound through all its streets and palaces with the praise of a risen Saviour. Yet so it was—He triumphed on the cross, and triumphed over the grave. On the day he broke, as it were the rocky sepulchre in which he had lain, and rising up in the might of his divinity, he shed the lustre of his own immortality upon every lowly and hidden grave, as well as upon all the populous cemeteries on earth; for by his own resurrection he showed both the possibility and the certainty that the hour was coming when the sheeted dead should start forth at his bidding, and all the "sleeping tenantry" of the dust feel the shock and the surprise of that voice, which in the morning of the resurrection cheered the disciples at the tomb of Joseph of Arimathea. Of all this, the apostles were most confidently persuaded. They had witnessed the fulfilment of his first promise, on the day of Pentecost. Everything before and after the death of Christ contributed to increase their faith in the fact of Christ's resurrection. This was the Divine Prodigy whose transcendent importance had made them feel that, sooner than renounce their faith in it, they would renounce friends, lose posses-

sions—yea, life itself.

The Lord Jesus Christ being the covenant head of the people, and acting for them as mediator, admits every one of them, not to a real participation in his personal acts, but to a real participation in all the benefits of his acts, as though they were strictly and entirely their own. As a client pleads through his counsel, or an elector makes law through his chosen representative, or a nation confides its foreign affairs to the skill of a minister—not one of the parties, in either case, participating, in fact, in the act of its agent or representative, yet each participating in the consequences of the same—so in a higher, and truer, and diviner sense, was Christ born into the flesh, and crucified on Calvary, and buried in the grave, for our sakes, in our stead to bear for us the penalty of the law which we have violated; and equally for us did he rise from the dead, and ascend to heaven, and enter upon the priesthood there, making intercession in our behalf.

And though it cannot be said that we literally suffered with him on the cross, or literally rose with him from the grave, yet in both his sufferings and his resurrection we were represented by all the nature that suffered and by all the nature that arose. As the branch is represented in the trunk, or the root of the tree, so were we, each one of us, represented in every act of the Lord Jesus. "He was delivered to death for our offences, and raised again for our justification," because he bore our nature, perfected through suffering, and sanctified by the indwelling Godhead.

Thus they who accept and believe in the shed blood of Christ as their propitiation, are looked upon by the Great Lawgiver with whom they have to do as having died with Christ. His death is put for theirs, his suffering for their punishment. There is not a commutation of the sentence against them, but there is a transference of the penalty to Christ, who was "wounded for our iniquities."

We shared not the actual sorrows of the man Christ Jesus, but we do share in all the privileges which these sorrows purchased.

And as Christ thus died for his people, bearing their sins on his own person, as their surety and substitute, so when he came forth from the grave, it was still in his representative character that he baffled death and broke his prison-house, bringing up from the darkness and dishonor of the grave the first fruits of that great harvest which is yet to unspring from the burial dust of centuries. Thus in Christ every one of his people is raised in anticipation, and with Christ risen, all his people share in his triumph, and partake of all the advantages and benefits which the everlasting Saviour died and rose again to secure.—*Christian Intelligencer*.

Burning of the Northern Indiana.

In Detroit and Buffalo papers we get further particulars in regard to this heartrending catastrophe alluded to in our last. There were from 110 to 115 passengers on board, but as the trip sheet was lost, no perfect list can be obtained. The crew numbered 50 or 60. The number of lives lost is not exactly known, but it is supposed will not exceed thirty. The fire broke out in the woodwork of the chimneys of the engine, and is supposed to have been caused by a spark from the ash pan. The passengers were at once filled with the wildest alarm, and all attempts to control them were shortly abandoned. The life boats were at once swamped by the passengers, and the officers, after heading the boats for the shore, threw overboard everything that could be made available for saving life. In every state room were from two to four life preservers, but they do not appear to have been generally used, probably through the influence of the panic. The forward boat was filled with passengers, while hanging at the stanchions, and one end breaking, the occupants were thrown into the water and most of them were drowned. The officers appear to have acted to the best of their ability, and it is thought no blame can be imputed to them.

The Detroit Tribune of Friday gives the following account of the disaster:

"We have conversed this morning with several passengers and others concerning this catastrophe. The Indiana was over 40 minutes behind time, and but a short time previous was carrying only 24 pounds of steam. Just before the discovery of the fire the second mate thought he smelled smoke, and proceeded to the fire hold, where he opened a hatch that communicated with the space between the boilers and the side of the boat, where he discerned a light, seemingly about the size of that of a candle. He immediately ordered the hose to be connected with the pipes from the pumps for throwing water, and sent for the mate, W. H. Wetmore, who was in command of the boat, Capt. Phett being sick.

Before he had reached the spot, and just as the water began to be thrown, the flames burst out around the steam chimneys and the bulk

heads of the engine, and almost in an instant that part of the boat was in a shroud of flame. Any effort to stay their infuriated progress was useless, and the officers immediately set about providing means of rescue. The boat lay head to the wind, and the wheelman directed her course to Port au Pelee Island, a few miles distant, but in a few moments the engine stopped. The boat lay still in the same position—a fortunate circumstance, as the flames were thus mainly confined to the after part of the boat. Mr. Wetmore endeavored to send one of the officers aft, but a wall of fire cut off all hope of passage. Those on that portion were speedily driven into the water, but not till a large number of chairs, settees, doors, and portions of the bulwarks had been thrown over.

A large boat was lowered, when a rush among the panic stricken passengers filled it and broke it away from the cranes from which it was suspended. Nearly all that were in it were probably drowned or killed by the falling boat. The other boats were aft or so near the fire that they could not be reached. The officers did their utmost to keep the passengers cool, some of whom were perfectly self-possessed and did good service, while others were wild with fear, neglecting to fasten their own life preservers upon themselves. The first and second mates, the first and second engineers, and the wheelman, all did their whole duty and acquitted themselves like true men, displaying great coolness and good judgment.

Of course, the scene was perfectly appalling. The roaring flames, the frightened men and women, and the frantic efforts made to save life, were enough to palsy the stoutest heart.

The propeller Republic, of the Detroit and Dunkirk line, was about seven miles ahead of the Indiana. Her captain discovered the flames almost immediately on their breaking out, and instantly turned about, put oil and other combustible materials under the boilers, and crowded every inch of steam for the spot, and reached there in a very short time. Her boats were lowered, all ready to drop into the water, and proceeded to pick up the passengers floating in the water.

The Mississippi, of the Central R. R. line, was about six miles astern of the Indiana, and hastened to her relief, reaching the spot in about twenty-five minutes. Capt. Langley remained in his piloting house constantly, and kept his boat near by, so as to render the most effective assistance. Eight boats were sent to pick up and take off passengers.

As soon as they were all picked up, and it was known that nothing further could be done, the Mississippi came on her way to this port, having all the passengers and nearly all the crew on board. A collection was taken up among her passengers, and \$200 raised for the destitute. The passengers and crew were liberal to the last degree in giving clothing to the Indiana's passengers, all of whom were stripped of all their baggage, and most of them of their money. The passengers were loud in their praise of Captain Langley, who displayed the most admirable judgment in all that he did, and the most unbounded generosity."

The Detroit Advertiser relates the following incidents:

Soon after the flames burst out, and while the engine was yet working, several persons, frightened nearly out of their wits, lowered away the larboard boat forward the wheel, and all but one in it were drowned. That one was a cabin boy, who, seeing the boat driving towards the wheel, leaped wide of the wreck, and on coming up, fortunately encountered a piece of plank which had been thrown overboard, and on which he supported himself until he was taken up by the boat of the Mississippi.

The second engineer of the propeller Ohio was on board, and as soon as the alarm was given, he very deliberately pulled off his boots, coat, and pants, kicked a door from its hinges, and plunged into the lake among the first. He said the only thing that struck terror to his soul, was the agonized cries of the female passengers. There was a heavy swell rolling, and against this he took his course, and when picked up was nearly half a mile from the scene of distress, perfectly collected, but somewhat chilled.

A cabin boy cut a large box loose from its fastenings, let it down into the water, got into it, and sailed off as quietly as if nothing had occurred, and did not even get his clothes wet.

Mrs. Bridget Glynn, with three small children, was saved. She rushed to the after part of the boat, intending to get upon the guards and there remain as long as possible. On looking over, she discovered a man hanging on at the point where she desired to get down, and by many a lusty cuff and threat she tried to drive him from his post, but he hung on, and she went to another part, placed two of her children on her back, bade them cling fast, threw the third overboard, and leaped after it. The two on her back maintained their grasp, she caught the third, and they were buoyed by her clothes until a boat came along, and rescued them, and

took her enemy from the guard of the burning boat.

One passenger, who had his wife and a son four years of age on board, was unable to get the cork from his life preserver so that he might inflate it. He procured a life preserver for his wife, but it was rendered worthless by leaking. He then let his wife down into the water by a rope, and, with his boy in his arms, leaped overboard himself. His boy grasped him tightly around the throat, choking him and pulling him under the water. Feeling that he could not save both, by a violent effort he loosened his son's arms from his neck, and the little fellow sank probably to rise no more. The mother and father were saved, but with saddened hearts.

A woman jumped into the water with a child in her arms, and clung to the steamer, although the heat was so great, till taken off by the boats—saving herself and little one. Several of the officers and crew were burnt more or less. The third engineer of the steamer was asleep when the fire broke out. He was somewhat burned in getting out of his room; he jumped into the water, dived under the wheel, and swam about till picked up.

In Detroit, about \$2000 was raised for the relief of those who were rendered destitute by the disaster.

The Inundations in France.

Central and Southern France, as has already been stated in recent foreign advices, has been the scene of a most disastrous flood, in consequence of the overflowing of the rivers Loire and Rhone, and their tributaries. At last accounts the waters were subsiding, revealing a vast amount of ruin and desolation. At Lyons, on the Rhone, the inundation was exceedingly calamitous, great numbers of buildings were destroyed by the waters undermining the walls. Almost all the large workshops near the banks of the Rhone have been destroyed, and the loss in machinery and merchandise will be enormous. Of course great numbers of the population are not only thrown out of employment, but have lost their homes, and bivouacked in the streets. A distribution of food and money for their relief, is regularly made. Villas and country houses near the city have suffered greatly. So sudden was the rise of the waters that in one house a whole family were so sound asleep that they did not hear the alarm given, and would have been drowned but for a dog who ran to the bed of his master and pulled off the clothes with his teeth. It is calculated that the loss in the crops in the Camargne alone will amount to three million francs.

The accounts from the provinces of the Loire were distressing. Both the Orleans and Lyons lines of railway were broken up, and traffic beyond a certain distance was stopped. In approaching Chalons, on the Saone, the country had the appearance of an Island lake, while beyond it nothing but water was to be seen, dotted with the tops of houses and trees. The course of the river could not be discerned. At Tournus the destruction of property was immense. Around Macon was a complete sea, and as the river became narrower on approaching Lyons, the body of rushing waters was tremendous, overthrowing walls, houses, or whatever lay in its path. At Orleans, at the Univers hotel, the passengers had to let themselves down with sheets into boats.

At Blois, when the inundation became imminent in the neighboring districts, the inhabitants poured into the town, driving their cows and sheep before them, and bearing their children and most precious effects in their arms. Efforts were made to strengthen the dykes, but they were of no avail. The town was completely inundated, the water being in some places twenty feet deep, and the damage was immense. At Tours and Amboise and the surrounding country the inundation was equally disastrous. The *Courier de la Drome* gives the following account of the disappearance of the village of Bezundun:

"In the evening the inhabitants of this place, which stands on the side of a highly cultivated hill, heard the houses cracking in an alarming manner, and they hastily fled. In a few minutes, the houses were in ruins. The water from the late rains had saturated the ground so much that a landslip to the extent of more than seventy acres took place. Two houses which were standing close together, at a short distance from the hamlet are now separated by a complete field. Some other houses, which were before standing on an elevated spot, are now in a complete hollow. The effect produced has been of the most extraordinary kind. One inhabitant of a house, who a few days ago had a small vineyard in front of him, has now a meadow."

Quite a number of lives were lost by these terrible inundations, and there were numerous wonderful escapes from the angry waters. In some instances persons remained in the tops of trees two or three days before they were rescued. The Emperor has visited the scene of

the disasters, and rendered prompt aid to the sufferers.

Fresh Fruit in Hermetically Sealed Cans.

Public attention was very generally called to this subject last year by Arthur, Burnham & Co., of Philadelphia, manufacturers of "Arthur's Patent Self-Sealing Cans and Jars," and large numbers of families all over the country were induced to try experiments not only with Arthur's Cans, but with a variety of other cans offered to their notice. Arthur's Can, which is the simplest in construction and the easiest to use, is moreover the only one that we have seen with a single exception, that is constructed on right scientific principles. In the exception referred to, the can itself is in all respects less desirable and few would have any hesitation in choosing between them. Arthur's is entirely open at the top, with a channel around the mouth filled with cement. It is sealed by heating the lid and pressing into this cement, which is done in a moment. The cement is in the channel when the can is sold. The cans sustain no injury in opening, and may be used year after year. They are made of tin; and also of fire proof earthen ware.

We have thus particularly referred to this can, that our readers may know how to distinguish it from all others. It is without doubt, the best offered to the public, and in an article of this kind only the best should be taken. We have used them ourselves, and know their quality. So have scores of our friends. Mr. Godey, of the Lady's Book, good authority as every one knows, thus speaks on the subject:

"There were a variety of Self-Sealing Cans offered to the public last year, and there will in all probability, be a great number during the coming season. Not one that we have seen bears any comparison, in our estimation, with Arthur's; and our advice to all is, try no other can or jar next year. This one will certainly keep fruit in precisely the condition in which it is sealed up, is simple in construction and easy of use, and cannot, we believe, be equalled, far less excelled, by any vessel got up for the purpose of keeping fruit in a fresh condition by hermetical sealing."

Fruits put up in hermetically sealed vessels are, as all who have used them know, in every respect superior to those put up in the old fashioned way. The process is, moreover, easier and cheaper. No housekeeper who has once tried the new method, will ever go back to the old.

We have presented this matter a little prominently, because it is one in which almost every body has an interest. In calling attention to so admirable an invention, we but serve the common good.—*Philadelphia Merchant*.

Foreign News.

NEW YORK, July 23. Steamship Persia was signaled off Sandy Hook at four o'clock this morning, and arrived at her dock about seven. She brings upwards of 200 passengers. She left Liverpool at three o'clock P. M., 12th. The Ericsson arrived at Liverpool on the morning of the 7th, and sailed for New York on the 10th, with five passengers.

Steamer Arabia arrived out the 6th: City of Baltimore, from Philadelphia, on the evening of the 8th; the Arago at Southampton morning of the 10th, en route for Havre.

ENGLAND.

The political news is unimportant. The chief feature of interest in London was the return of the Guards from the Crimea, after an absence of two years. They made their entree into the city on Wednesday, the 9th, and marched through the principal streets to their barracks. The Queen and royal family, together with Prince Oscar of Sweden, and a crowd of noble ladies and gentlemen warmly extended them a welcome from the balconies of the palace. Half a million of persons were assembled.

A serious riot had occurred at Nenagh, Ireland, on the 6th of July, and succeeding days, caused by the alleged bad faith of the government towards the militia. They had been ordered to disband, and give up their clothing and arms, which they refused to do; but instead broke open the magazines, seized the ammunition, and afterwards paraded the streets, discharging their muskets in the air. Assistance was telegraphed for, and one thousand troops of the line soon arrived, and after a short struggle they succeeded in disarming the insurgents and one of the regulars were killed, and about a dozen wounded. The citizens sided with the militia, and cheered them on. At the latest telegraphic accounts all was quiet.

Lord Russell's motion in Parliament on Italian affairs, is fixed for Monday.

There had been no reference to American affairs, excepting some interrogatories concerning the boundaries of the Belize.

The spinning mills of Joseph Ainsworth, at

Bolton, have been burnt. They contained 80,000 spindles.

FRANCE.

The *Moniteur* officially contradicts the report that Napoleon proposes meeting the Emperor of Austria at Lake Constance.

Alliez, Grand & Co., bankers, of Paris, have failed.

THE CRIMEA.

The definite evacuation of the Crimea took place July 5, on which day Marshal Pellissier embarked for home.

GERMANY.

The Zollverein is approaching a crisis, which may possibly lead to a rupture between the liberal Northern and protective Southern States of Germany.



The Advent Herald.

BOSTON, AUGUST 2, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE LORD'S SANCTUARY.

MIRIAM, the prophetess, sang to the God of Israel, (Ex. 15:17) "Thou shalt bring them in, and plant them in the Mountain of Thine Inheritance, in the Place O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established." And the Psalmist said, (Psa. 78:68, 69) Jehovah "chose the tribe of Judah, the mount Zion which He loved; and He built His sanctuary like the high places, like the earth which He hath established forever." And (vs. 52-54) He "made His own people to go forth like sheep, and guided them in the wilderness like a flock; and He led them on safely, so that they feared not. . . and He brought them to the border of His sanctuary, even to this Mountain, which His right hand hath purchased."

The "Mountain" here referred to, has evident reference to the whole "hill country of Judea," or to the whole land that was promised to Israel for an inheritance; which was mostly a mountainous region. Ranges of mountains on each side of Jordan extended from Syria, through Palestine into Arabia,—interrupted in various places by valleys and level tracts of greater or less extent. There was the "glory of Lebanon"—the Libanus of the Greeks, crowned with the noble cedars, which were among the most magnificent objects of the vegetable kingdom. There was the fruitful Carmel, the name of which implies the vineyard or garden of God; its tops were studded with oaks and firs, and its valleys with laurels and aloes. There was the beautiful Tabor, and the Mountains of Israel, called also the Mountains of Ephraim, which occupied the centre of the whole country; and thence were the Mountains of Judah on the south—the whole of these being denominated by Moses "that Goodly Mountain," and by the Psalmist, God's "Sanctuary," and "This Mountain which His right hand had purchased."

To show the natural fruitfulness and fertility of this country, Moses said to Israel, (Deut. 11:11, 12) "The land, whither ye go in to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year unto the end of it." He elsewhere describes it (8:7-9) as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land whose stones are iron, and out of whose hills thou mayest dig brass." Caleb and Joshua after returning from the search of this land, pronounced it, (Ex. 14:7, 8) "an exceedingly good land," "a land that floweth with milk and honey." Moses prayed (Deut. 3:25) "Let me go over, and see the good land that is beyond Jordan, that Goodly Mountain, and Lebanon." Daniel speaks of it (8:9) as "the pleasant land," and (11:16) "the glorious land," or the land of ornament, and Ezekiel, (20:6) as a land that God "had espied for them,

flowing with milk and honey, which is the glory of all lands."

A sanctuary is a sacred place, and also a place of shelter and protection. In giving Israel (Jer. 3:19) this "pleasant land—a goodly heritage of the hosts of nations," Jehovah denominated it His SANCTUARY, * because He had selected that land for His own purposes, when His glory should be manifested and His name worshipped, when all the rest of the earth was sunk in idolatry and "full of the habitations of cruelty." That land also He had made a place of refuge for his people where He would provide for, and protect them from all their enemies,—provided they put their trust in Him. He denominated it (Deut. 12:9) "The Rest," and "The Inheritance which the Lord your God giveth you;" and it has been everywhere recognized as "The Holy Land,"—or the sanctuary country.

In the midst of this beautiful land was one locality which had been selected with particular reference to the worship of Jehovah. It was that distant place of which the Lord told Abraham when He directed him to go and offer up his son Isaac, and where a ram caught by its horns in a thicket was made a substitute. This was to be the capital of the country, and here the tribes were to assemble and worship. For the Lord said (Deut. 12:11) "There shall be a place which the Lord thy God shall choose to cause His name to dwell there." And (vs. 13, 14) "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest, but in the place which the Lord thy God shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." This place which Jehovah chose was (Psa. 78:68) in "the tribe of Judah, the Mount Zion that He loved." The Psalmist sung of it (48:2) "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." And he elsewhere styles it (50:2) "The perfection of beauty." Thus (131:13, 24) "the Lord hath chosen Zion; He hath desired it for His habitation," and hath said of it: "This is My Rest for ever; here will I dwell; for I have desired it."

There was the mountain on which the Lord's house was to be erected, and where for ages was typified the coming of the second Adam—"the Lord from heaven." And though it has now long been like "the high places of the forest"—a place of idolatrous sacrilege; though it has been long "ploughed as a field," and been given to be "trodden down of the Gentiles until the times of the Gentiles shall be fulfilled;" yet (Isa. 2:9) "It shall come to pass at the end of the days, that the mountain of the Lord's house shall be established the Chief of the mountains, and shall have precedence above the hills, and all nations shall flow into it."† For (Dan. 8:14) "then shall

* The word *Sanctuary* quoted in the above, from Psa. 78:54, is קֹדֶשׁ (koh-desh), and is applicable to anything holy. It is the word used in the following texts.

Neh. 11:1—"Jerusalem the holy city."
Psa. 2:6—"My holy hill of Zion."
"15:1—Who shall dwell in thy holy hill."
"87:1—In the holy mountains."
Isa. 27:13—"In the holy mount."
"48:2—The holy city and 52:1."
"55:7—My holy mountain and 65:11, 25."
Dan. 8:13—"To give both the sanctuary and the host."

"14—Then shall the sanctuary be cleansed."
9:16—"Jerusalem thy holy mountain and v. 20."
"11:45—the glorious holy mountain."
In the Septuagint it is everywhere represented by ἅγιος (hagios), which has the same meaning, and is the word used in Matt. 24:15, when the Saviour said, "When ye see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place"—i.e. when the Pagan abomination should be brought by the Roman desolators into the Sanctuary country,— "then let them which are in Judea flee into the mountains," which was done by the Christians when the Romans invaded Palestine—Jehovah's SANCTUARY.

The word *sanctuary* that occurs in Ex. 15:17 is מִקְדָּשׁ (mik-dash), which is elsewhere seldom applied to anything but the sanctuary building.

† In the common translation of Isa. 2:2 and also of Micah 4:1, the phrase "in the last," is from the Hebrew אַחֲרֵיתָא (ah-gbareeth) which denotes the end or farthest part; as in Prov. 23:32, "at the last it biteth like a serpent;" 25:8, "what to do in the end thereof;" Eccl. 7:8, "Better is the end of a thing."

The word "established" is כָּבַד (koon), and conveys the idea of permanence, as in Job 21:8,— "Their seed is established in their sight."

"In the top of," is in the Hebrew רֶשֶׁת (robsh), which signifies the head or chief, or that which has the pre-eminence, as in Lev. 6:5, "restore it in the principal;" Num. 31:26, "The chief fathers of the congregation;" Josh. 11:10, "The head of all those kingdoms;" 1 Sam. 9:22, "in the chiefest place

the sanctuary be cleansed;" it, with the host, shall cease to be "trodden under foot;" the Lord will have "returned to Zion," and all the earth shall be "filled with His glory."

In the time of Joshua, that final consummation was ages in the future. He did not give Israel that rest; for (Heb. 4:8, 9,) "If Joshua had given them rest, then would not He afterward have spoken of another day. There remaineth there for a rest for the people of God." But till the time should arrive when the saints should inherit the promises, the Sanctuary country was to be in the temporal possession of Israel, unless they forfeited such possession of it by their apostasy; and it was for the purpose of their entering on that conditional occupancy of it, that Joshua was permitted to conduct Israel over Jordan.

SYMBOLIC DICTIONARY.

In accordance with the foregoing Laws of Interpretation, we have endeavored to arrange alphabetically, and to interpret the more important of the symbols that are to be found in the Scriptures, in the following

SYMBOLIC DICTIONARY.

[NOTE.—Those who were readers of the *Herald* in 1844, will remember that we gave a series of articles under this head in the summer of that year, but the completion of which was prevented by events in the following autumn. We have since learned much on the subject of which we were then ignorant; and we have doubtless much yet to learn. We therefore do not present these interpretations as infallible decisions of the meaning of symbols; but we invite examination and discussion respecting them—in short, pithy, and terse articles—with the hope of mutually learning and teaching, and with the desire that such examination will result in more settled and uniform views respecting many disputed points.]

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

3. AIR, that was darkened by reason of the smoke of the pit under the fifth trumpet, Rev. 9:2,—A symbol of the moral and mental condition of the people who were afflicted by the pestiferous doctrines of Mohammed.

3. AIR, into which the seventh vial was poured,—it being in contrast with the seat of the beast, the rivers and fountains of waters, &c., on which the previous vials were poured, Rev. 16:17,—Of the universality, of the effect of this vial, in contrast with the limited localities which the others affected.

3. ALTAR, of sacrifice, under which were the souls of them that were slain for the word of God, (Rev. 6:9) and which John was commanded to measure, 11:1,—Of the foundation of Christian worship on earth, through the atonement made by Christ,—the position of the martyrs under it being indicative of their reliance on Christ's death for pardon and forgiveness; and the measurement of it, being the examining and unfolding of the great Scripture doctrine of justification by faith in Christ, promulgated at the reformation: (Heb. 13:10) "We have an altar whereof there was no right to eat which serve the tabernacle."

3. ALTAR, of incense, in heaven, where an angel with a golden censer stood and offered incense with the prayers of the saints, and then cast censer and fire to the earth, under the seventh seal, (Rev. 8:3, 6); from whence the voice came at the opening of the sixth trumpet, (9:13); and from whence came the angel that had power over fire, at the reaping of the vine of the earth, 14:18,—Of the mediatorial intercession, through which Infinite justice is reconcilable with the forgiveness of sin, and the supplications and praises of saints on earth are made acceptable to the Father in heaven. This altar corresponds to that in the inner sanctuary, which is typical of heaven; and the acts under the seventh seal, symbolize that the work of redemption is finished, and that there will be no more acceptance of prayer from those left on the earth.

1. ANCIENT OF DAYS, sitting in judgment on and giving the beast to the burning flame—His garments being white as snow, and his hair

among them;" 1 Chron. 16:7, "David delivered first this psalm." And

"Shall be exalted" is נָשָׂא (nah-sab), which also implies pre-eminence, as in Isa. 57:15, "the high and lofty One;" Esth. 5:11, "he had advanced him above the prince."

like the pure wool, Dan. 7:9-13,—Of the Most High, who sits in judgment at the end of the last form of the fourth kingdom, on the kingdoms of this world, and takes away their dominion; and then (v. 27) "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

2. ANGELS, of the house of Israel, seventy, offering incense before idols in the house of the Lord, Ezek. 8:11, 12,—Of the elders of Israel performing idolatrous worship in the temple at Jerusalem.

2. ANGELS, round about the throne, uniting with the living creatures and elders, in praise of the Lamb, (Rev. 5:11); and around the throne in the worship of God, 7:11,—Of angels in heaven, who unite with the redeemed of earth, in the worship of Christ and the Father.

2. ANGELS, the seven who stood in the presence of God, to whom were given seven trumpets, who sounded, and the one with the golden censer, Rev. 8:23,—Of the angels who assist in conducting the revelation, and are instrumental in the fulfilment of the events symbolized, marking the periods, and making evident the relation of history to prophecy: (Heb. 1:14,) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

3. ANGELS, four, under the sixth seal, holding the four winds of the earth, so that it should not blow on the earth, sea, or trees, during the sealing of the servants of God, Rev. 7:1-3,—Of the agencies that have power to excite or quell the disturbing influences symbolized by the winds, and who restrain them while the servants of God are designated as sustaining to him the relation of children, immediately preceding the resurrection of the just and the change of the living; after which the winds are left to blow on the wicked.

(To be continued.)

POLITICS.

WE have given offence to some of our readers for giving expression to our opinions respecting the present condition of things in Kansas, and the late assault on Mr. Sumner. A few have stopped their paper because of it, and a few have threatened so to do; which has called out this word of explanation. On looking over what we have said, we do not see that we have said anything that we could have well avoided saying, and been a true chronicler of the signs of times. We do not see that we have said anything that was not historically true, nor that was not morally right, and therefore nothing that could justly give offence.

As a chronicler of the Signs of the Times, we hold that it is incumbent on us to keep our readers well posted up respecting the occurrences of the day, and the moral aspect of those occurrences. Is this world growing better and better, or worse and worse? Is it making progress in holiness and virtue? or in violence and sin? are among the questions which this paper was commenced specially to discuss; and to discuss these questions, it is necessary to present the moral aspects of the times in which we live, as developed in the occurrences of the day. Questions of war and of peace, of outrage and crime, of blood and wrong, cannot therefore be passed over or ignored, without doing violence to our profession.

Mere party questions, such as are not of a moral nature—questions of bank or no bank, tariff or no tariff, sub-treasury or no sub-treasury, &c., we hold that we have nothing to do with; for they do not come within the province of a religious paper. Nor would we have any right to eulogize one political party and denounce another. But all public acts, showing that wicked men and seducers are waxing worse and worse, deceiving and being deceived, we contend are within our province. And in this we never stop to enquire whether the acts are done by one party or by another, by one set of men or by another. A wrong act is no more right because one man or set of men do it, than it would be if done by another. If a man lends his sanction to that code of a dark age, the code of duelling, we don't stop to enquire whether it is Alexander Hamilton or Aaron Burr who thus errs. And so had Sumner assaulted and beaten down Brooks, as Brooks did Sumner, we should say the same of the act of Sumner as we have of that of Brooks. Wrong is wrong let who will perform it; and right is right, let who will act it. If we find men shot down on the prairies, houses burned, and crime of every kind committed, it matters not who is the author of the wrong or who sympathizes with it; it is clearly our duty to record it as a sign of the times in

which we live, and to give our sympathy to the side of the injured. When the poor man who had fallen among thieves was left wounded on the highway, there was no justification for the passing by on the other side, of the priest and the Levite, but the act of the good Samaritan, in administering to the wants of the wounded man is cited by the Saviour as an example for His followers under all like circumstances. We never enquire what party, or what man does any given act; but we give our sympathies to those who wrongfully suffer. And under reversed circumstances we should give our sympathies to the opposite parties.

The *Herald* has subscribers in each of the slaveholding states, and we exchange with several southern religious journals. We expected, indeed, that some of our readers there might feel pained at what we have said; but, as evidence of their magnanimity we must record it, not a subscriber in all those states has manifested the least displeasure on the subject. We have thought this manifested on their part a tolerance of opinion that we look for in vain in some parts of the north. So far as the assault of Mr. Brooks was concerned, we have supposed that there could be but one opinion on the subject, north or south, by any enlightened conscience.

One of our exchanges, the *Due West* (South Carolina) *Telescope*, published in Mr. Brooks' own State says of this affair:

"We notice this affair now to call the attention of sober and law-abiding men to its character and consequences. Is it thus that truth and the right are to be maintained? Or rather, are not all truth and right, all order dignity and honor, overborne in such scenes of violence? We trust that whatever Congress may do, the Honorable gentleman will be held to a strict account by the intelligent Christian South, and especially among his own constituents. Of course our remarks are independent of all reference to Mr. Sumner individually."

That paper could say nothing less, nor need it say anything more. It shows that its Christian editor does not sympathize with such an act of lawless violence.

Respecting the Kansas outrages, we do not know how we can do anything less than to record them as they occur, to censure them as they deserve, to sympathize with the wronged, and pray that God will aid the right.

While we are writing, we find the following in a letter in the *Ohio Gazette* respecting the murder of Laban Parker, from Cleveland, Ohio, at Blue Spring in Kansas. Three persons append their name to the letter, and say:

"Yesterday morning we were going to Tecumseh, but when about eleven miles from that place, we were appalled by the sight of the body of a murdered man tied firmly to a tree by the road side. He was tied with his back to the tree, with his hands and feet partially around it. He had been shot just above the left eye with, as we suppose, a rifle ball. A huge hunting knife was sticking in his breast. It had been driven clear through him, and the point was two or three inches in the tree. He was evidently murdered yesterday or day before."

"There was a toadstool tied to the knife-handle, on which the following inscription was written: 'Let all those who are going to vote against slavery in Kansas—take warning!'"

Now we are not to be censured for condemning acts like those, nor for expressing our sympathy for those who suffer such, nor for expressing our disapprobation of those who would wink at, apologize for, or cover over such. To allow one's self to submit to censure for such expression of opinion, would be consenting to be deprived of the liberty of free thought and free speech—boons which our institutions guarantee to us. We must condemn such, and we must wish success to those, whoever they may be who are conscientiously aiding to remedy such evils. But while so doing, our readers will never find the *Herald* advocating one party and disparaging another. We don't believe that any party can right this matter; for Jehovah alone will arrange all matters according to His own pleasure. That party has always succeeded which it has pleased Him to permit to succeed; and no party can succeed contrary to His determination. And therefore we have nothing to say in the *Herald* respecting party strifes, though we shall condemn the wrong acts of all parties, and the party that commits the most—without inquiring whether they come from the east, the west, the south or the north. For He, "whose dominion is an everlasting dominion and his kingdom from generation to generation," is the ruler of this as well as of all lands: He it is who "removeth kings and setteth up kings;" for "the Most High ruleth in the kingdom of men, and giveth it to whomever He will, and setteth up over it the basest of men."

A lady in Indiana wrote us a few weeks since, that unless we directed her paper in a given manner, it might not reach her, as it was sometimes taken out by a man in that place whose name and

initials were the same as hers. A few days since we received the following note from him who had taken her paper, as follows:—

J. V. Himes, sir
I received two No of the Advent Herald, First the Pasification of Kansas.
Second, Massachusetts.

Both of these are Contemtable, and destitute of truth in my estimation. Therefore if the Advent Herald is engaged to do the dirty work of the Abolitionist. Then dont disgrace Indiana by sending it uppon her soil.

For jest so shure as the sun rises in the East. Israels God will sustain the New Brasky Act. and place Buchanan, at the head of the Capital. In spite of all of the Clergy combined.

The Duelist.

WE are sorry to record that Mr. Burlingame, member of the House of Representatives from the Boston district, and an extract from whose speech we gave a few weeks since, has greatly injured the moral effect of that speech by lending his sanction to the code of the duelist,—not that he has actually fought a duel, but that he has given his sanction to it.

In the whole of this business he has made a succession of mistakes—the first and greatest being in his giving out that he was a fighting man, and was responsible in that sense for what he said in debate. As a matter of course he could only expect that Mr. Brooks would challenge him; and when he did so, he made an explanation that enabled Brooks to say that he had made a distinction between the act and the actor. He then took back that explanation, upon which Brooks again challenged him, when he appoints a place of meeting in Canada,—acting in all by the advice of friends. Mr. Brooks pretends that he could not safely go to Canada, and contrives to get arrested and locked up.

The papers are commenting on the respective courage of the two men; but we see no difference between them on that score,—except that Mr. B. being a northern man, and knowing that the north frowns upon duelling, he was the more censurable for becoming entangled in it. He would have shown more true courage had he promptly said, "Sir, the laws of God and of my country forbid me to fight, and I dare not violate those plain commands." As it is, he has greatly marred the good opinion which his speech had secured for him.

The Resurrection of the Body.

"*Enquirer*," in the correspondence pages, has another article on the resurrection of the dead, but denying the resurrection of the body. We of course see no relevancy in his argument. His view of the dead presents nothing that can be called a resurrection. And his future of the soul does not differ materially from the old Pagan ideas of the future world, though they were vague and confused. The claim of *Enquirer* that the heathen knew little or nothing of a future existence will not bear a moment's examination.

Socrates remarked: "There is something remaining for the dead, and that something is better for good than for bad men."

Plato remarked: "Touching bad men, unless in the present life they are purged from their corruption, that place which is pure from evil, will not receive them when they die."

Plutarch says: "It was the current opinion of the most ancient Poets and Philosophers, that certain habitations were appointed for excellent persons when they departed out of life, and that to those habitations they went."

And the Red Men of our country thought: "That at death they should go to a delightful country, where there was a clear sky and a perpetual spring, whose forests abounded with game and lakes with fish, and where they should enjoy everything they enjoyed on earth, and in greater abundance."

The resurrection of the body, is that which is distinctive in the teachings of inspiration. The Bible is full of it, and the bringing of immortality to light, was done by the resurrection of Christ from the dead.

BURIED TREASURES.—"Eusebius" writes in the *New York Observer* from Rome as follows:

"The Tiber is not only rich in historical associations, it is rich in treasure. An English company has actually offered to turn the current of the stream far above the city and around it, provided the government would give them what they might discover in its present bed. This would be attended with a vast expense, but it would pay. Treasures of art from age to age have found their way into the stream, which would bring in the market a perfect remuneration. In the museum of St. John Lateran, a magnificent column of stone is lying, which was taken not long since from the Tiber, a portion of which has been polished

to display its beauty, and no one can see it without wishing to have more of the secrets of this river revealed. Statuary more perfect and perhaps more beautiful than any of the ancient works of art now seen in Rome lies embedded in groups beneath the stream. Agostino Chigi, the famous banker at the time of Leo X., once gave a splendid entertainment to the Pope and his Cardinals, at which the dishes were all precious metals. The price paid for three was 250 crowns. It is said that the dishes were all thrown into the Tiber by order of the rich banker, in order that no less illustrious guest might ever use them. The sacred vessels brought from Jerusalem by Titus, among them the golden candlestick, are reported to have been lost from the Milvian bridge, and if so, are still lying there. The present government of Rome will suffer nothing belonging to ancient art to pass from her territory, nor is it able to carry on such an investigation on its own account."

A HEROIC WOMAN.—A passenger on board the "Northern Indiana" gives an account of the narrow escape of Cicero Fowler and wife of Tully. There was but one life preserver for Mrs. F. and her husband: he insisted imperatively that she should put it on; she peremptorily refused, saying she "was poor in health, and his life was worth far more than hers." The preserver having no strap, Mrs. F. tore the hem from her dress, and fastened it to her husband, whom she continued to encourage, saying she could hold on to him, and if the preserver could not sustain them both, she would be the one to let go, and leave him to save himself.

The fire was getting hotter and hotter. The water was thick with human forms struggling for life; she tore her bonnet, already on fire from her head, and hand in hand with one she loved better than herself, took the dangerous leap. As they arose Mr. Fowler assisted his wife in procuring a good hold of him on or about the shoulders. She wiped the water from his mouth and eyes, and encouraged him to retain his hope of being saved. He continued to struggle with the waves. Half an hour elapsed, and there were no signs of assistance. His strength was rapidly failing; his wife observing it tried anew to cheer him. He said he could not stand it any longer; it seemed as though he must give up. At that moment she heard a steamer coming rapidly through the water. She says: "My dear husband, a few moments more and we are safe. Don't you hear a boat coming?" He said he did, and immediately revived, made all the effort in his power, and struggled for himself and his heroic wife until the "Mississippi" came up and took them, with scores of others, on her commodious decks.—*Syracuse Journal*

GOD DISPOSES.—The *New York Evening Post* remarked:

"There is one circumstance connected with Napoleon's family, which historians have not yet observed, but which is well worth mention. Napoleon set aside his own best friend and counsellor, Josephine, to obtain an heir to the throne of France. He married a Princess of Austria, and by her he had a son. The birth was the culminating point of his power and dignity. From thence he did nothing but descend. He died in exile—his son also. Who succeeded to his name, his fame, his power? The child of Hortense, who was the child of Josephine. In the person of the Emperor of the French, we find not the offspring of Napoleon the Great, but the offspring of his discarded wife."

"What an illustration of the truth of the adage, 'That it is man who proposes, but God who disposes!'"

ADVANCE PAYMENT FOR NEWSPAPERS.—Probably, the readers of newspapers, both secular and religious, may get a new idea in the following remarks from the *Cleveland Herald*. Payment, prompt and full, belongs to equity; and where amounts are so small, and persons who receive papers are mostly so far off from the place of publication, and so widely dispersed, that collections are next to impracticable, pre-payment is the only system which is likely to secure the ends of justice. The publisher who gives credit, must either sell at an advance price above the proper cost, to make up for losses, or otherwise he must fail. Losses will certainly occur, and very numerous.

The *Herald* says:

"No subscriber worth retaining, will object to the pay-in-advance system. Those who wanted to hear Jenny Lind sing, had to pay in advance; and what were her divinest strains compared with those which flow from the editorial pen? You can't take your seat in a rickety, mail-coach, or fly-from-the-track railroad car, without paying in advance for the risk of being killed. If you would hear a concert or literary lecture, or see Tom Thumb, or the Siamese Twins, you must plunk down your twenty-five, or fifty, or one hundred

cents, before you can pass the threshold. Nay, if any one has so little regard for his own character as to want to read Barnum's Autobiography, he must first pay for it. And yet men hesitate and cavil about paying in advance for a paper furnished at a price on the very brink and almost verge of prime cost."

THE RUINS OF NINEVEH.—The steamship "Soho" has just arrived from London with the last consignment of Assyrian antiquities from the ancient Nineveh. They consist of about fifty cases of the most artistic sculptures yet discovered in this earliest post-diluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion chase, and after in the act of pouring forth a libation. There is also a splendid and almost unbroken hunting series, comprising not only lions, but wild asses caught in a noose or lasso; also a procession of the sportsmen bearing away birds, hares, &c., with their dogs, nets, and other implements of capture and pursuit. But still more interesting than these treasures of antiquity are the slabs bearing the famous inscription on the winged bull at the entrance of the Palace of Sennacherib, recording his memorable expedition against Hezekiah, the Sovereign of Judah, in which 180,000 of his warriors, "unsnot by the sword," in a single night, "melted like snow in the glance of the Lord," an event so sublimely described in the "Hebrew melodies" of Byron:

"And there lay the steed, with his nostrils all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf,
And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone—
The lances uplifted, the trumpets unblown."

DEDICATION.—The new chapel at North Springfield, Vt., will be dedicated to the service of God on Thursday, August 7. Exercises will commence at 11 o'clock a. m. Bro. L. D. Thompson is requested to be with the church the Sabbath previous and remain over the dedication. The writer of this notice will be there to preach the Sabbath following, and hopes to see a good representation of friends from the surrounding country.

I. H. SHIPMAN.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culpits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.
The Giving of the Law on Sinai.	" 172.
The Divine Presence.	" 188.
The Mosaic Typology.	pp. 196, 204.
Jehovah's Guidance of Israel.	p. 212.
The Mission of the Spies.	" 220.
Israel Return to the Desert.	" 228.
Preparation to enter Canaan.	" 238.
The Lord's Sanctuary.	" 244.

There will follow in the following order:

Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

"RESURRECTION OF THE DEAD."

NO. IV.

THE "resurrection of the dead," correctly expressed in the original language, by the phrase *e anastasis toon nekroon*, is a prominent and essential article of the Christian religion. It is purely a doctrine of divine revelation. We could have no intelligent, or satisfactory evidence of the future state of man, unless it was plainly revealed in the word of God.

It is therefore of but little consequence what the Jews, or any sect of the Jews believed or taught, unless their doctrines coincide with the teachings of Jesus Christ, and his apostles, in the Scriptures. In many things the Jews were correct and scriptural in their sentiments—in some things they had very indistinct and confused notions in regard to religion; and in other matters they were wholly erroneous and altogether traditional. Whenever the occasion required, Jesus the Christ refuted the errors, and at times explicitly denied the authority of their traditions.

The opinions entertained by the Pharisees in relation to the subject of the "resurrection of the dead," were mainly correct as far as they had light. They held to a future state, but Christ and his apostles have taught it more clearly and certainly, and it now bears the stamp of divine authority. But on the contrary, says John in his "Biblical Archaeology," the Sadducees believed, "that besides God there was no other spiritual being, whether good or bad. They believed that the soul and body died together, and that there neither was, nor could be any resurrection from the dead." They denied, as many do at the present day, the immortality of man, or the future existence of any created being. The heathen philosophers, says Dr. John Tillotson, "In the primitive times, very much derided the Christians on account of this strange doctrine of the resurrection of the dead, looking always upon this article of their faith as a ridiculous and impossible assertion." No candid man in any way acquainted with the subject will pretend to deny these statements. Therefore, the opinions and views of the Jews, whatever they may have believed and taught, are no authority with Christians; they will answer no purpose with us to establish the truth of any doctrine. They may have been as likely to be wrong as right—just as the fathers of "the church" after the days of the apostles, or as learned men and doctors at the present day. I heed not the opinions of men, nor yield to the authority of "the church"—"the word of God is above all."

The doctrine of the future state of existence, as expressed in the original, *anastasis toon nekroon*—the rising up of the dead, is very frequently mentioned by Christ and his apostles, and is very definite and explicit in its meaning. This doctrine is so well established and fortified by the word of God that it cannot be perverted. The dogma of the "resurrection of the body," has no foundation in the Scriptures. The phrase *anastasis tou soomatos*, that is, the rising up of the body, was never used by Christ Jesus, nor by any of the inspired writers of God's word. There is no expression of the kind in the Scriptures, and not a single passage to confirm the idea which men teach concerning it. The learned Dr. John Kitto, in his *Cyclopedia of Biblical Literature*, under the head, "Resurrection of the Body," says: "This expression is used to denote the revivification of the human body, after it has been forsaken by the soul, or the re-union of the soul hereafter to the body, which it has occupied in the present world. It is admitted that there are no traces of such a doctrine in the earlier Hebrew Scriptures." It is equally evident that there are not the slightest intimations of it in the scriptures of the New Testament. The doctrine as above stated is merely an expression—an assertion made by man, and confirmed by the authority of "the church."

The expression, "the resurrection of the body," cannot be proved as heretofore attempted, from the Greek *anastasis toon nekroon*, for the very plain reason that *toon nekroon* of the dead, does not signify dead body. This must be a vain and fruit-

less attempt. Although the Greek word *nekros*, in the singular number may sometimes mean dead body; but it is an incontrovertible fact, that the word in the plural, as used in this phrase, always denotes "the dead," as a dead person opposed to one alive. In this sense it has no reference to the body, but to the dead, as having departed this world, as when it is said, "the righteous dead," not meaning the righteous dead body! Whenever the word *nekros* is used in reference to this soul-cheering doctrine, it is never used in the singular number, neither in the Greek, nor any other language in which we have seen the Scriptures translated. If the word meant body at any time, then it being always in the plural number, the correct translation would be the "resurrection (*toon nekroon*) of the dead bodies." It is equally groundless to assert that *anastasis* denotes "the re-union of the soul hereafter to the body, which it has occupied in the present world." We have shown conclusively, that the word *anastasis* has no reference to either soul or body, much less the re-union of anything, but simply and literally, rising up.

In the German version, the future existence of man is taught by the phrase, "*die auferstehung der toden*," corresponding precisely with the Greek. The word *tothen* is always used in the plural number; and according to Adler, the word *todte* signifies a dead or deceased person. In the plural, the dead, as the quick and the dead; but it never means dead body, as for instance, "And I saw *die tothen*, the dead bodies, small and great, stand before God." The same is true of the French version, where we have the phrase, "*la resurrection des mort*." The word *des mort* of the dead, is always used in the plural number; and according to Spiers and Surenne, the word *mort* signifies dead person, in the plural, the dead; but never dead bodies, as for instance, "but the rest *des mort* of the dead bodies lived not again until the thousand years were finished." In the Latin version it is precisely of the same import. The phrase used is "*resurrectio mortuorum*," which is always in the plural number, of the dead; and according to Ainsworth, the word *mortuus* means dead, the dead, and never dead body. Consequently, the expression, "the resurrection of the body," is not a scriptural phrase, and the doctrine without foundation in the word of God.

Intimately connected with the doctrine of the resurrection of the dead, is the notion of an "intermediate state," as termed by theologians. A learned divine defines this tradition as follows: "It is supposed that this place consists of two provinces, separated from each other by a great gulf, or wide interval; the one the receptacle of the righteous, and the other the receptacle of the wicked. While in these receptacles, they are in an intermediate state; for when the final judgment takes place, the righteous will enter *ouranos*, or heaven, and the wicked into *geenna*, or hell." This fully expresses the orthodox opinion among protestant Christians; but according to the writer himself, it is a mere supposition—nothing more than an inference, as he does not attempt to establish the supposition by a single passage of Scripture.

Another notion taught by men, and connected with the subject, is that of "disembodied spirits," or that the "soul" of man, after it has left, or abandoned its mortal body, is existing distinct and separate from a body. The same eminent divine above referred to, after stating very correctly that "man consists of two parts, soul and body," proceeds to establish the "immortality of the soul," and says: "It is supposed, that the souls of men possess consciousness and activity in this intermediate state, and experience happiness or misery; that they are not as happy or miserable as they will be in heaven or hell, after they have been united to their respective bodies, and sentence has been pronounced upon them at the final judgment." This is a very general and popular notion. But like the former subject, it is a mere supposition, hypothesis, or conjecture; and we shall hereafter conclusively show, that both are entirely destitute of the least proof in the Scriptures to support them.

LETTER FROM F. SMITH.

BRO. HIMES:—Having learned from experience the weakened condition of a soldier of the cross, isolated and alone, his money or talents, neither of which are put into action by reason of the combined host around him,—unwilling to spend the former for preaching that is as sounding brass, and the latter branded with Millerite delusion, I feel it a privilege to say the least, to make an effort to collect a sufficient force from among the scattered of the flock to some one station, and then raise the cry, "Behold the bridegroom cometh!" That should not be smothered or choked down to a mere conjecture that he may come in fifty, or may

not come in five thousand years. Such preaching to me is profound darkness, and little if any better than none. I therefore wish you would lay the following subject before your readers, that I may learn whether there are those who have similar feelings, or whether they are peculiar to me alone.

To the brethren without a home, and those wishing to make a change in their location.

In view of the great inconvenience and unpleasant sensation of being deprived of a steady, regular place of attending worship where preaching can be heard of the faith of the Second Advent brethren, as set forth by the brethren assembled at Albany, N. Y., April 29th, 1845; and feeling an ardent desire to enjoy that privilege in company with those of like precious faith, I propose establishing a colony, or settlement in a new location, where the right of soil may be easily obtained within the means of those who are not rich in this world's goods, but rich in faith in the promises of God soon to be realized in his kingdom. Still thinking it to be duty to be diligent, and not slothful in business, but faithful stewards over what God has given us for improvement, both temporal and spiritual, and try to arrange our temporal interests in a way to afford an opportunity of hearing such preaching as we believe most beneficial, and enjoying the pleasure of a religious society in mutual faith, where an interest in each other's welfare may be felt and manifested, and as much of the foretaste of the heavenly inheritance enjoyed as is our privilege while sojourning in this land of sickness and death, and where, too, our eyes may not behold at every glance the unchristian-like course and Babylonish garments of a church-going community, with one foot in the world (one did I say—both feet in the world), and a name only in the church.

For the advancement of this enterprise I would say to those who are favored with the means, and have a mind so to do, that we will correspond with each other upon the subject by writing, and if a sufficient interest is manifest, we will make choice of some two or three whose judgment may be relied upon, as suitable persons to look out a location where nature has combined her good qualities in the soil, and not counterbalanced with pestilential influences in the atmosphere, easily accessible by water or steam to older locations, where may be obtained such articles or materials as are needful for the benefit of the society, while undergoing the first stages of a new country life, and make a report to the brethren of such encouragements as are to be found, and would be conducive to the interest of the society.

The object would be to make a purchase with money, and obtain by pre-emption an entire township, or a sufficient quantity to afford those wishing the privilege to locate in the immediate vicinity of those whose society they wished, without being separated by land speculators, who are always ready to take advantage of all such improvements.

Those wishing to invest money, or to make an effort to obtain a location in a society, as above indicated, whether he be a private citizen or preacher, please address Franklin Smith, sen., Waukegan, Illinois, stating the amount of money you wish to invest, or the interest felt in the enterprise. Your brother, alone among four thousand.

F. SMITH.

N. B. Communications from brethren in the West giving information relative to certain favorable locations for the above object are desired.

NOTE.—We call attention to brother Smith's proposition, and hope all concerned will correspond with him. Brother S. is a worthy and reliable man.

J. V. H.

LETTER FROM D. BOSWORTH.

BRO. HIMES:—Since returning from our Annual Conference, I have thought of penning a few ideas for the Herald, suggested by the circumstances of that occasion. But other things have occupied my attention hitherto, till reading the articles in the Herald by brother Osler, (with which I am well pleased) my mind was again called to the subject. I have attended three annual conferences before, and with the exception of the first (perhaps,) I returned dissatisfied. But our last meeting was truly refreshing. Like the Psalmist, we felt that it was truly "good and pleasant for brethren to dwell together in unity." Not a discordant note from any one who professed to act with the Conference. And though but few in number, and it may be said we might dwell in a "corner," yet we know that one who had experience said, "It is better to dwell in the corner of a house-top, than with a brawling woman in a wide house."

An impression has prevailed among some of our brethren that we have a "specific work" to per-

form. A "dispensational truth" to preach. The "kingdom of heaven at hand" to announce. The "hour of His judgment come" to proclaim. The circumstances under which we find ourselves a distinct people, (a situation not of our own seeking) has tended to confirm that impression. And this idea is not exclusively our own. Sir Isaac Newton used to say, "About the time of the end a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition." (See Voice of the Church, p. 236.) Dr. Gill seems to have had a similar view. (See Voice Ch. p. 338.) And this impression led to the remark in a New York Conference by some one, (it has been attributed to N. N. Whiting,) "Brethren, you may all desert this cause to-day, and God will raise up others to build it up to-morrow."

If this be so, and I am fully persuaded that it is, What is our duty? Certainly, to try to understand the mind of Christ concerning this thing. And secondly, to try to understand each other, so that Apollos may water what Paul has planted, instead of pulling it up. If the talents committed to the Lord's servants be a dispensation of the gospel, what will become of those who give themselves to sectarianism, and questions that gender strife? Let the fate of the unfaithful servant answer. (Matt. 25:30.) And let those who have this great work to perform, "study the things that make for peace," while they proclaim to the world the speedy coming of our adorable Redeemer.

With these feelings, I was much gratified with the arrangement for a Conference, where we might compare notes, see how far we do agree, and whether we can settle rules of interpretation that will lead to more harmony in the understanding of the Scriptures, and consequently, to greater efficiency in doing the work which God has for us to perform. Then let unceasing prayer be offered that all who can (calling themselves Adventists), and especially those who feel that God has called them to the proclamation of this great truth, may come up to this feast in the spirit of our mission, with a simple desire to know the truth, and the path of duty, determined to walk where God shall lead, and rest assured, the great Head of the church will bless; this cause we love will receive a new impetus, the hearts of the disciples will be encouraged, the hands of the watchmen made strong, and we shall go forth to the contest once more, "terrible to our enemies as an army with banners." Let it be remembered, and faithful, fervent prayer ascend from the breast of every lover of our Zion, that the presence and blessing of God may be with us in our convocation, and a new era will from this time dawn upon us, God will be glorified, while this great truth has free course, and a people made ready to praise Him when He comes to reign in Mount Zion.

D. BOSWORTH.

Bristol, Vt., July 15th, 1856.

Letter from D. W. Lamb.

Dan. 8:13, 14—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?"

Here is a question asked; and in order to get a correct understanding of the answer given in the next verse, we must correctly understand the question. I think, with all due deference to the opinions of others, that the question here asked relates only to that portion of the vision during which the daily sacrifice was to be offered, and the succeeding period called the transgression of desolation, commencing evidently, as I think, with the re-establishment of the daily sacrifice, after the Babylonish captivity, and extending down through future time to the end of the indignation, the duration of which period or periods is, according to the answer given in the next verse, 2300 prophetic days, or as many common years.

When was the daily sacrifice re-established, then, is the question. Evidently not till the temple was re-built and cleansed; an account of which event may be found in the 13th chapter of Nehemiah, which, according to our Bible chronology, was about 434 years B.C. Deduct this from the 2300, and we have 1866 as the end of the period.

D. W. LAMB.

Sycamore, Ill., June 2d, 1856.

We see no way to limit the question to only a part of the vision; for the inquiry is emphatic, "How long the vision?" &c. It may be put in simple language, as follows, "How long shall the vision continue, reckoning from its commencement to the end of the treading down of the sanctuary and host?"

Our correspondent is in error respecting the

time of the re-building of the temple after the Babylonish captivity. And,

1. The sacrifices were established before the temple was built in the first year of Cyrus, (B.C. 536.) "They set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening. They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will offering unto the Lord. From the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid."—Ezra 3:3-6.

2. The temple was commenced in the next year—see the 8th verse of the same chapter to the end.

3. When Ahasuerus was king (Ezra 4:6) complaint was made that the Jews builded the temple; and Artaxerxes (Smerdis), B.C. 520, (Ezra 4:24) caused the work on it to cease till the second year of the reign of Darius of Persia, B.C. 519. Then the work was commenced. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses."—Ezra 6:14-18. This was B.C. 516.

NORTHERN ILLINOIS CONFERENCE.

The Semi-annual Conference of Adventists of Northern Illinois assembled at Shabbona Grove, Friday, May 30th, 1856.

Had a season of prayer at 11 o'clock, and preaching at 1 o'clock P.M., by W. Pratt, from 1 Cor. 2:2. Conference organized at 4 o'clock. Elder W. Pratt was called to the chair, and N. W. Spencer acted as Secretary.

Brethren N. W. Spencer, S. Marsh, A. Hurd, W. Pratt and M. Chandler were chosen a Business Committee.

Adjourned to meet at half past 9 o'clock Saturday, A.M.

Saturday morning.—Prayer by W. Pratt—business of the Conference resumed.

Brother M. Chandler had just arrived with the tent from Moline, which we expected to have been here on Tuesday. This crowded everything into a moment as it were, and in consequence, there was no time for a general report from the churches.

Brother Chandler remarked concerning Cordova, where he now resides, that they have a small church organized, numbering about fifteen. They meet in a hall. He preached there a part of the time. Also preaches at Princeton, in Iowa, where there is a church of thirty members, and great interest to hear upon the Lord's soon coming.

At Moline the cause is more prosperous than formerly. Have a very interesting Sabbath school.

Brother James remarked with regard to DeKalb, that the cause was not as prosperous with them as they could wish. No distracting influence as yet has come among them. They have had to withdraw fellowship from six young members of the flock. Seven have removed to Iowa, which greatly reduces their number. At South Grove there is an interest to hear. At Sycamore, the labors of brother G. W. Burnham left a good impression.

Brother A. Hurd, from Union Grove remarked, that he was not a representative from any church, but that he represented our faith. There were three churches in his place. The Free church are friendly and favorable to our views, and wish some brother to come and preach to them a part of the time. Thinks great good might be accomplished.

Having the tent to put up, for want of time there were no further reports from the churches.

Preaching at half past 10 o'clock by W. Pratt, from Isa. 62:11. Also in the P.M. by brother Chandler, from Rev. 8:24.

Conference called at 4 P.M. A resolution was then acted upon that was passed at the Conference held at Payne's Point, in December last, viz.: for this Conference to take into consideration the changing of it from a semi-annual to an annual Conference. After remarks from several brethren the resolution passed, making this an Annual Conference.

The following resolutions were presented by the Business committee and adopted:

1. In view of the infant state of the cause in Northern Illinois Conference, the wide and destitute field, and few laborers; and as the signs are thickening and opposing influences are increasing, we see the necessity of more piety, engagedness, and sacrifice, in order to accomplish the work that in the providence of God it is our special duty to perform, therefore

Resolved, That we recommend to the churches and brethren of this Conference, to appoint a committee in each church to visit brethren and ascertain what they can do to support an evangelist to travel and labor within the bounds of this Conference—the funds raised to be placed in the hands of the board, for them to disburse as the wants of the cause may demand.

We also recommend that all become tract distributors, or place them in the hands of the evangelist to distribute as he travels and preaches the word.

The following brethren were then chosen said committee: Shabbona Grove, S. Sherwood; DeKalb, Lee Taylor; Payne's Point, Joshua King; Amboy, S. Maybee; Paw Paw, Bro. Kidney; Moline, Bro. Dean; Cordova, Bro. Chandler and Gilbert; Somanauk, W. A. Fay; Union Grove, A. Hurd.

Resolved, That the Business Committee prepare an address to be sent out from this Conference to those of like precious faith. Adopted.

(This address was given a few weeks since in the Herald.)

Officers chosen for the ensuing year:—Michael Clapsaddle, President; N. W. Spencer, Secretary; Bro. S. Marsh, J. King, and W. A. Fay, Directors. Adjourned, to meet Sunday morning, June 1st.

Met according to adjournment. The following resolution was then presented and adopted: As brother Himes designs visiting the West soon, therefore

Resolved, That this Conference cordially invite him to labor among us, and we promise to co-operate with him in the great work of the Lord.

Adjourned to meet at the call of the board.

Sermons on the Sabbath by brethren Pratt and Chandler. There was a general impression upon the minds of all present, of the necessity of putting forth all our energy to spread this glorious truth.

N. W. SPENCER, Secretary.

Explanation.

In the Report of the last Canada East and Northern Vermont Conference, there is but a passing and defective notice taken of an extensive revival in Broome, under the labors of Elder Samuel Hurlbut, although a delegate gave a full and interesting account of it.

I wish to say to the friends concerned, that this omission was owing, not to any intentional neglect, but to a rule adopted by the Secretary to print only those reports from the churches which were given in writing.

A. MERRILL, Assistant Secretary.

A BROTHER in the West writes, June 4th, 1856:

"I have been a firm believer in the Advent doctrine as held forth in the Herald, for fourteen years, and have not heard an Advent sermon in ten years. I hear plenty of good preaching as the world and orthodoxy call it, but it does not satisfy my longing heart. I want more pure Bible preaching, and less speculation on doctrines not in the Bible. For the last fourteen years, I have examined both sides, and all sides, carefully, prayerfully and attentively, with a desire to come to a knowledge of the truth, and the farther I investigate, the stronger is my faith."

THE WORLD WE LIVE IN.—A rough and thorny world it is, and an awkward world to get through; but it might be worse. It might be better, if every one would try in earnest to make it so. I was walking, some time ago, with a countryman, whom I observed, every now and then, to kick aside any particularly large or jagged stone that lay loose upon the horse-track. "I don't like to see a stone like that in the road," said he, "and not move it. It might trip up a horse and break a rider's neck, and it is very little trouble to kick it aside." Oh, that all the passers through the world would but act on the same plan!

If thou favorost evil, thou art worse than he who committed it. Thou actest deliberately; but he was acted upon by temptation.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is no incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEST.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists.

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but these cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leprous that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he searoches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, snarl, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns; and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. E. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, HARMONIA HAMLIN,
[aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruit, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, O. E. G. Bangs.
DENHAM, O. E. D. W. Sornberger.
DURHAM, O. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. O. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kison.
NEWBURYPORT, Mass. Des. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCES ANNE, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Bushy, 215 Exchange-street.
SALEM, Mass. Lemuel Osier.
SHABONNA GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUK, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN, Wisc. Wm. Trowbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M.D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

PORTRY.	Fresh Fruit in Sealed Cans.. 243
Sin Blotted Out..... 240	CORRESPONDENCE.
David and Jonathan..... 242	Resurrection of the Dead..... 246
MISCELLANEOUS.	Letters from F. Smith, D.
Lovest thou Me?..... 241	Bosworth, D. W. Lamb..... 246
Study of Prophecy..... 242	N. III. Conference..... 247
Man of Sorrows..... 242	EDITORIAL.
Wolves in the Field..... 242	Lord's Sanctuary..... 244
Guilty Conscience..... 242	Prophetic Symbols..... 244
Resurrection..... 242	The Duellist..... 245
Burning of Northern Indiana..... 243	Politics..... 245
Inundations in France..... 243	Resurrection of the Body..... 245

ADVENT HERALD.

BOSTON, AUGUST 2, 1856.

Tour in the West.

On my return, I find letters from different parts of the Western field which I may be able to visit. The general advice is, to defer my visit till after the harvest. I will therefore commence in August, as follows.

La Porte, Ind., Sabbath, Aug. 10th, and continue till the 15th. Bro. Northam will consult Brn. Berick and Mansfield, and arrange for the meeting. I can preach once or twice each day.

Chicago, Ill., Sabbath, Aug. 17, as Bro. Veeder shall arrange.

Pain's Point, Ill., August 21st to 24th. We shall hope for a full attendance of the friends from all the region.

Shabbona's Grove, Ill., August 28th to the 31st, as brother Spencer shall arrange. Let there be full attendance from all the vicinity. I cannot spend another Sabbath in that vicinity.

Brother Fay, of Somonauk, can arrange for Sept. 2d, 3d and 4th, as he shall judge best, for his region. He will, however, so arrange as to give me time to get to

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

Foreign News.

HALIFAX, July 28. The steamship Arabia, from Liverpool Saturday morning, 19th, arrived here at 2.45 this P. M.

Liverpool papers say:—"We understand that the difficulties which have surrounded our relations with the United States are in a fair way of adjustment, and believe that great assistance has been rendered by William Brown, M. P., in the discussions between Mr. Dallas and Lord Palmerston, which it is confidently hoped will prevent a rupture between the two countries."

GREAT BRITAIN. On the 16th, the Queen reviewed 14,000 Crimean troops at Aldershot camp.

An explosion occurred at the Cymmer coal mines, near Cardiff. One hundred and ten men were killed.

The trial of Wm. Dove, for poisoning by strychnine, is going on at York, and excites attention second only to the Palmer trial.

FRANCE. The *Moniteur* publishes the list of British soldiers decorated with the Cross of the Legion of Honor.

SPAIN. A formidable insurrection has broken out in Spain. The imbroglio began by the opposition compelling Espartero and Ministry to resign, and the appointment of a new Ministry.

Espartero is supposed to have left Madrid; at least it is not known where he is.

Immediately on the new appointments the insurrection broke out in Madrid. The National Guards assisted the citizens in erecting barricades, and being attacked by the troops, fighting ensued in the streets for twenty-four hours with much loss on both sides.

California News.

Advices from San Francisco indicate that the State authorities had apparently determined to make no further resistance to the Vigilance Committee.

The startling event of the week was the stabbing of S. R. Hopkins by Judge David S. Terry, Associate Justice of the supreme Court. Hopkins proceeded to the office of Dr. Ashe, Navy Agent, for the purpose of arresting J. R. Maloney, charged with attempting to convey munitions of war to the city for the use of the State. Judge Terry being present, interfered to protect Maloney, and, with others, formed an armed party to escort Maloney to the Dupont street armory. Hopkins collected assistance, and attacked the other party in the streets. A struggle ensued, in the course of which Terry stabbed Hopkins with a bowie-knife, who fell senseless.

The news of this melee was immediately communicated to the Executive of the Committee, which was then in session, and a general alarm was sounded for the rally of the Committee troops. In fifteen minutes one regiment of infantry, two companies of cavalry, and five companies of artillery were in motion.

In the meantime Maloney and his party had taken refuge in a brick building, well guarded and fortified. This building was invested on all sides by the Committee troops, and the inmates ordered to surrender. They obeyed without hesitation, and Maloney and Terry were conveyed prisoners to the headquarters of the Committee.

At the same time the armories of the State troops were invested, and forced to surrender to the Committee. One hundred of the State troops were taken prisoners, but subsequently released on parole.

At the latest dates Judge Terry was still in custody of the Committee, and Hopkins was still alive.

On the same day Hopkins was stabbed, two vessels freighted with arms for the State authorities were seized in the bay by armed vessels belonging to the Committee. Subsequently, J. L. Durkee, commander of one of these vessels of the Committee, was arrested by federal officers and held in \$25,000 on charge of piracy.

The Committee disclaim any intention to oppose the federal authorities.

FALL RIVER, July 27th.—A serious accident occurred Saturday night on board the steamer *Empire State*, when off point Judith, on her passage from Fall River to New York, caused by the collapse of the steam chimney of the starboard boiler, thereby forcing all the steam down the flues into the room and upon the main deck, scalding twenty-four persons.

After the passengers had been transferred to the *State of Maine*, while on her way to New York, a meeting of the passengers was held. William C. Russell was appointed Chairman, and Victor Le Gal Secretary. E. F. Hodges of this city presented the report of the committee appointed to inquire into the facts, from which we extract the following:

"The steamer *Empire State* left Fall River for New York about half past seven o'clock, in the evening, July 26th, with about 225 passengers. She arrived at Newport at a quarter past eight, and after remaining there fifteen minutes proceeded on her voyage. When opposite the Point Judith revolving light and before turning the Point, at a quarter before 10 o'clock, the steam chimney on the starboard side burst with a frightful concussion, wounding 24 persons of the passengers and crew. At six this morning, five of this number had already died, and most of the others were past hope of recovery.

"The means afforded the Committee to investigate the immediate cause of this fearful and calamitous occurrence are wholly inadequate to enable them to arrive at a satisfactory conclusion, and unwilling to express censure when it is not due, they do not feel warranted in offering an opinion concerning it upon the evidence before them. They can only state that it has been proved to them by the testimony of many observers, that the boat was proceeding at very great speed from the time she left Fall River till the explosion, except during the delay at Newport. That during a very considerable portion of this time the smoke pipes were heated to a red heat; the one on the starboard side was especially remarked as being at red heat to within a few feet of the top. This was communicated to one or more persons in the engineer's department.

"The facts proved to them impel them to the conviction that the safety of the public demands that the matter should be investigated by the authorities of the law in a manner worthy of the magnitude of the subject and the solemnity of the visitation.

"In solemn sorrow for those who have fallen, and earnest sympathy for those who still suffer, thankfulness and gratitude from those who escaped unhurt is due to Him whose protection has been

thus manifest."

E. F. HODGES, Boston.
WILLIAM B. CLARKE, New York,
C. P. PARKER, New York,
WM. W. HARDING, Philadelphia,
J. W. MAY, Roxbury, Mass.,
Committee on behalf of the passengers.

July 27th, 1856.

The report was unanimously adopted.

FROM THE PLAINS.—Condition of the Mormons. The *St. Louis Republican* has letters from Fort Laramie of June 14, containing the following intelligence:

"The Indians are quiet, and come very little about the road. The Sioux, since the battle at Ash Hollow, have stood in perfect dread of Long Knife, as they call General Harney.

We have met with several parties of the Saints returning from Salt Lake to the States. All we met gave a terrible picture of the state of affairs there now. The poorer class had to subsist for roots—such as thistle, seco &c, which the Indians gather and sell to them for one dollar per bushel. The grasshoppers, which caused the famine last year, have commenced again this season, and bid fair to destroy the present crop of wheat and vegetables. Many of them appeared very much dissatisfied with the Mormon faith, and stated that they had been deceived. That the poor had everything taken from them in the shape of tithes and taxes to support a few leaders in the church. Be this as it may, many of those we met were real objects of pity, and gave evidence in their utter destitution, that Mormonism affords but little food for the body, at least let it be as it will with the soul."

Conference Notice.

The Canada East and Northern Vermont Quarterly Conference will hold its first session August 21, 1856, at Hatley, old meeting-house, commencing at 5 o'clock p. m.

We expect a general attendance, and hope the brethren will come together laden with grace and filled with the Holy Ghost.

J. M. Orrock,
D. W. Sornberger } Committee of arrangements.
S. W. Thurber.
Barnston, C.E., July 19th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " gilt	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00	.16.
" " " " gilt	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " gilt	1.50.	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " gilt	1.25.	.12.
<i>The World's Jubilee</i> . By Mrs. Silliman	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dece</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts</i> , bound. Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The World to Come</i> —the Present Earth to be Destroyed by Fire at the End of the Gospel Age.	\$2	per hundred; 3 cents single.
<i>The Bible a Sufficient Creed</i> . By Rev. Chas. Beecher	Price, \$2.50	per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked</i> . Price, 10 cts.		
<i>Glorification</i> . By Rev. Maurant Brock, M. A., of England.	\$2.50	per hundred; 4 cts. single.
<i>The Personal Coming of Christ at the Door—Are you Ready?</i> Price, \$1.50	per 100, 3 cts. single.	
<i>First Principles of the Second Advent Faith</i> . This tract is illustrated by copious scripture references.	\$2.50	per hundred; 4 cents single.
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming</i> . \$2.50	per hundred; 4 cts. single.	

The postage on the above tracts is one cent each

Appointments, &c.

I will preach in North Hermon, Me., the first Sabbath in Aug.; and in Surrey, the 2d and 3d Sabbaths. THOS SMITH.
Bro. N. Smith will preach at the Read meeting house the 2d Sabbath in Aug.; the 3d, at Waterman's schoolhouse, Litchfield, Me.

Elder J. M. Orrock's P. O. address is Derby Line, Vt.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

O Rockwell—Sent your books the 22d inst, which was the first we could get them.

J. B. Knight—Sent you all the old Nos. of the Guide that we have. We could send you a full set of G. unbound, from beginning of vol. 2 to end of vol. 9, for \$2, but could not break it. Tract No. 2 is not out.

L. T. Thompson—Sent book, and what tracts we have. Price and postage, \$1.07. Due on Herald to July 1st, \$5. It has been sent regularly till now, to Dycusburg, Ky.

D. T. Ross—See cr. in last paper.
J. L. Clapp, \$6.12 on acc't.—We credited you \$4 July 3d and have only \$6.75 charged you for books, May 9th. So that this overpays your acc't \$5.87—unless you have had what is not charged?

J. W. Daniels—Rec'd 16 books from A. Pearce, and put to your credit.

Wm P Woodworth, \$1—Sent books the 30th.

J. M. Orrock—Rec'd the 29th, and will attend to us as soon as we get the paper off. We had no subscriber at Georgetown, C.E., by name of Isaac Ives, until the name was sent on by Bro. H. L.—unless it was a former subscriber on some old book—so that we are still in the dark. As you explain the 25 Army, H. M. J. should be credited for 25 Poems, gilt, not sent, \$12.50, which we have done, as they were chd. her, leaving her bill \$31.25, which was not included in her acc't. The Bibles arrived safe.

D. T. Taylor—Sent you books the 25th. Will you send us a dozen Voice with bill?

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of West Alburgh, Vt., returns the paper of Mrs. H. R. LAFLIN, who owes.....\$2.50.

RECEIPTS

UP TO JULY 29TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited, pa. s. No. 763 was the closing number of 1855; No. 739 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the names of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

July 5th, '56—We have rec'd \$1 for J. L. Witherell, of Canaan, Me., which was sent Dec. 25, 1855, by the P. M. of that place; but being directed to "Portland," instead of to Boston, it has been to the dead letter office at Washington, and has just come back. As J. L. W. does not now take the paper, and we have no record when he stopped, we wish to know whether this was for a past, or for a future subscription—the paper being paid for till July 1, 1856.

J. F. Huber, \$15; A. Kenney, \$15; J. Kenney, \$15; R. B. Knight, \$15; J. Fairbanks, \$15; M. Boyden, \$15; V. Strater, \$15 and 25 for G. L. P. Perry, \$15; C. H. Robinson, \$20; H. Carl, \$11; M. M. George, \$15; J. C. Merrick, \$20; C. Boze, \$15; S. H. Knight, \$15—each \$1.
Mrs. E. Wallace, \$41; H. Adams, \$15; Sarah Creek, \$15; J. C. Gillingham, \$20; W. C. Neff, \$40; G. Libbey, \$20, and 25 for G. to 120; J. Small, \$63—each \$2.
E. F. Norwood, \$79—\$3—Geo Hogarth, \$78—\$4—T. Lee, G., 120, 25 cts.

ADVENT



LUKE 9:25-30

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 795.

BOSTON, SATURDAY, AUGUST 9, 1856.

VOLUME XVII. NO. 32.

REST FOR THE WEARY.

Has earthly love deceived thee?
Has earthly friendship grieved thee?
Has death's strong hand bereaved thee
Of all most dear below?
A love which never changes,
A friend no time estranges,
A land death's shafts ne'er ranges,
It may be thine to know.

In vain men have asserted,
To cheat the weary-hearted,
That powers by sin perverted
Themselves can calm the breast.
Sin grief's dark root assailing
One hand alone unfailing,
O'er all within prevailing,
Can give the weary rest.

Sovereign Grace.

BY JOHN CHAMBERLAIN, D.D.

"No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

I would endeavor, simply as possible, to illustrate the weakness of man, and the necessity of a Divine power, before the best or the worst can come unto Christ and be saved by him.

It seems at first sight strange, that notwithstanding all the attractive excellences that meet and mingle in Christ, relating to us sinners, each and all in need of acceptance through his precious blood, there should, nevertheless, be required the interposition of omnipotent yet moral and spiritual power to induce the dying to accept of life, the diseased to welcome a cure, and the lost to hail the offer of a Saviour. Nevertheless, it is most clearly stated or implied, in every page of the gospel, that as it needed a Divine Being to come down from heaven to earth to save us—so, in like manner, startling obduracy in the human heart! it needs a Divine Being to take possession of the heart, and persuade us to be willing to be saved. It does seem strange that, when the bread of life is distributed in the midst of us, we, the hungry, should need the influence of omnipotent power to constrain us to eat of it: it is surely passing strange that a fountain of living water should be open in the midst of the earth, and that a thousand voices should ring over and around it a sweet and a universal welcome; and yet that it should need a power infinitely superior to ours to induce us, the thirsty, to go to that fountain, and drink without money or price. It does indeed seem remarkable there should be a Physician who has a balm for every wound, an antidote for every poison, a cure for every possible variety of disease; and that we, diseased, desperately though morally so, and therefore in the worst possible case, and indeed, unless cured, dying, and dying for ever, should stand in need of anything additional save the disclosure of the possessor, what he can do, and who he is, to compel and persuade us to accept healing leaves from that tree, prescriptions from that hand, medicine from so good, so successful a Physician. Yet true it is. The way to heaven is open, broad; you are instantly welcome to tread it; voices from heaven and earth cry continually, "This is the way; walk ye in it;"

"No man cometh unto the Father but by me."

Is it not strange, is it not most humbling; does it not need illustration and explanation, that with all this welcome, with all this freedom of unobstructed and uninterrupted access, there should need the descent of the eternal Spirit of life into my heart, in order that I may be persuaded to be happy, that I may be induced to accept of safety; in fact, that I should be compelled by moral force to flee from a ruin that threatens to overwhelm me, and to lay hold upon a salvation equal to every want, and lasting as eternity itself? Yet it is true. "No man can come to me," says the Saviour, the Chief of ten thousand, the great Physician, the fountain of living water, the Bread of life, the only Name given among men: "No man can come to me," however brilliantly I be set forth, however clearly unfolded, however affectionately

pressed—"No man can come to me, except the Father which hath sent me draw him." Truly such a text lays the creature in the dust; but it exalts him who is Lord of all in our eyes unto the throne and the government of all.

Let us endeavor, however, to show by some plain remarks that this Divine interposition, indispensably requisite in every instance of a sinner saved, is indicated more or less clearly by the otherwise inexplicable sovereignty which we see in all God's dealings with mankind; or, if not indicated, at least illustrated and unfolded.

Let us take, for instance, the persons earliest selected to convey the glad tidings of the gospel to the uttermost ends of the earth. We read in the gospels that Jesus called unto him whom he would. But who were they? Fishermen from the Sea of Genesaret, and publicans who were receiving taxes for the Roman Caesar. If we had been asked whom we would employ to preach such a gospel, to be the exponents of so glorious a religion, we should have chosen the princes of the earth—the orator from the forum, the statesman from the senate, or a prince from the right hand of the emperor; and we should have asked these to become the preachers of such a gospel, the representatives of so grand a religion. But Jesus did not do so; he called fishermen from their nets; publicans from their tax-gathering; and he consecrated and commissioned them as the apostles, and the first ministers of the purchase of the cross of Christ. Why so? We cannot explain; it is simply, "So, Father, it seemed good in thy sight."

In the same manner, now, when he saved one during the agony of the cross, it was not a pharisee, or a ruler, or a chief magistrate illustrious in the midst of Israel; but it was a poor, despised, degraded, justly-punished malefactor; to him he said, "This day shalt thou be with me in Paradise."

When we look into these things we must see a sovereignty in choice and act inexplicable except in its own light; a Divine interposition, asking no man's certificate, but selecting whom, and when, and where, and how it would. If we look at the time when God interposes to save mankind, we shall find one is seized and converted in the spring season of youth; another in the summer of mature years; another is convinced and converted in the sere autumn of old age. Why is there this varied mode of treatment? Why are three persons chosen in totally different and conflicting circumstances, of different ages, and accustomed to different trains of thought and association? All are perhaps listening to the same truth; one of them is convinced, and becomes a Christian; two of them are hardened, and plunge deeper into the world.

If you notice, too, the circumstances in which God calls, we see something of the same sovereignty. Two are grinding at the mill—one is taken, and the other left; two are sitting listening to the same sermon—one is converted, and the other is not. One is converted on the ocean; another on the field of battle; another in the senate; another in his own house; another in the sanctuary; another in the streets. Why this variety—why this extraordinary and conflicting variety? The answer is, there is sovereignty; and God, when, where, and how he will, and no more explains the reason or the issue than he explains why the wind blows to-day from the east, and to-morrow from the west. "It bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth."

(To be continued.)

Death of a Good Man.

[The following tribute to the memory of one of the earliest, and the constant patron of the *Herald*, is worthy of being copied from the *N.Y. Independent* in our columns. The faith of our brother, however, was not directed to death, but to the resurrection, as the epoch when his glory will be consummated.—Ed. Her.]

The following is an extract from a discourse

at the funeral of the late Daniel Burgess Esq., of Brooklyn, a beloved officer of Plymouth Church:

The world needs more of God, who is the life and the medicine of all things; but next to God, it needs good men, who bear the image of God so visibly, that men seeing them are persuaded of the truth of religion, and tend towards it. Nor is there any apparent loss greater than when such a man is taken from the sphere of his labor, and the earth seems to be as much poorer as Heaven is made richer.

We have come together, my dear brethren and sisters of the family of Christ, into this house as a household of faith, to stand for the last time in the presence of our departed brother. And if there is one feeling and sentiment common to us all, it is this, *that God has taken a good man from among us.*

There be many just men; there may be many men of various personal excellence; but it takes everything to make a good man. He must be wise; he must be just; he must be pure; and he must suffuse justice, and wisdom, and purity with such love, that he shall be sympathetic, genial, and tender. It is this element of love, added to all the substantial excellences, which form the character, that makes a man good in distinction from just or benevolent or wise. And such a one was our departed brother—a good man.

I apprehend that the world needs just such a spectacle as that we exhibit, the chief feature of which is, a life consistently and symmetrically consummated. It is not possible that the bud shall fulfil its function, unless it ceases to be a bud, and burst into a flower; it is not possible for a flower to perform its function, unless it be permitted to drop as a flower, and swell as a fruit; it is not possible for a fruit to answer its end in the vegetable kingdom, unless it be permitted to drop as a fruit, that its seed may again seek root-place and sphere of growth. And no man is consistently and perfectly developed, unless he has had permission to drop the bud, and the blossom, and the flower, that he may again in seed-form take root in a new soil. This is the highest consummation of a Christian character.

We have come together this morning, not to say that a life is cut short in its midst—not to say that the ways of God have reversed the order and course of nature; but to say that a life, which was beautiful in its successive developments, has now reached up and taken its last and most beautiful form.

Our brother has ripened into Heaven. He was permitted to grow as long as the earth would give him proper root-room and nourishment. He then needed a warmer air, and a better soil, and God has now given him both.

We stand here, as Christians, to behold this change—to recognize it—and in the midst of tears to rejoice at it; for although we are sorry in the eye, we are glad in the heart! It is for this very thing that every minister of the Gospel labors—to prepare you for Heaven. And when the preparation is, by the testimony of God, consummated, and the gate of Heaven is open, the end of appointed labor is gained, and we are glad. We should rejoice as husbandmen rejoice, when they give their shout in the harvest time. Our voice should be one of thanksgiving, that God has garnered from the field one more ripe and full sheaf!

There is another feature of peculiar interest to me, and that is this: that death in such a case as this, should be so consistent with a holy life, as that it produces no violent change. The very principles upon which our departed brother lived, upon these he died. That which regulated his life, sustained his death. This should be a comfort to us as a body of Christian men, while we here stand to perform these tender rites of affection above his grave. He was a Christian in thought, in word, in feeling, in deed. He was a Christian day after day, month after month, until the months measured years, and many years. He lived the life of a consistent Christian, always and everywhere, until he be-

came known and beloved eminently as such. In the dying hour, there was no violent abruptness of earthly relationships. He had conducted his family as a Christian household, and lived with them always as on the threshold of Heaven, in hope and expectation. In his business he was a Christian. He always conducted it with his eye upon the Heavenly state; so that day by day he made the will of God the foundation of his own will, and the rule of his own life. In his last hours and moments, there was no need to turn from anything, or to go away from anything. He had lived as a Christian straight through, all his days and hours, and thus lived along into heaven. There was no grafting of a new hope—no sudden preparation. There was nothing but the reaching up and out of his common life, in its highest form and development into the heavenly Kingdom.

And now do I hear any of you say, what a loss hath befallen us? If any of us would say it, I certainly would; for to me he was a brother, a counsellor, and friend—and such an one as sticketh closer than a brother. More than almost any other house but his own, his feet crossed my threshold—scarcely a week without it—after the labors of the day; and his coming was always sweeter than the evening star to those that love the twilight. Yet I have lost nothing! I am richer to-day than I was last Friday, when he was alive and had as much prospect of long life as any of us here. I have lost nothing! When, by some providence of God, ten thousand dollars are unexpectedly given to a man, he takes the gold into his hand, and goes about the mart studying where it shall be properly invested. After a safe investment is made, and the papers are drawn and signed, he goes home to his household with the burden rolled off from his mind, and he is at ease. Now when his treasure is invested, and is thus removed from his hands and care, has he lost it? God has given us great treasures, though in earthen vessels. One by one we are permitted to take these treasures and invest them, where God is the keeper and banker, and where bankruptcy and panic never come. We now have made one more investment in Heaven—the largest, I think, we have ever made at any one time. But we are richer for it; for the church in Heaven and the church on earth are one church, and he is our brother still. He is a member of this body by love, as before he was a member of that body by faith, and also by love. We have him yet. As a church we do not feel that we are broken. We do not feel that we have occasion for more than these sympathetic tears, which nature commands and which we willingly give.

I believe the instruction we have had, and the faith we have in Christ, is such that as a church we may say thus much: "We shall not hear his simple, fraternal, faithful exhortations more, nor follow him as, with the simplicity of a child, he spoke to God face to face, yet we are not bereaved nor despoiled; for the memory of one such man is more sanctifying to the church than a hundred living lives, and we shall bless God that being dead he yet speaketh among us."

I rejoice, do you rejoice, and bless God with me, for this victorious issue of his life! I thank God that he was born. I thank God that through the snares of youth he came to a virtuous manhood. I thank God that Christ was revealed to him in his very soul by faith. I thank God that such a measure of grace was given to him, that he maintained a true Christian life during all the days he lived as a Christian professor. I thank God for the rich fruit of his example, for his ceaseless industry, his unwearied activity among the poor, among the sick, and all that were in trouble and affliction. I thank God for the victory of his life, and for the greater victory of his death!

We entertain, this morning, the blessed hope that Heaven is made richer and we poorer. By and by, we shall come together for some of you! By and by, you will come together for me! But we are Christians and we believe in the Lord Jesus Christ, and in the resurrection of the

dead by his power. We believe that dying is but the throwing open of the gate of Heaven, which is closed in separation against all who are living, and the permitting us to walk through where we may live our life without cloud and without alloy! Let us take courage; let us have hope!

REV. H. W. BEECHER.

For the Herald.

Love Your Enemies.

"But I say unto you Love your Enemies."

Arrows dipped in poison flew
From the fatal bow,—
And they pierced my bosom through,
And they laid me low;

Every nerve to anguish strung,
In distress I cried;
And the waste around me rung,
But no voice replied.

Cruel was the hand, I said,
That could draw the bow;
Curses rest upon the head
Of my heartless foe!

Gliding through the sombre shade
Gentle steps I heard,
And a voice—"be not afraid,"—
Love in every word.

Turning straight-way at the sound,
In the tangled wood,
Pale and bearing many a wound,
There a stranger stood.

Blood was flowing from his side,
And his thorn pierced brow;
Who has wounded thee, I cried,
And he answered "thou!"

Then I knew the stranger well,
And with sighs and tears,
Prostrate at his feet I fell,—
But he soothed my fears,

"Thou hast wounded me—but live,
And my blessing take;
Henceforth wilt thou not forgive
Freely for my sake?"

Rushing to his fond embrace
Eased of every woe,
Then I said with smiling face,
Jesus, bless my foe!

H. M. J.

The Study of Prophecy.

An Essay read before the "Young Men's Christian Institute," at Leeds, England, 25th April, 1856, by C. A. Thorp; and contributed to the Advent Herald.

Concluded.

I have thought that classes formed expressly for the study of prophecy, and for acquiring further knowledge of the Laws of Symbols and Figures, would be of great profit to young men, if they could come together with a sincere desire to obtain light and information, and would investigate the Scriptures with pure motives, to discover and appreciate the truth. Places of meeting could easily be obtained, if once the mind was fixed on the object. They might be held at the houses of the members of the class, in rotation, or otherwise as might be arranged. Some good treatise on Symbols and Figures of Speech, would be of great service in such a case. To conduct the class it would be desirable, when practicable, to have some one not only well instructed in the Scriptures and History, to direct the minds of the students, but who would also be one of the class in sympathy and study—not making himself the absolute head, nor regarding his opinions and conclusions as supreme; but earnestly seeking and dispensing further knowledge, so as to make the study mutually interesting and profitable.

Societies for the study of prophecy have been formed in some places, and have the best wishes of many good Christians for their success. The "London Quarterly Journal of Prophecy" was established to encourage and forward this study. It is to be hoped that some of the prophecies will come up in their turn for consideration in your Bible class, and there receive careful and appropriate attention.

We must needs now draw towards a close of our subject. But say not, my friends, that I exaggerate the importance of this sublime theme, and give it a higher prominence than it holds in the oracles of God. Jehovah has himself attached the utmost importance to it, spoken of it in the highest possible terms, and has surrounded it with an interest, and a glory, which belongs to no other subject—except the unrivalled doctrine of the cross: and these reflect the most beautiful rays of glory upon each other, blending and commingling in heavenly and eternal splendor;—for the most prominent and charming and important events connected with the plan of human redemption, and the touching narrative of the life and death of the ever blessed

Lamb of God, are beautifully and profusely interwoven with the sublime predictions of those whose utterances were not the productions of their own excited brain, nor yet the shrewd calculations of those who estimate probabilities; but were the words of holy men who spake as they were moved by the Holy Ghost.

We will conclude this paper by glancing briefly at the importance and benefit of this study.

ITS IMPORTANCE.—It should be sufficient to enlist our liveliest interest, attention and sympathy, to know that all the utterances of the prophets sprang from God himself. And what our heavenly Father has graciously given, we cannot treat with neglect and indifference, without manifesting a degree of ingratitude, painfully contrasting with his infinite love and care for us. Besides Prophecy is a part of the revelation of His will to us; and also a subject to which He himself frequently calls attention—as in Isa. 34:16—"Seek ye out of the Book of the Lord and read, no one of these shall fail, none shall want her mate!" And how exemplary, and how instructive to contemplate, was the character of Daniel, as he studied the writings of the prophets in his captivity, and "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish 70 years in the desolations of Jerusalem." Dan. 9:2.

Christ told his disciples that some things which he made known to them, he foretold with the object of confirming their faith by the realization of the events. And Peter assures us (2 Pet. 1:19) that "we have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." And the beloved apostle records, in Rev. 19:10, that the angel told him—"The testimony of Jesus is the spirit of prophecy." Why even of that book which is so often regarded as "a most mysterious book;" but which bears so plainly the impress of the Eternal One—the apocalypse—instead of having anything to repel us, has many invitations to our study of it. On its very threshold is written a smiling welcome to all who will approach it, and the promise of a blessing and rich reward for all who try to understand it—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) And the whole book is wound up with this solemn warning: "And if any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19.) And how shall we fail to overlook or cast away the words written in this book unless we diligently make it an object of careful study? And in studying this book we must necessarily study the other portions of the prophetic word, to see what has already been fulfilled, and what remains to be fulfilled, and their harmony with the events foreshown in this book. Indeed we may safely conclude that we cannot understand the Bible as a whole, without an extensive knowledge of prophecy.

I will not dwell on the fact that God had certain special ends in view in the unfolding of events which would afterwards take place. Undoubtedly he intended to show that the most unbounded confidence might be placed in His wisdom and knowledge; that he was infinitely superior to all the Gods whom the idolatrous nations worshipped,—which indeed he demonstrated were no Gods;—that he "knew the end from the beginning," and revealed events long before they came to pass, both as warnings to the wicked, and for consolation and assurance to the righteous;—that he foreshadowed the sufferings, reliefs and triumphs of his people, that when the waves of tribulation were closing around them, they might not be taken unawares; nor yet despair of His assistance, when in the midst of their deepest sorrows; and that they might at the proper time, lift up their heads and rejoice, when their redemption was drawing nigh; and might be cheered through all the trials of the wilderness, with the glorious and certain hope of their final triumph and everlasting reward, when "in the dispensation of the fulness of times, he should gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." (Eph. 1:10.)

BENEFITS.—That the proper study of prophecy must be beneficial to the candid enquirer after truth, there can be no room for doubt. It must result in enlarged views of God, and the Bible, and in increased confidence in Him who is our Shield, and Guide, and Strength. It will make us better Christians, as we must gain an increased knowledge of God's laws, and his holiness and perfections; also of our obligations, and our own imperfections—making us feel our own littleness and dependence—while we see and admire, and glory and trust, in the power and wisdom of God!

I cannot assert that the faithful study of prophecy will bring all men to a oneness of view on

the subject of prophecy: that is more than could be reasonably expected by any man who studies human nature; and may never be realized until the perfect day arrives. But it would tend certainly to narrow the ground of many disputes materially, and the matters in dispute might be brought within a small compass.

Besides it would make us far more able to combat the errors and sophistries of the times, and to maintain the truthfulness and heavenly origin of our religion,—to dispel many of the clouds and uncertainties which hang over the minds of multitudes of Christians, and to make believers strong in the Lord of Hosts, and in the power of his might.

IN CONCLUSION.—Let me impress upon you the desirability of turning your attention to this interesting and sublime subject. Do so honestly, and independently. Neither court the smiles, nor fear the frowns, of those around you: but dare to do right. There will doubtless be discouragements and disapprovals to meet; but let them not be stumbling blocks. Be not intimidated by those, who even though they be "teachers in Israel," through lack of disposition, or of time, have paid no adequate attention to the subject. I speak not disrespectfully of such at this time, but I speak of facts. It is no uncommon thing, when a person ventures to speak or write on prophecy, for both ministers and religious journalists to cry out, either in a spirit of reproach or of warning,—"that some men rush where angels fear to tread!" But be not afraid of such denunciations; rather look them right in the face, and calmly consider what the outcry amounts to, and whether it is not often made merely to hide their own ignorance, or else to keep people from treading upon some cherished views of their own.

Let us obey the divine injunction to "search Scriptures," and to "prove all things, and hold fast that which is good." The Scriptures are yours—committed to your individual trust, and given for your special benefit. Examine them closely, and make every theme your own. Resolve to know all God's revealed will; and remember that "all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"—(2 Tim. 3:16, 17.) And remember also, that prophecy is like a light shining in a dark place. And that "whatsoever things were written aforetime were written for our learning, that we through comfort and patience of the Scriptures might have hope"—(Rom. 15:4.)

FINALLY.—Pursue this study with an earnestness and perseverance which shall evince the sincerity of your desire; and with a meekness, and modesty, and charity, which shall show the honesty and purity of your motives. And thus for your own good, and the honor of God,—for the edification of the church, and for the instruction of the masses of the people, help on by precept and example the study of Prophecy.

The Rev. C. H. Spurgeon.

The ministry of the Rev. C. H. Spurgeon, a Baptist clergyman, has produced an extraordinary sensation in the London religious world. Crowds wait on the preaching of this stripling—he was not twenty years old when he first established his fame—including in their thronged ranks, individuals high in intellect, station, and influence. Audiences numbering twelve thousand persons have been gathered to hear him. Exeter Hall will not contain the multitudes who seek to catch the sound of his voice.

The power to sway his fellows to issues of behavior and of belief, other than those to which their native propensities would lead, is one of the noblest in its exercise and awfulest in its responsibilities with which man can be gifted. In the religious sphere of life especially, is its rightful employment a boon to the subjects of its use. To excite emotions that bear their fruitage in a new creed, and in a change of conduct from evil acts to good deeds—from sin that drags a sad succession of sorrows in its train to holiness that wins the guerdon of perpetual peace, this truly is work worthy of our manhood. But who is competent to its discharge? Where do we find that catholic sympathy of feeling that must fire the heart? Where is the mind, awake to all the influences that flow in perpetual unison into that great purpose out of all the agencies of God's universe? Where is the lofty spirit that can arise above the clogs of prejudiced conventionalism, with the free air of truth discerning the unity of man's happiness, with the laws of his being in all their moral and physical relations, and seeking, not by ignoring, abrogating, or restricting his natural instincts, but by guiding them in loving subjection to the needs of all of his nature, to establish his re-created soul in permanent and complete bliss?

He is rated by his adherents above Fox, or Wesley, or Whitfield. Converts and baptisms are frequent and numerous. His astonishing success has provoked, of course, the sharp criti-

cisms of those whose old-fashioned ways he has encountered, and we all know that when the pen is dipped in evangelical asperity, all grossness of political partizanship, or the harsh indecencies of low-bred vulgarity, are eclipsed by the dispartants. But in the face of all opposition he has advanced from one triumph to another, until he has aroused an excitement but rarely paralleled even in the history of religious enthusiasm. These phenomena appear inexplicable. Without education, without social position, without graces of person or of style, lacking all usual requisites of popularity, he has won a conspicuous place among the leaders of the people.

As we copied some weeks since from another paper a very disparaging notice of this preacher some of our readers have thought that in justice we should give as an illustration of his style and manner, the following:

An open air Sermon, preached in a Field, King Edward's Road, Hackney, London, England, to a Congregation of about twelve thousand persons, by the Rev. C. H. SPURGEON, on Tuesday Evening, September 4th, 1855.

"And I say unto you, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into darkness: there shall be weeping and gnashing of teeth."—Matthew viii 11, 12.

This is a land where plain speaking is allowed, and where the people are willing to afford a fair hearing to any one who can tell them that which is worth their attention. To-night I am quite certain of an attentive audience, for I know you too well to suppose otherwise. This field, as you are all aware, is private property. And I would just give a suggestion to those who go out in the open air to preach—that it is far better to get into a field or plot of unoccupied building ground, than to block up the roads and stop the business; it is moreover far better to be somewhere under protection, so that we can at once prevent disturbance.

To-night, I shall, I hope, I encourage you to seek the road to heaven. I shall also have to utter some very sharp things concerning the end of the lost in the pit of hell. Upon both these subjects I shall try and speak, as God helps me. But I beseech you, as you love your souls, weigh right and wrong this night; see whether what I say be the truth of God. If it be not, reject it utterly, and cast it away; but if it is, at your peril disregard it; for as you shall answer before God, the great Judge of heaven and earth, it will go ill with you if the words of his servant and of his scripture be despised.

My text has two parts. The first is very agreeable to my mind, and gives me pleasure; the second is terrible in the extreme; but since they are both the truth, they must be preached. The first part of my text is, "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The sentence which I call the black, dark, and threatening part is this: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

1. Let us take the first part. Here is a most glorious promise. I will read it again: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." I like that text, because it tells me what heaven is and gives me a beautiful picture of it. It says, it is a place where I shall sit down with Abraham, and Isaac, and Jacob. O what a sweet thought that is for the working-man. He often wipes the hot sweat from his face, and he wonders whether there is a land where he shall have to toil no longer. He scarcely ever eats a mouthful of bread that is not moistened with the sweat of his brow. Often he comes home weary, and flings himself on his couch, perhaps too tired to sleep. He says, "Oh! is there no land where I can rest? Is there no place where I can sit, and for once let these weary limbs be still? Is there no land where I can be quiet?" Yes thou son of toil and labor,

"There is a happy land
Far, far away!"

where toil and labor are unknown. Beyond yon blue welkin there is a city fair and bright, its walls are Jasper, and its light is brighter than the sun. There "the weary are at rest, and the wicked cease from troubling." Immortal spirits are yonder, who never wipe sweat from their brow, for "they sow not, neither do they reap;" they have not to toil and labor.

"There on a green and flowery mount
Their wearied souls shall sit;
And with transporting joys account
The labors of their feet."

To my mind, one of the best views of heaven is that it is a land of rest—especially to the working man. Those who have not to work hard, think they will love heaven as a place of service. That is very true. But to the working man, to the man who toils with his brain or with his

hands, it must ever be a sweet thought that there is a land where we shall rest. Soon, this voice will never be strained again; soon these lungs will never have to exert themselves beyond their power; soon, this brain shall not be racked for thought; but I shall sit at the banquet-table of God; yea, I shall recline on the bosom of Abraham, and be at ease for ever. Oh! weary sons and daughters of Adam, you will not have to drive the ploughshare into the unthankful soil in heaven, you will not need to rise to daily toils before the sun hath risen, and labor still when the sun hath long ago gone to his rest; but ye shall be still, ye shall be quiet, ye shall rest yourselves, for all are rich in heaven, all are happy there, all are peaceful. Toil, trouble, travail, and labor, are words that cannot be spelled in heaven; they have no such things there, for they always rest.

And mark the good company they sit with. They are to "sit down with Abraham, and Isaac, and Jacob." Some people think that in heaven we shall know nobody. But our text declares here, that we "shall sit down with Abraham, Isaac, and Jacob." Then I am sure that we shall be aware that they are Abraham, and Isaac, and Jacob.

I have heard of a good woman, who asked her husband, when she was dying, "My dear, do you think you will know me when you and I get to heaven?"

"Shall I know you?" he said, "why, I have always known you while I have been here, and do you think I shall be a greater fool when I get to heaven?" I think it was a very good answer.

If we have known one another here, we shall know one another there. I have dear departed friends up there, and it is always a sweet thought to me, that when I shall put my foot, as I hope I may, upon the threshold of heaven, there will come my sisters and brothers to clasp me by the hand, and say, "Yes, thou loved one, and thou art here." Dear relatives that have been separated, you will meet again in heaven. One of you has lost a mother—she is gone above; and if you follow the track of Jesus, you shall meet her there. Methinks I see yet another coming to meet you at the door of paradise; and though the ties of natural affection may be in a measure forgotten—I may be allowed to use a figure—how blessed would she be as she turned to God, and said, "Here am I, and the children that thou hast given me." We shall recognize our friends:—husband, you will know your wife again. Mother, you will know those dear babes of yours—you marked their features when they lay panting and gasping for breath. You know how ye hung over their graves when the cold sod was sprinkled over them, and it was said, "Earth to earth, dust to dust, and ashes to ashes." But ye shall hear those loved voices again; ye shall hear those sweet voices once more; ye shall yet know that those whom ye loved have been loved by God.

Would not that be a dreary heaven for us to inhabit, where we should be alike unknowing and unknown? I would not care to go to such a heaven as that. I believe that heaven is a fellowship of the saints, and that we shall know one another there. I have often thought, I should love to see Isaiah; and, as soon as I get to heaven, methinks I would ask for him, because he spoke more of Jesus Christ than all the rest. I am sure I should want to find out good George Whitfield—who so continually preached to the people, and wore himself out with a more than seraphic zeal. O yes! we shall have choice company in heaven when we get there. There will be no distinction of learned and unlearned, clergy and laity, but we shall walk freely one among another; we shall feel that we are brethren; we shall "sit down with Abraham, and Isaac, and Jacob."

I have heard of a lady who was visited by a minister on her death-bed, and she said to him, "I want to ask you one question, now I am about to die."

"Well," said the minister, "what is it?"

"Oh!" said she, in a very affected way, "I want to know if there are two places in heaven, because I could not bear that Betsy in the kitchen should be in heaven along with me, she is so unrefined?"

The minister turned round and said, "O don't trouble yourself about that, madam. There is no fear of that; for until you get rid of your accursed pride, you will never enter heaven at all."

We must all get rid of our pride. We must come down and stand on an equality in the sight of God, and see in every man a brother, before we can hope to be found in glory. Aye, we bless God, we thank him that there will be no separate table for one and for another. The Jew and the Gentile will sit down together. The great and the small shall feed in the same pasture, and we shall "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

But my text hath a yet greater depth of sweetness, for it says, that "many shall come and shall sit down." Some narrow-minded bigots

think that heaven will be a very small place, where there will be a very few people, who went to their chapel or their church. I confess, I have no wish for a very small heaven, and love to read in the scriptures that there are many mansions in my Father's house. How often do I hear people say, "Ah! straight is the gate and narrow is the way, and few there be that find it. There will be a very few in heaven; there will be most lost."

My friend I differ from you. Do you think that Christ will let the devil beat him? that he will let the devil have more in hell than there will be in heaven? No: it is impossible. For then Satan would laugh at Christ. There will be more in heaven than there are among the lost. God says, that "there will be a number that no man can number who will be saved;" but he never says that there will be a number that no man can number that will be lost. There will be a host beyond all count who will get into heaven. What glad tidings for you and for me! for if there are so many to be saved why should not I be saved? why should not you? why should not yon man, over there in the crowd, say, "Cannot I be one among the multitude?" And may not that poor woman there take heart, and say, "Well, if there were but half-a-dozen saved, I might fear that I should not be one; but since many are to come, why should not I also be saved?" Cheer up, disconsolate! Cheer up, son of mourning, child of sorrow, there is hope for thee still! I can never know that any man is past God's grace. There be a few that have sinned that sin that is unto death, and God gives them up; but the vast host of mankind are yet within the reach of sovereign mercy—"And many shall come from the east, and from the west, and shall sit down in the kingdom of heaven."

To be continued.

Happy Illustration.

I remember that on my return to France, in a vessel which had been on a voyage to India, as soon as the sailors perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. Some looked at it wishfully, without the power of minding anything else; others dressed themselves in their best as if they were going that moment to disembark; some talked to themselves, and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years, there was no end to the admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church spires of the villages where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when the vessel entered the port, and when they saw on the quays, their fathers, and mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain them on board: they all sprang on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What then would be the case, were we indulged with a sensible display of that heavenly country, inhabited by those who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture; it is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us and in the mean time let us fulfil with cheerfulness and patience what belongs to our present condition.

National Sins.

Nations, as well as individuals are often guilty before God and they are punished on account of their sins by "war, pestilence and famine."

A nation cannot be punished with pains fever or consumption, with pains, penalties, or death, in the form in which these things fall to the lot of individual man, but there can be no question that nations have been and are still punished in some way or other for sins, by the God of nations.

The history of the church is connected in some degree, and often intimately with the history, of the leading nations of the earth, and when these nations have oppressed or afflicted God's people, God has afflicted them.

The church is engraven on the palms of his hands, it is kept as the apple of his eye, and the nation that stretches out its hands against the church may expect the rod of correction in the hand of the Almighty.

Egypt, Babylon, Rome, and other nations—Why did they suffer so much at the hand of God? They oppressed his people, they ruled them

with rigor. This and other sins called down on them the divine displeasure.

No doubt nations are often punished for their sins that have had no connection with the church, that have had nothing to do with afflicting the people of God. The Nations of Canaan filled the cup of their iniquity without oppressing the Church, and God cut them off on account of their sins. "Pride, fulness of bread and abundance of idleness," (Ezekiel 16:40) was the iniquity of Sodom, in part, at least.

Sodom is not charged with oppressing the church, yet it met with a most terrible overthrow on account of its sins. The Dead Sea with its sluggish wave lies a lasting monument of God's indignation against that guilty city. Nations then are punished for their sins. Is our nation guiltless in the matter which now agitates the country? Has everything been done in this matter by the "powers that be;" in strict conformity with the principles of the "Higher Law;"—the law of God? Or has the law of God ever been thought of by the contending parties in the adjustment of the questions which now convulse the country?

Has the nation no sins to atone for in its dealings with the Indians?—with the Mexicans? and in its all-grasping effort after power and territory. And who is so blind as not to see and acknowledge that the nation is guilty in violating some, if not all the Precepts of the Decalogue? Great numbers of the people are liars and thieves gamblers and villains, whose business it is to over-reach and cheat their fellow men. Thousands on thousands are drunkards and profane, Sabbath breakers and debauchees. Every sort of sin and scandal is practised and gloried in by great masses of people. Is the nation to go on and prosper amid abounding iniquity? If the nations that knew not God, or but little of God, or his law have been punished severely for their sins, what can this religious, enlightened nation expect but divine chastisement after a long course of transgression either by the Government itself or by its subjects?—*Due West Tel., S. C.*

God's Long-Suffering.

Were there but eight, only eight saved? There were thousands, millions sought. Nor is it justice to God to forget how long a period of patience and preaching and warning and compassion preceded that dreadful deluge. Long before the lightnings flashed from angry heavens; long before thunders rolled along dissolving skies; long before the clouds rained down death; long before the floor and solid pavement of this earth under the prodigious agencies at work, broke up like the deck of a leaking ship, and the waters rushed from below to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hill tops, where frantic groups had clustered, and amid prayers and curses, and shrieks and shouts, hung out their signals of distress—very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story; and nothing in the sound of those ceaseless hammers, to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell, that to use the words of my text, God "poured out fury" on them. I appeal to the story of this awful judgment. True, for forty days it rained incessantly, and for one hundred and fifty days more "the waters prevailed on the earth;" but while the period of God's justice is reckoned by days, the period of his long-sufferance was drawn out into years; and there was a truce of one hundred and twenty years between the first stroke of the bell and the first crash of the thunder.—Noah grew gray preaching repentance. The ark stood useless for years, a huge laughing stock for the scoffer's wit; it stood till it was covered with marks of age, and its builders with the contempt of the world; and many a sneer had those men to bear, as, pointing to the serene heavens above and an empty ark below, the question was put: "Where is the promise of his coming?" Most patient God! Then as now thou wert slow to punish—"waiting to be gracious."—*Guthrie.*

Freaks of Lightning.

During the severe shower on Monday afternoon, July 28th, a large wooden dwelling house, situated near Spy Pond, in West Cambridge, owned by Messrs. Gage, Sawyer & Co., ice merchants, Charlestown, and occupied by Mr. Burgin, their foreman, was struck by lightning. The lightning cut some strange capers in the house, of which a correspondent of the *Traveler* says:

"The lightning entered a chimney on the west end of the house, and then in four directions went dodging from one room to another, up stairs and down, into twelve different rooms, apparently trying to see how much mischief

could be done in the shortest possible time. The house was visited in the afternoon and evening by probably a thousand persons. The escape of those in the house at the time is considered miraculous.

Mrs Burgin was ill in bed. The electricity entered her room moving her bed into the centre, tearing the side of the window near which the bed was placed, and within two feet of where she was lying, breaking down the plastering and demolishing the furniture. Mrs. B. was rendered insensible by the shock and remained so for two hours. Two ladies sitting in the room with her were not in the least injured. A bureau placed against the wall was completely shattered on one end and moved into the room; a looking glass on top was found unbroken, whilst the frame was torn to pieces.

In the upper room we noticed a bedstead as completely flat as if just taken down, while the bedding and clothes were stripped into inch pieces. Another bed in the same room was also rolled up into a heap as if just ready for a move—the roof was made a complete ventilator.

In the front parlor the fluid went 'bobbing around,' not exactly touching the piano, but covering it with splinters, laths and plastering from one end of the room to the other, and forcing portions of the window side into the opposite wall, breaking three images on a table; what is singular it is only in this room that there is any discoloration, as of scorching; near the edge of the wall paper, it appears as though a person had touched the ceiling at intervals with a light and smoked it; passing through the wall it came directly on the bell wire, and passed out near the bell-pull in a most unceremonious manner, tearing the door from top to bottom.

Out of fourteen rooms in the house, only two escaped injury. There were seven persons in the house at the time it was struck, not one of whom was injured, with the exception of Mrs. Burgin. The roof, the west side and east L, show the ingress and egress of the electricity, and it is surprising that the house did not take fire, as a barn a few rods distant was enveloped in flames in a moment.

Mr. Burgin was standing in the door-way of one of Messrs. Gage & Co.'s Ice Houses, and was partially blinded and stunned for a few moments. He says the sensation was precisely as if some one had thrown shot in his face. Altogether, it was a miraculous escape for the inmates, and although Mr. B. is peculiarly a sufferer, he must congratulate himself for the remarkable preservation of the lives of himself and family."

THE JEWS.—At the annual meeting of the London Society for Promoting Christianity among the Jews, the Earl of Shaftesbury stated that being no longer under the seal of secrecy, he might declare that as long as two years ago, a dispatch from the Foreign Office, written with Lord Clarendon's own hand, had been sent to Constantinople, urging upon the representative of the British Empire to do all that lay in his power to effect the emancipation of the Jews, allowing them to hold land and to enjoy every civil privilege in Palestine.

AN ADVENTURE IN CALIFORNIA.—The truth of the following thrilling tale of adventure is vouched for to us by a person who heard it from the lips of one of the party:

A party of three started from Sacramento on a prospecting tour, and being well supplied with provisions, they penetrated much further into the mountains than any other party, without meeting with any success. Being men of great perseverance, however, they determined to pursue their course still further although they had nearly reached a point where it was believed the foot of white man never trod before. The party began to feel somewhat discouraged, as luck appeared to have abandoned them. They were many miles from any habitation, and their provisions were getting very low. A melancholy feeling pervaded the whole three, but they kept on until they came to a deep gulch. After making a thorough examination, they returned to Sacramento for ropes and provision. Having procured these and loaded their mules with as much as was thought necessary for their purpose they proceed again to the gulch. To get down this ravine was the next object. They tied a rope to a tree, and by this means one after the other descended to the bottom, after lowering down the provisions and tools. Here they found gold in abundance, and labored assiduously to secure their pile as soon as possible, not being particularly in love with their habitation. By a mere accident, after having been in the ravine for several weeks, they discovered that the rope had been cut by the Indians, or let loose by some other means, which cut off hope of escape. The ledges of rock were perpendicular for hundreds of feet, and climbing up was out of the question. Their provision rapidly diminished, and starvation stared them in the face. They concluded that their end was near. Providentially, a party of friendly Indians came by, and hearing the men hallooing, they discovered their wherea-

bouts, immediately went to work to release them. Ropes were obtained, and let down, when they were drawn up one by one, and their gold also. Being released from their prison, they liberally rewarded the Indians, and went on their way to a more suitable location thankful for their preservation from the awful fate with which they had been threatened.



The Advent Herald.

BOSTON, AUGUST 9, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

JEHOVAH'S COVENANT WITH ISRAEL.

ISRAEL came into the land of Canaan, according to the promise of their return (Gen 15:16) that God made to Abraham. Those writers who see in God's covenant with the "father of the faithful," only a promise of a temporal possession of Canaan by his seed, regard this return as the fulfilment of that covenant. Independent of its having been given to Abraham, Isaac and Jacob, for them to inherit personally and forever the land in which they sojourned as strangers, there is another argument that militates against the supposition that this return is a fulfilment of the covenant: which is, that when Israel came into possession of their inheritance, their permanency there as a nation was made dependent on their obedience to the law; so that they held it only conditionally.

The conditions were these: said Jehovah, (Ex. 10:5,6) "IF ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." And again, (Lev. 20:3, 9,) "IF ye walk in My statutes, and keep My commandments, and do them; I will give you rain in due season,"—with a long list of blessings enumerated,—and establish My covenant with you"—showing that its full establishment was contingent on their conformity to Jehovah's requirements. Therefore they were to enter the land as probationers: and at the end of their probationary period, if obedient, it would be as Jehovah said, (vs. 11, 12) "I will set My Tabernacle among you: and My soul shall not abhor you; and I will walk among you, and be your God, and ye shall be My people."

As the converse of this, Jehovah said, (vs. 14-16) "but IF ye will not hearken unto Me, and will not do these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you:—Then follow severe punishments which should be inflicted on them; after which said Jehovah, (vs. 27-33) "If ye will not for all this hearken unto Me, but walk contrary unto Me; then I will walk contrary unto you, also in fury. . . and I will scatter you among the heathen."

Even then, when thus dispersed, if they should repent, when in the enemies' land, and confess their iniquity, the Lord said, (v. 42) "then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember: and I will remember the land."

To keep Israel in remembrance that they were tenants of the land at the will of Jehovah, these conditions were often repeated. Thus in Deut. 28:1, Moses said: "It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee,"—the blessings closing with, (v. 9-15) "The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord God, and walk in His ways." . . . "BUT" said Moses, "it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His

statutes which I command thee this day, that all these curses come upon thee, and overtake thee;" which end with, (v. 64) "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." And again, (30:17) "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

SYMBOLIC DICTIONARY.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. ANGEL, with the seal of the living God, at the close of the sixth seal, Rev. 7:2:—Symbolic of the agencies by which Christians, at that epoch, are enabled to take a position that shall openly manifest their allegiance to Jehovah.
3. ANGELS, bound near the Euphrates river, under the 5th, but loosed under the 6th trumpet, Rev. 9:15—Symbolic of the agencies which till then had been restrained, but which were now to be permitted to enter and devastate the territory symbolized by that river—See Euphrates and locusts.
3. ANGEL, from heaven, clothed with the sun, and with the open book in his hand Rev. 10:1.—Symbolic of the leaders of the Reformation of the 16th century—intervening between the last Turkish invasion, and the close of the second woe,—who opened the Scriptures to the people, by translating from unknown languages into their own tongue, and multiplying them through the instrumentality of the press.
3. ANGELS, those of Michael and of the dragon fighting with each other, Rev. 12:7, 8:—Symbolic of teachers of Christianity and teachers of Paganism; the former endeavoring to convert and enlighten the latter and their contradicting, and blaspheming, and persecuting the former,—who are shown to be of earth by their overcoming "by the blood of the Lamb."
3. ANGELS, three, the first having the everlasting gospel to preach to all nations; another announcing the downfall of Babylon; and the third proclaiming the punishments that would befall false worshippers, Rev. 14:6-9:—Symbolic first, of the preachers of the gospel of Christ, viz., His apostles and their successors who should bear it to all nations; the second, of the Reformers of the 16th century, who announced the approaching overthrow of the Papal hierarchy; and the third, of their successors, who should deprecate and denounce all connection with that hierarchy, and demand a separation of true churches from it and all civil governments.
2. ANGEL, coming from the temple, and announcing that it is time to thrust in the sickle and reap, Rev. 14:15:—Symbolic of a celestial messenger from the Divine presence, announcing with "the voice of the archangel, that the time of the resurrection and change of the righteous, has arrived.
2. ANGELS: one coming out of the temple with a sharp sickle and reaping the vine of the earth; and another, having power over the fire, and commanding the angel with the sickle to reap the vine of the earth, Rev. 14:17-19.—Symbolic of the instrumentality to be employed when, "in the end of this world the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a fire."
3. ANGEL, announcing the fall of Babylon, Rev. 18:1:—Symbolic of the leaders of the Reformation, who announced the doom of the papacy—See also 2d angel, in Rev. 14:8.
2. ANGEL, standing in the sun and summoning the fowls of heaven to a feast on the flesh of the slain, Rev. 19:17:—Symbolic of an attending angel whose proclamation is significant of the speedy end of the wicked nations, when the Son of man shall have come in His glory, "with all His holy angels."

2. ANGEL, with the key and chain, seizing and binding the serpent, Rev. 20:2:—Symbolic of the angels who will be commissioned to restrain and imprison Satan during the 1000 years.

3. ARK of God's testament, or covenant, revealed in heaven, Rev. 11:19:—Symbolic of God's faithfulness, as shown in the completion of his promises and the unvailing of past mysteries, at the epoch of the second advent.

3. ARMAGEDDON, the name of the valley at the foot of mount Megiddo and famous for its bloody slaughters, Rev. 16:16—Symbolic of the scene of the final destruction of the enemies of Jehovah, when He shall be revealed from heaven to take vengeance on them.

1. ARMIES, of heaven, following One on a white horse, Rev. 19:14, 19:—Symbolic of the attending saints and angels who will accompany Christ's advent.

3. ARMIES, of the beasts and kings of the earth in conflict with Him who sat on the horse, Rev. 19:19:—Symbolic of the teachers, with their followers, of the various systems of false doctrines, and the doers of wicked acts, by which men oppose the Divine government.

2. ARMY, of horsemen, prepared for war and conquest, Rev. 9:16:—Symbolic of the armies of the Mohammedans—mounted warriors who made the conquest of Constantinople, May 16, A.D. 1453.

(To be continued.)

MY JOURNAL.

Thursday, June 25th.—Having finished my work at Waterloo, C. E., brother Orrock conveyed me to my next appointment in West Stanbridge, or Stone settlement. Brethren Sornberger and West have labored in this place and vicinity, to very good acceptance, as also with much success. Here we found a warm-hearted and generous people. And though there are but few Adventists as yet, we met with the kindest and most liberal reception, and our message seemed to be "received with all readiness of mind;" and I have hope they may imitate the "noble Bereans," who "searched the Scriptures, daily to see whether these things were so." Meetings were held during three days, in a sugar maple grove. It was a convenient and beautiful place for the object. I gave five discourses. Brother Orrock gave two, and brethren West and Sornberger, with others, rendered every assistance to make the meeting profitable. Sabbath morning was one of the most beautiful that ever smiled upon "lost Eden," and we had a large crowd to hear. The A.M. service was one of very great interest. I had the pleasure of giving some account of the original Eden, its fall, and the promised restitution, and was listened to with profound attention for near two hours. I feel assured, that good was done, and we shall hear from this meeting in the "great day."

In the P.M. I presented some of the signs of the nearness of the "restitution of all things." But this service was interrupted and broken up near the close by a terrible thunder-storm. Most of those who remained were drenched in rain. But the earth was so parched, and the farmers had been so strongly desiring rain, that they "smiled at the storm," that brought them so much good. One lady, who was drenched in the shower remarked, that she did not mind it, for she had been greatly enlightened on the Scriptures, and much blessed, and was richly paid for all the inconvenience of a wetting.

We bid each other adieu in the midst of the raging elements, and each hastened to some shelter, or their homes, not knowing that we should meet, till the "heavens should pass away with a great noise, and the elements melt with fervent heat;" when Christ,

"Descending from his azure throne,
Will claim the kingdom for his own;
The kingdoms all obey his word,
And hail him their triumphant Lord."

And though in that day, "His lightnings flash, His thunders roll," yet he is "welcome to the faithful soul."

And now came the parting with my ministering brethren, and especially brother Orrock, who had been my companion and fellow-helper for several weeks. To part with Christian friends at any time is painful, but to separate from "true yoke-fellows," who become a part of ourselves, is very touching. We parted under the dark, frowning clouds, but our next meeting may be under the cloudless sky of Eden. May God bless those faithful ministers, and continue to crown their labors with success, in their respective fields.

Bro. Odburt now kindly took me on my way as far as Pike river, where we put up with brother J. Spear, a noble-hearted brother, with whom we tarried for the night, with others who had been overtaken by the storm. We arrived just in sea-

son to find shelter from a terrible thunder-gust, and shower of rain.

I had long desired to visit brother Spear and his family, and now my wish was gratified, and I enjoyed it much. Brother S. is a farmer, and has all the advantage of the good things that nature gives to the husbandman. He is in the midst of a population of French Catholics, nearly all of whom are neat, industrious and thrifty farmers. What was a wild waste a few years since, in all this region, is now a blooming garden. The lands all through to the Vermont Line, are rich and luxuriant.

After a short visit with our brother, (which I should like to have lengthened out to a month,)

Monday, June 30th.—We started for Rouse's Point, where I wished to call on my son and others, and thence by cars return to Boston. We had not been on the road long before we had to take shelter under a shed, from a heavy thunder shower. And during the day we had to seek a shelter often, from drenching rains. We arrived at brother H. Colton's in the P.M. and took refreshment and rest for a few hours, when brother C. took me to West Alburg depot, seven miles, where I was to take the cars for Rouse's Point.

In the last twenty-four days I have given thirty-one discourses, and attended many other meetings, besides being sick four days in the time. It has been to me a tour of unusual interest, and I trust not without interest to the thousands to whom I have spoken the word of God. The cause in Canada East, and Northern Vermont, is rising in strength and numbers, and notwithstanding all the trials and difficulties of the way, the friends feel much encouraged and full of faith and hope; and I sympathize with them in this feeling of hopefulness.

At 7 o'clock P.M., the cars arrived at Alburg, which I took, and landed safe at Rouse's Point at half past 7. I called upon brother Weeks with whom I had a welcome. But as I wished to see my son, seven miles distant, in order to take the cars the next A.M. for home, we took a private carriage and went to Perry's Mills, tarried there with friends for a couple of hours; found my son had been worse, but by the blessing of God was now mending again. May God be gracious to him. At 11 o'clock P.M., returned to Bro. Weeks' and arrived at 1 A.M., got a few hours' sleep, when at 8 A.M., July 2d, took cars for Boston, and arrived at 11 P.M., being detained on the road several hours by a slight accident.

I spent one week at home, in attendance upon duties there.

Sabbath, July 6th.—I preached and baptized three in the Advent chapel. Very good season. The church is much encouraged.

Friday, July 11th. Went to Hartford, Ct. Put up with Deacon Clapp, and was received, as always, with kindness. Brother Crowell, who has taken the pastoral charge of the Advent church since my last visit, also received me in a Christian and brotherly manner. I preached to his people in the evening, and had a pleasant and I hope a profitable meeting, especially as I learned each one took the preaching to themselves, instead of giving it to their neighbors. The text may be read in the 43d Psalm, last verse. Let those who read it, remember to "hope in God," for we shall "yet praise him," however dark and trying our lot may be. What leisure time I had was spent in visiting the sick and afflicted. I very much missed sister Terry, who sleeps in Jesus. Her place will not easily be filled. Sister Stillman is feeble, and confined at home mostly. But God is with her.

While out, we called at the Library, a few moments. I was much interested in viewing the "old chest," and the "iron pot," brought over in the Mayflower, in 1620. But more particularly, in examining a marble slab containing a bas-relief of six figures, with bows and other equipments lately taken from Sennacherib's Palace, in the ruins of Nineveh. It was recently sent here by Mr. Marsh, the American Minister. Also I saw some sun-burnt brick, 14 inches square by 4 inches thick, with various hieroglyphics, not now understood, from the same ruins. At this late day the antiquarian is giving fresh evidence for our faith in the Bible, from the ruins of this ancient city. God be praised.

Our readers saw in the last Herald an account of the arrival of a consignment of Assyrian antiquities in England.

Brother Crowell is very pleasantly situated, and prospering in his work. The cause in Hartford has not been in so good condition for years. God has remembered these people in mercy. And here let me remind those who are under the cloud, and passing through trials, that God has not "forgotten them," neither will he. Let all such "hope in God." He will in due time "lift upon them the light of His countenance."

Saturday, July 12th.—Came to New York. It was a very hot day, but I spent the afternoon in visiting what members I could find of the tried and afflicted flock, and spoke words of consolation to their faint and sinking souls. Their place of worship had been sold, and they were without a shepherd to feed or cheer them. Discouraging circumstances stared them in the face, and many of their number had been driven into despair as to sustaining any longer a visible church, with the ordinances. When I became acquainted with all the circumstances in the case, I was not surprised that they had, by a majority of one, voted to dissolve the church and scatter among others.

It was not strange that I should be deeply distressed in mind at this state of things, but not in despair. I thought of Nehemiah, (see chap. 1:3) when the Jews brought him word that the "remnant that were left in captivity in the province were in great affliction and reproach, and the wall of Jerusalem was also broken down, and the gates burned with fire." When he heard this, he sat down and wept, and mourned certain days, and prayed to the God of heaven, "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned, . . . and prosper thy servant this day, and grant him mercy in the sight of this man." The answer to this prayer may be read in the second chapter of Nehemiah.

I felt that it was safe and right to follow the example of this good man, however unworthy I might be. To have done different would have been to violate my conscience and turn traitor to the cause to which I long since consecrated myself. For still,

"I love thy church, O God!
Her walls before me stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

The heart of Jesus sympathizes with his people, and especially in their trials. Yes:

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in his sight;
God is with thee,
God thine everlasting light.

"Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love."

Their house gone, courage gone, faith shaken, discouraging counsels proffered, and every prospect clouded, we found this dear flock like the captives by Babel's stream, "weeping, while they remembered Zion." And many of them could still say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not remember thee above my chief joy."

Sunday, July 13th.—The Sabbath dawned, and once more, and for the last time, the afflicted and tempest-tossed church met at their public altar in the chapel they had reared. There was a full gathering. But they came in prayer and sadness.

I offered to them Isa. 49:14-17—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made the waste shall go forth of thee."

The bare reading of the text cheered many hearts, and before the close of the service, (as I learned afterwards,) there was but one purpose, and that, to abide faithful, and not permit the banner of our King to be struck. In the p.m. I spoke from Mark 14:8—"She hath done what she could." All, even the most faithful, saw that they had never done "what they could," but now resolved they would, by the help of God. At the close of the public service, all were invited to stop who had resolved to do "what they could," for the Advent Mission church, in the city of New York. Nearly the whole audience remained. After a free interchange of feelings and opinions, there was a unanimous expression to go on and sustain the cause.

Elder F. Gunner, late of Philadelphia was with us, and made some timely remarks, and spoke very

kindly to the tried and afflicted ones, and gave them assurance of all his influence to aid in sustaining the cause, when the meeting closed.

Monday, July 14th.—At the adjourned church meeting it was unanimously resolved to rescind the vote of 7th of July, to disband the church. And Elders J. J. Porter, N. N. Whiting and J. V. Himes, were appointed to prepare a digest of our principles, and rules of action, for the more perfect organization of the church; or in other words "set in order the things that were wanting."

July 16th and 17th.—The report of the committee was received and adopted. After which, I made some remarks on the importance of a full fellowship, among all who should now unite, as also, of becoming an active, living church. And first of all, before we should take another step, that we should settle the matter of finance. Can we meet the expenses! I then gave an estimate of the monthly expenses, which were \$75 per month. I called upon all to say what they would give monthly. In a few moments \$65 were pledged. But not near all who will give for this object were present and it was clear to those present that the balance could be raised without difficulty. Various committees were then appointed, and the meeting adjourned to July 24th, to elect a Pastor, and attend to any other business. Of this meeting I will report in another place.

Friday, July 18.—I took the cars for Rahway, N. J., and made a short visit, in the family of Bro. Willard Ide, one of the pillars of the New York church for years. I had a kind reception, both by Bro. Ide and Brown's family, and enjoyed my call very much. The church, sustain a great loss by the removal of these families from the city. But God doeth all things well. In the p.m. I took the cars for Morrisville Pa., where I expected to preach in the evening. But my appointment did not reach there in season, and so after a short visit, I took the boat from Trenton N. J., to Philadelphia, where I arrived at eight o'clock p.m. and put up at Bro. Henry Lye, an old friend, in accordance with a promise I made him some time ago. I had one of the best of homes, among the best of friends, and had a little time to rest, after the excitement and labors connected with the cause in New York for a week, midst heat without and anxiety within. I found the city plunged in mourning by the dreadful casualty which all have been apprised of.

Saturday, July 19.—Visited Brn. Litch, Wardle, and others, but was not able to go about much. So rested and prepared for the Sabbath.

Sunday, July 20.—gave two discourses in the new Hall corner of Filbert and No. Fourth st., which was filled. In the evening by request, I preached for Elder Asher, of the "Shiloh Baptist church" (people of color). We had a large audience, and one of my best seasons. Four colored clergymen were present, two Baptists, one Presbyterian, and one Episcopalian,—who all endorsed the sermon, which was upon the "new heavens and new earth."

Monday, July 21.—Visited with Bro. Litch, and preached in the evening in the Hall, to a good audience, and we had a good season.

Tuesday, July 22.—Was ill all the day, but spoke in the evening, and closed my labors for the present. Our cause in Philadelphia will not die; things are improving, and with a good pastor who will devote his entire time to the work, they will yet have a strong and healthy interest. Bro. Fulton is their pastor at present, but he is confined to secular duties. He however, does what he can. Bro. Litch is a missionary, and is absent a portion of the time, but gives his influence and aid when with them. Bro. Gunner has been useful to the cause, but has now removed to New York.

Wednesday July 23.—Returned to Morrisville to preach in the evening. Here I met with Elder Laning, the pastor, and had an interesting interview. We had a good season in the evening. A good number were out. They are cheering up, and hope to see better times.

Thursday July 24.—Returned to New York city. Was glad to learn that the late movement to save the cause was received with favor and hope by the friends. Met with the church in the evening, when in addition to other business, Bro. F. Gunner was elected pastor, and the services are to be continued regularly, in some new place, of which due notice will be given.

We solicit the prayers of the churches in behalf of this tried people, and also we especially solicit the contributions and aid of all who live in the vicinity. Let those Adventists who do not find it convenient to attend all the meetings, be present when they can, and in all ways they can help the cause they love. It will now recommence under new and encouraging auspices, under the care of Elder Gunner and may God give all success. We ought not to see the cause die, in the Metropolis.

We must not and by God's help we will not.

Friday, July 25.—Having finished my work in New York, took cars for Albany. The heat was intense, and the dust and smoke intolerable. Arrived at 5 P. M. and was greeted heartily by old friends. The cause here, as in many other places is low, yet most are firm in faith.

I gave a discourse at 8 o'clock in the Baptist chapel in Herkimer st. We had a good audience, notwithstanding the heat. I gave them a sermon on the promises, and I think all Christians present had a good time. The church here have a fine Hall, and keep up meetings, but they need more preaching, in order to prosper and build up.

SINGULAR CASE.—A correspondent of the *Machias (Me) Union*, details a very curious case.

"Captain Tufts of this town, having in a keg in his store, about two pounds of gun-powder, and, wishing to use the keg, poured the contents into a paper, which he carried to the house, and gave it to his wife for safe keeping. Mrs. Tufts, being busily engaged in domestic affairs, put the powder in the oven of a stove in an unoccupied room with the intention of taking it out when at leisure; but forgot to do so. Not long after this, while Cap. T. was sawing in a lath mill—one of his hands coming in contact with the saw, was nearly cut off. He was carried home completely exhausted from loss of blood. His physician and friends had nearly despaired of his life, as every effort to stop the blood had proved unavailing. In the meantime, a fire was kindled in the stove which contained the powder in order to warm the room for the reception of Cap. T. Immediately after kindling the fire, his friends proceeded to carry him into the room, and had just reached the door, when the powder exploded—breaking the clock, stove, window glass, &c., into atoms, and starting from its place one end of the house."

But the curious part of the story is, Cap. T. received a shock which immediately stopped the blood, thereby saving his life; for it was the opinion of his physician, that had he bled another ounce it must have proved fatal.

DISASTROUS FIRE.—On Tuesday the 29th ult., occurred in North Street, a destructive conflagration, destroying a number of buildings occupied by about fifty Irish families, and used for low groceries—at a loss of about \$75,000. But it is almost unprecedented, in the fires of this city, in the loss of life,—nine persons being killed and four badly wounded, besides seven that are missing.

Some of the scenes and incidents of the catastrophe were of the most painful character. In almost every case the remains of the victims, as they were taken one by one from the ruins, were so effectually charred, blackened and emaculated, as to lose almost all semblance of humanity, and to defy the agonizing scrutiny of relatives and friends who were in search for their missing ones. The piercing shrieks of mothers for their lost children, were indeed, heartrending, and all human efforts to pacify them were of no avail.

Among the charred remains at the Station House, were those of a woman clasping an infant in her arms. Ah, what an embrace was that which relaxed not during all the fearful anguish of that dreadful death by suffocation and burning!

This fire was the most destructive to human life of any which has occurred in Boston since the great fire in Broad street, many years ago.

THE PONTIFICAL POLICE.—Several young men have been recently arrested by police of Ancona, under the pretence that they neglected to observe the tenets of their church, prescribing fasting on Friday. It appears that they are suspected of "liberalism," and that the police of Ancona have taken into their pay and employment members of a secret society, the members of which are called the *Sanfedesti*, and bound together by the most awful oath to "shed the last drop of blood of every liberal, no matter what his age or sex." These *Sanfedesti*, says the *Presse Belge*, form a secret sect, to be found in every part of Italy and whose whose real name is Catholic Apostolic Society of *Sanfedesti* (Cattolica Apostolica Societa dei *Sanfedesti*). The Society is under the immediate protection of the police, its object is "the defense of the throne and the altar, and the extermination of liberals by every possible means." The *Presse* adds that these *Sanfedesti* are the Sbirri of the Papal police, aiding in the perpetration of the most revolting crimes, and lending themselves to the execution of the most villainous intrigues.

LET THE CHILDREN SING.—The Editor of the *American Magazine*, in speaking of vocal music says:

All children can learn to sing if they commence in season. In Germany every child is taught to use its voice while young. In their schools, all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches, singing is not confined to the choir that sits apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth from every heart that can give utterance to this language from the soul. In addition to the delightful influence music has upon the character it has also a marked influence in suppressing pulmonary complaints. Dr. Rush used to say that the reason why the Germans seldom die of consumption, was that they were always singing.

EFFECT OF COLOR UPON HEALTH.—From several years' observations in rooms of various sizes, used as manufacturing rooms, and occupied by females for twelve hours per day, I found that the workers who occupied those rooms which had large windows with large panes of glass in the four sides of the room, so that the sun's rays penetrated through the room during the whole day, were much more healthy than the workers who occupied rooms lighted from one side only, or rooms lighted through very small panes of glass. I observed another very singular fact, viz., that the workers who occupied one room were very cheerful and healthy, while the occupiers of another similar room, who were employed on the same kind of work, were all inclined to melancholy, and complained of pain in the forehead and eyes, and were often ill, and unable to work. Upon examining the rooms in question, I found that they were both equally well ventilated and lighted. I could not discover anything about the drainage of the premises that could affect the one room more than the other; but I observed that the room occupied by the cheerful workers was wholly whitewashed, and the room occupied by the melancholy workers was colored with yellow ochre. I had the yellow ochre washed off, and the walls and ceilings whitewashed. The workers ever after felt more cheerful and healthy. After making this discovery, I extended my observations to a number of smaller rooms and garrets, and found, without exception, that the occupiers of the white rooms were much more healthy than the occupiers of the yellow or buff-colored rooms; and wherever I succeeded in inducing the occupiers of the yellow rooms to change the color for whitewash, I always found a corresponding improvement in the health and spirits of the occupiers.—*Correspondent of the Builder.*

BUSINESS Directory, and Review of the Trade, Commerce and Manufactures of the City of Burlington, Iowa, for the year ending May, 1856.—Published by L. G. Jeffers and H. H. Hartley.

This is comprised in a pamphlet of fifty pages, which indicates a vigorous and rapid development of the energies of this youthful city. It has existed but a few years, and already numbers a population of nearly sixteen thousand. In one of the enterprising publishers of this Directory, we recognize a subscriber to the *Advent Herald*.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter,	" 52.
The Temptation,	" "
The Culprits and their Sentence,	" "
The Judge,	" 60.
The Earth and Man under the Curse,	" "
Cain and Abel,	" 68.
The Church Before the Flood,	" "
The Church in the Ark,	" 76.
The Epoch of the Flood,	" "
The Earth that now is,	" "
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Destruction of Sodom	" "
The Waters to be Healed,	" 156.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.
The Obstinacy of Pharaoh,	" "
Deliverance of Israel from Egypt,	" 148.
Israel's Spoiling the Egyptians,	" 156.
The Epoch of Israel's Deliverance,	" 156.
The Institution of the Sabbath,	" 164.
The Giving of the Law on Sinai,	" 172.
The Divine Presence,	" 188.
The Mosaic Typology,	pp. 196, 204.
Jehovah's Guidance of Israel,	p. 212.
The Mission of the Spies,	" 220.
Israel Return to the Desert,	" 228.
Preparation to enter Canaan,	" 238.
The Lord's Sanctuary,	" 244.
Jehovah's Covenant with Israel,	" 252.

There will follow in the following order:

The Nations of Canaan,
The Iniquity of the Amorites,
Israel in the Possession of Canaan,
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE MILLENNIAL DAY.

"It may be that when I become old, my views will change in relation to these things; but I hope that while young, the sun will shine upon the future."

Thus spake a youthful herald of the cross, after portraying in glowing colors the glories of the millennial day; the day when all nations would become Christianized, and all governments be founded on the principles of the Bible. In connection with the above remark, he exhorted his hearers to see to it that their hope was based upon the "Rock of eternal truth." I could but make an application of the sentiment to himself, and felt an inward wish, that in the bright picture presented before us, brilliant with colors from the pencil of his own ardent and hopeful imagination, he might have been enabled to draw its beautiful delineations from that sacred Book which is indeed "the Rock of Eternal Truth."

A lovely scene, a splendid landscape, a glorious sunset, is indeed a pleasant picture to look upon, but if it is presented as a correct view of that which is unlovely—if the landscape be in reality but a barren waste, where no sweet flowers bloom, and through which no meandering rivulet doth gently flow,—if the sun sets in dark clouds of storm, and instead of its floods of golden light poured forth on a rejoicing earth, the forked lightnings flash through gloom profound, and pealing thunders roar in terrific tempest, then are we deceived in the painting upon which we have been so admiringly gazing; and better far would it be for us to behold things as they are, though they may be painful to the eye of sense.

We are not permitted to scan the future for ourselves. Our eye may not rest upon the scenes that lie before us, no more than we can individually examine the varied undulations upon the surface of the moon, to accurately describe its hills, and valleys, gaze in wondering admiration upon Saturn's rings, or view with distinctness each starry world composing the bright Milky Way, when the powerful telescope through which alone these wonders are revealed, is far beyond our reach.

As we are dependent upon those who have, through the instruments of wondrous power explored those airy regions which lie far beyond the ken of mortal vision, for any knowledge of what is there to be seen, so with the Christian of the present age, whose eye hath not, and cannot behold what lies beyond in the distant future. He can obtain no truthful information of what is there, only as men of olden time who were permitted through the grand prophetic telescope to scan the vista of coming years, and behold present before their vision, events that would transpire in after ages, with the pen of inspiration recorded them with minute exactness for the instruction of those not privileged like themselves. Their descriptions can be relied upon, for they "spoke as they were moved by the Holy Ghost."

Some, as they looked through the prophetic telescope, beheld the struggle for conquest among the nations of earth, the destruction of one empire, and the establishment of another, until four universal kingdoms should bear away; but each successive empire decreasing in glory and strength until the last should be divided, and then subdivided, until ten petty governments succeed, are of universal and "iron" rule. And "in the days of these kings" he beheld the kingdom of God, symbolized by a "stone cut out of the mountain without hands," smiting and dashing in pieces all other dynasties, utterly exterminating them from the earth; "as the chaff of the summer threshing-floor" they are driven away, and no place is found for them; and then the stone enlarged to a "great mountain," fills "the whole earth."

"The heathen," given to Christ "for an inheritance," are ruled "with a rod of iron," and dashed "in pieces like a potter's vessel," for this power hath he received of the Father, while the "utmost parts of the earth" given him "for a possession," are filled with his glory.

Unto others it was given to trace the onward

march of the Church of Christ, even to the end of her pilgrimage, and entrance into the golden city. They first beheld her trampled in the dust, worn out with racks, dungeons, and fagot fires, and fleeing into the wilderness for safety. Then they beheld her "coming forth from the wilderness, fair as the moon, clear as the sun, and terrible as an army with banners." Earthly monarchs sway the sceptre of Christianity, worldly emoluments are awarded to the church; wealth and honor are laid at her feet; time rolls on, apostasy abounds, "many shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" wealth abounds,—their land also is full of silver and gold, horses and chariots; idolatry abounds—"they worship the work of their hands, that which their own fingers have made, and the mean man boweth down, and the great man humbleth himself, therefore forgive them not;" formalism, and self-indulgence abounds—"lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof." A dislike to the plain, self-crucifying doctrines of the Bible, is manifest, "who cannot endure sound doctrine," they "turn away their ears from the truth, and are turned unto fables;" "heaping to themselves teachers, having itching ears." Such is the description given by those who were permitted with prophetic eye to behold, and prophetic pen record the condition of the professed Church of Christ "in the last days," and well might one of them exclaim in view of it, "Perilous times shall come!"

Let us briefly review the picture again, for it is worthy of special notice. When the church has reached the termination of her pathway of bloodshed and humiliation, she has become so purified in the furnace of affliction, that, as she comes forth leaning on her Beloved, she presents to the eye of the observer, an appearance so beautiful, that he compares it to the sun shining in undimmed lustre, and the moon in her full-orbed brightness, and an army marching with waving banners. But, when earthly aggrandizements, and worldly emoluments are hers, when wealth abounds, then alas, she becomes exalted, and idolizes the magnificent dwelling, and the gorgeous temple her hands have reared, she prides herself in her rich attire, and splendid equipage, and lives in luxury and ease, a lover of pleasure more than of God. Ungodly ministers are eating and drinking with the drunken, and while saying in their hearts "My Lord delayeth his coming," they smite the faithful servant, who, standing on the watch-tower, marks the tokens, and cries "Behold he cometh!" "Peace and safety" is the watchword, "lamps" untrimmed are "going out," "hearts overcharged with surfeiting, drunkenness, and the cares of this life," are not in preparation for "the day of the Lord." Suddenly as the lightning's flash, the Lord arises, and shakes terribly the earth; the idol-worshippers now flee to the rocks and caves of the earth, for fear of the Lord, and the glory of his majesty. The great men, and the mighty men, and the chief captains, (war not abrogated) and every bond-man, (slavery not abolished) and every free man fleeing to the rocks and mountains for refuge, call for them to fall upon them and hide them from the face of Him who sitteth upon the throne, and the wrath of the Lamb, exclaiming in their agony, "For the great day of his wrath is come, and who shall be able to stand!"

Another as he looks through the prophetic telescope, and gazes upon future events, casting their shadows before him, sees one angel succeeding another, sounding with trumpets until the three last appear flying through the midst of heaven, and he hears them crying, "Woe, woe, woe to the inhabitants of earth!" He watches with intense interest their rapid flight, recording as he beholds, the scenes of "woe" which follow in their course. But upon the last he lingers—it is the seventh trumpet that now breaks upon his ear, startling, awful are the events which spring forth at its blast; nations are angry, the wrath of God has come, the dead awake, the prophets, and all both small and great, receive their final reward, and those who corrupt the earth now fall before the avenging sword. It is the last decisive struggle between the "god of this world," and the "Prince of Peace." All nations are marshaled for the battle, victory is turning, who, O who, is the mighty conqueror? Hark! a song of triumph is swelling high with notes of sweetest music: "Hallelujah! for the Lord God omnipotent reigneth!" "The kingdoms of this world are become the kingdoms of our Lord and of his Christ!" And again the joyous shout echoes through heaven, "Hallelujah! for the Lord God omnipotent reigneth!" Behold the Conqueror, leading his mighty army! On his head are many crowns, and on his thigh a name is written, "King of kings and Lord of lords!"

while the army of the redeemed follow him on white horses, clad in robes of dazzling white, and on their heads are crowns of gold, and in their hands the victor's palm.

EVELINE.

(To be continued.)

LETTER FROM L. WILCOX.

DEAR BRO.—I see in the *Herald* of July 12th, in the editorial columns of *Prophetic Symbols*, Example 20th, Ezek. 20 to 42, the prophet is shown "The frame of a city," with all its dimensions, with "the temple," and all that pertained to it, and then (43:5) "the glory of the Lord filled the house."

Int.—This is explained by Jehovah (v. 7) to be "the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever," (if they would no more "defile his name.") Now, my brother, I wish with all Christian affection and sincerity, to ask why this last parenthesis was added, instead of God's word which expresses no condition? but reads as follows: "And my holy name shall the house of Israel no more defile." (See 39:7.) "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my name any more." Chap. 37:28—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Paul tells us in Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified." Here we see Israel is in his inheritance, the sanctified, resurrection state, gathered out of every nation, in his holy mountain; the house of the Lord thereon; the purchased possession of the redeemed: and how can it be a conditional or probationary state? Israel is placed in these chapters of the prophecy in his resurrection, sanctified, redeemed state, when they are all taught of God, and "they shall be my people, and I will be their God, and I will save you from your uncleanness, neither shall they defile themselves any more with their idols."

"This is the law of the house upon the top of the mountain; the whole land thereof round about shall be most holy. Behold this is the law of the house." (43:12.) This house as it appears from v. 7, is the place of his throne, where he will dwell in the midst of the children of Israel forever. This house must be, I think in the New Jerusalem city, for Jesus Christ revealed it, and showed to his servant John things which should shortly come to pass. "And I John saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—21:2, 3. Now how much like Ezek. 37th, where God brings his people up out of their graves, places his tabernacle, sanctifies them, places his sanctuary with them forevermore, makes an everlasting covenant with them, that he would be their God and they should be his people. In this city John said the throne of God and the Lamb should be. Is not this the city the form of which Ezekiel saw on the same mountain, same house (a tabernacle) where he sits on David's throne forever? Do brethren place these prophecies as conditional here because offerings and sacrifices are spoken of? and will not these types be fulfilled in the kingdom of God? Will not Israel in the new earth come to worship before the Lord from one new moon to another? (See Isa. 66:23.) And will not the eunuch who is considered here a dry tree, and the stranger, if he takes hold of his covenant, and keeps his sabbaths, obeys his commands as a condition that he will bring them to his holy mountain, and make them joyful in my house of prayer, their burnt-offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called, An house of prayer for all people. And what are those offerings and sacrifices, that everlasting name? (See Isa. 56.) The Lord that gathereth the outcasts of Israel, saith, "Yet will I gather others to him beside those that are gathered unto him." And are not these those other sheep that Christ said he must bring? "And they should bring them as brethren for an offering unto the Lord, out of all nations, upon horses and chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them priests and Levites, saith the Lord. For as the new heaven and the new earth remain, so shall you remain, and all flesh shall come to worship every new moon." L. WILCOX.

Orwell, Vt., July 15th, 1856.

REPLY.—That the sanctified of Israel will all have part in the inheritance, in the resurrection state, with the sanctified of all lands, we also believe; and also that that will be no conditional probationary period.

By turning to our articles on Isa., our brother will find our opinion on all the passages quoted from that book.

The passages which he has given, apply, some of them to the resurrection state, and some to the probation which is preparatory to it, and are therefore not all relevant to the issue. We will not therefore reply to each text specifically, but answer the one question, "Why this last parenthesis was added instead of God's word which expresses no condition?" And our answer is that we made it conditional because the Bible does. In the vs. 10, 11, God says to Ezekiel, "Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And IF they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

In the New Jerusalem, John saw no temple therein. But in the re-building of Old Jerusalem, which was commenced 37 years after this vision of it was had, they were to build a temple in it; and had they complied with the prescribed conditions, the glory of the Lord would have visited, as it did the first temple, and would no more have been withdrawn. But they did not sanctify His Name, and the Holy Shekinah never appeared in it.

In those scriptures which refer to the eternal state, there are no conditions subsequent to its introduction.

LETTER FROM J. KEENE, JR.

BRO. HINES—DEAR SIR:—I am desirous to have you give us some explanation of that piece published in the *Herald*, numbers 27 and 28, headed *The Resurrection*; "for we know that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens." He goes on to state, "A literal resurrection is the only resurrection that can take place, if language means anything." With this I perfectly agree, but he goes on to say, that it is the body only that dies, consequently it is the body only to be raised. If the writer had called "the body," as he terms it the man, I should not request an explanation, but theologians tell us that man has a body, and that man has a soul, &c. From this mode of reasoning, we should be led to inquire, what the man was himself? We often see accounts in newspapers of men's bodies being found, as much as to say they had found his body, but had not found the man. If we should find a man's hat, it would be very natural to say we had found a man's hat. But this would be no part of the man. It would be a mere covering for the man.

Now when the Lord God called to Adam in the garden, and said because he had eaten of the forbidden fruit, cursed was the ground for his sake, and in the sweat of his face he should eat bread, till he, Adam, returned to it again; for said he, "Dust thou art, and unto dust shalt thou return." He did not say Adam's body was dust and should turn to dust again; but that Adam himself was dust; for Adam was made of the dust of the ground; and God said he, Adam, should return to it again.

But has not God devised a plan to restore man which was made mortal, by his disobedience, to life again? He has. For, says St. Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." But how do they obtain the victory? "Through our Lord Jesus Christ." Is it y the soul going to heaven when he dies? Read God's word and see; for if man has an immortal soul that cannot die, but goes to its reward when the body dies, and this be proved from the Bible so to be, then surely, what is now termed Millerism must be one of the fables of the last days. Again, if those holy prophets and apostles who lived in former ages had expected to go to heaven when their bodies died, why should not we have their testimony to this effect? and why should they talk about the coming of the Lord and the resurrection of the dead, when they have once got rid of that earthly house that once caged the soul in which they were tormented and afflicted? Why should they wish or desire to have it again? But if God has revealed those things so to be in his word, then they, and we to, ought to rejoice and believe it; but for this we want chapter and

verse, and then we will believe. And if the doctrines which are generally preached up at the present day are true, then we are greatly deceived in regard to what the Bible teaches, and are truly on the wrong track to the kingdom of God; and instead of looking for the coming of the Just One, and the setting up of the everlasting kingdom on the earth, and the resurrection of the dead, we should be looking for death, which Paul says is the wages of sin. Now what Christian would wish to have the reward of the wicked! for their reward is death. So says the word of God, but the gift of God, is eternal life through Jesus Christ. So, if we ever obtain eternal life, it will be through Christ rather by a resurrection from the dead, or by being changed from mortal to immortality, in a moment, in the twinkling of an eye, at the sound of the last trump. But again, if you please, we will admit just for a moment, that man has an immortal soul. That being the case, God must have addressed himself to Adam's body only, because it was his body only that died. Therefore his soul was not found in the transgression. If this be the case, it seems to me no sinner's soul will be found guilty. If this be true, then all will be saved. But some tell us that Adam died a moral death. If that is the case, give me a thus saith the Lord for it, and I will believe it. But still farther, if Adam died a moral, or spiritual death, what atonement has there been made for that moral death? Did our Saviour die a moral death to atone for such a death? If so, we want the testimony for it. I do not want to go into any long argument on this, but sober-minded, thinking, candid men want something better to build their hopes upon, than the mere opinions of others. Therefore, in the language of the apostle, I will say, "Let us awake to righteousness and sin not; for evil communications corrupt good manners."

I have written over almost my whole sheet and have not yet scarcely touched the subject which I intended to. I should like, however, to have you give us an explanation of that text in the *Herald*, in regard to our earthly house of this tabernacle; for Paul says if it were dissolved, we have a building of God, a house not made with hands, as much as to say, the earthly house was made with hands. John, the revelator, tells us he saw the holy city, New Jerusalem, coming down from God out of heaven, and heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them. Now Paul was accused of being mad by his much learning, by one when he stood before him, but the apostle says, "I am not mad, but speak forth the words of truth and righteousness." This I think was true of the apostle. I believe he was a man of God, and a scholar too. Now if St. Paul had written after this manner; "for we know that if our earthly house of these tabernacles were dissolved, we have buildings of God, houses not made with hands, eternal in the heavens;" now if St. Paul had talked in this manner, I should say at once, that he must have had reference to our mortal bodies; but when he comes to say, that we know that "if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," I must say that I am not able to understand such language to mean what some pretend to say it does; for Paul says in writing to the Corinthians, that we know. I suppose that when he says we, he means himself and brethren. So we see that Paul and his brethren have an earthly house, as he terms it. If we are to understand that the earthly house here spoken of, means St. Paul and his brethren, then the house that is not made with hands, which is eternal in the heavens, must be their substitutes. So it seems to me. We have for some time, some of us at least, pretended to believe that the Bible plainly teaches that the Lord is again to return to this earth in the same manner as he went away. This was the testimony of the two men that stood by those Galileans who saw him go up to heaven. Now if we believe their testimony, and what we believe the Bible to teach, we must differ very much from others in general. My wishes are that those who expound the word of God, might study to show themselves workmen, rightly dividing the word of God, that each might have their portion of meat in due season. Yours truly, in the hope of eternal life at the appearing of our Lord Jesus Christ,

JAMES KEENE, JR.

ANSWER TO THE FOREGOING.

As our opinion is asked for on the above, we will say that there has never been any question that by "tabernacle" in 2 Cor. 5:1, 4, Paul referred to the human body, which he thus denominates by the use of a metaphor. He doubtless means by it the same that he does by "body," in

v. 8; which is used collectively, by a synecdoche, for bodies. The objection of our brother that Paul does not say "tabernacles" and "bodies" is of no force, as he may see by an examination of the idiom and grammar of the English tongue. Paul was an educated man, and correctly expressed in the singular that which would be less euphoniously and rhetorically expressed in the plural; and we are not aware that there has ever been any question respecting his meaning, or doubt that it is as we have stated it.

Peter denominates his body a tabernacle, and speaks of his own death, when he says, (2 Pet. 1:13-15) "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ bath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." There can be no doubt that by putting off this tabernacle, Peter illustrates his own decease.

By a similar metaphor the Saviour called his body a temple, when he said, (John 2:19) "Destroy this temple, and in three days I will raise it up." V. 21—"But he spake of the temple of his body," which the disciples remembered when He was risen from the dead.

We are not of the number of those who suppose the body is all there is to a man. The Scriptures speak of "body and spirit." When the body dies, we suppose the spirit to be disembodied. As it was not formed of dust, it turns not to dust again; and (Eccl. 12:7) "then shall the dust return to the earth as it was; and the spirit to God who gave it."

John had a vision, under the fifth seal, (Rev. 6:9-11) of "the souls of them that were slain for the word of God and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

They were not contented to be thus "unclothed," but would be clothed upon again; and so, in Rev. 20:4, John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Thus will they be again restored to the tabernacle, the body that turns "to dust" when "the spirit returns to God."

"What is Truth?"

DEAR SIR:—The above question was asked 1800 years ago, and as it has lost none of its importance by age, I have a desire to ask the same question. What then is truth in relation to the time specified in Daniel's vision of the ram and the goat? there seems to have been a specific time given when the sanctuary should be cleansed; and that time is given (Providentially I suppose) to us in our own language. I say, God has overruled the declaration, as we have it, is, that "unto 2300 days then shall the sanctuary be cleansed." Now as this is one of the important items contained in the Book of God, I wish to reiterate the same question. What then is the true time? In the first place then, the answer must be such as will not impeach the divine wisdom and benevolence. I conceive this to be the first thing to be guarded against. We suppose all the declarations of the Bible like the above, either have been, or will be faithfully fulfilled. We suppose this is one that has not yet been accomplished. You will readily perceive the reason why I have raised this question. It is from the fact that a collision has of late come up which I think involves the word in mystery, does it not? Or, how can we reconcile 2300 to one part of the human family, and 2400 to another part; how can it be done, and preserve the immutability and sacredness of the word? To say which of these is truth, is not, at this time at least, my design; but that both cannot be truth is self-evident. I suggest these few hints for consideration. Perhaps some light may be given by some one on the subject. There surely is a way to rightly understand this as other parts of the Sacred Word. It is asserted that "all Scripture is given by inspiration of God," and is profitable, &c. It surely will be so to each one if rightly improved.

If you should come down the Illinois river, you would land at Griggsville landing, only four miles from this place; always good and ready conveyance here. Z. W. Horr.

Griggsville, Ill., June 23th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct. 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct. '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LESTY.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.
10 Boylston street, Boston, 23d Nov. 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potent unction which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with eagerness now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See how that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its vain, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must borrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON & HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN,

Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, EMMONS HAMLIN.
[aug 25—1 yr]

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN-CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydick-street.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CAROT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBRY LINE, Vt. S. Foster.
DETROIT, Mich. Lucerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLISE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kilson.
NEWBURGH, MASS. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th-street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
ROCHESTER, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SARASOTA, FLORIDA, De Kalb county, Ill. Elder N. W. Spencer.
SOMERSET, De Kalb county, Ill. Wells A. Fay.
SHREVEPORT FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,
(In the building of the "Boston Advertiser Association,"
between Hudson and Tyler-streets—a few steps west from
the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—\$1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 796.

BOSTON, SATURDAY, AUGUST 16, 1856.

VOLUME XVII. NO. 33.

TELL ME, YE WINGED-WINDS.

BY CHARLES MACKAY.

TELL me, ye winged-winds,
That round my pathway roar,
Do you not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where free from toil and pain,
The weary soul may rest!

The loud wind softened to a whisper low,
And sighed for pity as it answered—"No."

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs,
Where sorrow never lives,
And friendship never dies!

The loud waves rolling in perpetual flow,
Stopped for awhile, and sighed to answer—"No."

And thou serene moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace,
Tell me, in all thy round
Hast thou not seen some spot,
Where miserable man
Might find a happier lot!

Behind a cloud the moon withdrew in woe,
And a voice, sweet but sad, responded—"No."

Tell me, my secret soul,
Oh! tell me Hope and Faith,
Is there no resting place
From sorrow, sin and death?
Is there no happy spot,
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?

Faith, Hope and Love—best boons to mortals given,
Waved their bright wings, and whispered—"Yes,
IN HEAVEN!"

For "heaven," read in the NEW EARTH.—ED.
HER.

Sovereign Grace.

BY JOHN CUMMING, D.D.

"No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

But it is important to notice, in the next place, that in all this dealing of God there is no injustice. Many persons, when they hear the statement or definition of the doctrine of election, exclaim, "What! The idea that God has predestinated some men to eternal life; or rather," as they frequently phrase it, "predestinated some men to inevitable and eternal death!" I do not see the last in holy Scripture. I do not find in the Bible a decree of reprobation of some, in spite of their own will, expressed in any text from beginning to end. I see repeatedly in various formulas of speech, election of persons to eternal life; but I do not see a declaration or assertion of reprobation of any person to eternal ruin, in spite of all he feels and prays.

You may accuse us of misinterpretation. You say, "It is election in consequence of character." I answer, No, the language is unequivocal; it is, "chosen in Christ before the foundation of the world," not because you are holy, or because He foresaw you would be holy, but in order that "we should be holy;" it is a character the result of election, not election contingent on foreseen character.

But in all this sovereignty which I have alluded to, without entering at length or in detail upon that very difficult subject, I cannot see there is any injustice on the part of God. If God selects me to everlasting life, and makes me willing to accept it, and carries me triumphantly through all the perils of the journey, and conveys me in safety into everlasting glory, I do not complain; I feel there is no injustice done to me; he has made me willing, and enabled me to do everything I have willingly done.

But if now, in the second place, he leaves you to your own will, to take your own way, to pursue, deliberately and with your eyes open, your own course, and to elect freely your own

destiny; you cannot complain of coercion or injustice; you have followed your own inherent inclinations; you have done exactly what you would, and preferred; you have been conscious of no mechanical pressure, or irresistible impulse; nobody has driven you; you know and feel you have followed, without coercion, your own tastes, and sympathies, and appetites; and you have not been dealt with unjustly when you have been left to your own will and choice. You can see in that sovereignty nothing unjust. You cannot blame God.

If therefore, God draws one man to Christ, making him willing to be saved, none can venture to say there is anything unjust in that; if he leaves another man to his own way, and does not draw or drive him, there is surely no injustice done to that man; for, as his very consciousness evinces, he has gone exactly as he would. God does not drive any man to heaven against his will; and does not drive any man to hell against his will. None are carried to heaven by compulsion; none are driven to ruin by force. They that are saved are willing to be saved; they that are lost were never willing to be saved.

No man can come to Christ unless the Father draw him; and if we do not come, it is not owing to any unwillingness on God's part to save us. The Bible says "He is not willing that any should perish, but that all should come to repentance, and live." Another text says, "He hath no pleasure in the death of the sinner, but rather that he should turn from his wickedness and live." If God were unwilling to save, why should he have sent Christ; why inspired apostles; why perpetuate and preserve the Bible? Why those eloquent appeals, those earnest remonstrances, those reiterated protests, that wailing and lamentation ceaselessly rising up, "Why will ye die, O house of Israel?" "How often would I have gathered you as a hen gathereth her brood under her wings, and ye would not?" It is plain therefore, that if any man be lost, it dared not be alleged it is want of willingness in God to save.

In the next place, it is no insufficiency in the provision on the cross that necessitates the ruin of any man. "His blood cleanseth from all sin." "He is able," says the apostle, "to save to the uttermost all that come unto God by Him." Read the records of the judgment morn; is it not stated there that a single human being urges the plea, "I applied to the Physician, but all his skill was exhausted. I applied to the medicine, but all its virtue was gone. I would have been saved by Christ, but I could not be saved because all the efficacy of his cross was spent." So far from this being the case, it is as true on this day, 1856, as it was in the days of Isaiah: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Christ cleanseth from all sin," and of all that choose to apply for an interest in its efficacy, and the application of its atoning virtue, not one is rejected.

If we are not saved, it is not owing to any irresistible decree that excludes from Christ. Show me a text in the Bible that declares that there are men in this world who are anxious to be saved, who pray that they may be saved through Christ, but that there is a brand upon their foreheads that marks them for ruin, that there is a load upon their hearts that will never suffer them to soar upwards; that they are doomed persons, the sealed children of inevitable ruin, and never can retrieve their position, or be admitted into heaven, however willing they may be. There is no such text. There are no such persons. Every man who is saved is saved by a grace that makes him willing; every man that is lost is suicidally lost, and he has nobody to blame but himself—himself alone. There is no ocean load, no irresistible decree, no damning omnipotent force, irresistible always and everywhere to you; such is not the cause why any are lost; and none may plead such as a reason why they cannot be saved.

If any are lost, it is not because they are

physically unable to be saved. If your salvation be a physical impossibility, then to blame you for being lost would be a monstrous injustice. An invalid in the last stage of consumption is not to be blamed because he cannot walk twenty miles to a physician's door; a lunatic is not responsible for his deeds; an idiot is not guilty, because he has ceased to be rational and responsible. And so, if you be physically unable to believe, physically unable to look to Christ, physically unable to bow the knee, and to lift the heart, and to give expression to its inmost cry—then to condemn you for that would be the very height of all injustice. But we can see no foundation for such an allegation in God's holy word.

But are any lost for want of capacity of being saved? If you are capable of understanding, incapable of believing, incapable of loving and serving God, then it would be the height of injustice to condemn you for an incapacity, which is utterly unremoveable and if God punish a man for disobedience when his capacity of obedience is gone, God never can be merciful, because mercy implies deliverance from deserved penalty; because you are incapable of doing the thing for which you are punished; and thus God would be unjust in punishing you—mercy would be impossible, because mercy is deliverance from deserved penalty. But no man can plead any such excuse.

The whole secret, on our part, and the reason why it needs Omnipotence to draw us, and why it needs a Divine Being in my heart to make me believe on a Divine Being who died on the cross, is simply my want of will, and nothing in the universe besides. It is disinclination, not physical inability; it is indisposition not natural incapacity. It is because you choose to be as you are that you are as you are; and if you choose to be otherwise, you would be and must be otherwise than you are.

Let me show how this happens. How does this disinclination show itself? I admit much of it is based on ignorance, misapprehension, error; and the preaching of the Cross is intended to remove this. But much of it is a radical defect in the human heart that needs a Divine Being to overcome—that the Divine Being may have the glory, and that you may have nothing in yourselves and of yourselves to be proud of. For instance, we show this disinclination in our indisposition to approach to God, to realize His presence, to feel that His eye is on us, and that we are responsible to Him; or to praise Him, or to pray to Him, or to worship Him. I ask, What is your first impression of God? Terror. The first feeling in the nursery, the last in the sanctuary, is that God is an awful terrible, avenging Being, ready to strike down rather than to bless; and to approach to whom is the most awful thing that a human being can really venture on, or be guilty of. But is He so? Is your indisposition to approach Him, founded on such an apprehension, rightfully and justly maintained? I answer, No. The first clause in the common creed is, "I believe in God the Father." The first clause in the common liturgy is, "Our Father which art in heaven." And therefore, instead of viewing God as the avenging Judge, you ought to draw near to Him as a Father with none of the imperfections of an earthly parent, and with ten thousand times ten thousand the amount of love, and sympathy, and pity. And therefore, when you pray to God you are not to bow the knee before Him as if you were criminals deprecating His wrath; but you are to bow the knee before Him, in the name of Christ, as His children asking His blessing; sinful children, but children still asking forgiveness; and say to Him—begin, end, continue your prayers with this chord running through them all—"Our Father which art in heaven."

(To be continued.)

The Rev. C. H. Spurgeon.

Continued from our last.

As we copied some weeks since from another paper a very disparaging notice of this preacher

some of our readers have thought that in justice we should give as an illustration of his style and manner, the following:

An open air Sermon, preached in a Field, King Edward's Road, Hackney, London, England, to a Congregation of about twelve thousand persons, by the Rev. C. H. SPURGEON, on Tuesday Evening, September 4th, 1855.

"And I say unto you, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into darkness: there shall be weeping, and gnashing of teeth."—Matthew viii 11, 12.

Look at my text again and you will see where these people come from. They are to come from the east and west. The Jews said that they would all come from Palestine, every one of them, every man, woman, and child; that there would not be one in heaven that was not a Jew. And the Pharisees thought if they were not all Pharisees they could not be saved. But Jesus Christ said there will be many that will come from the east and from the west. There will be a multitude from that far off land of China, for God is doing a great work there, and we hope that the gospel will yet be victorious in that land. There will be a multitude from this western land of England, from the western country, beyond the sea in America, and from the south in Australia; from the north in Canada, Siberia and Russia, and from the uttermost parts of the earth there shall come many to sit down in the kingdom of God. But I do not think this text is to be understood so much geographically as spiritually. When it says that they "shall come from the east and west," I think it does not refer to nations particularly but to different kinds of people. Now "the east and the west" signify those who are the furthest off from religion; yet many of them will be saved and get to heaven. There is a class of persons who will be looked upon as hopeless. Many a time have I heard a man or woman say of such a one "he cannot be saved: he is to be abandoned." What is he good for? Ask him to go to a place of worship—he was drunk on Saturday night. What would be the use of reasoning with him? There is no hope for him. He is a hardened fellow. See what he has done these many years. What good will it be to speak to him? Now, hear this ye who think your fellows worse than yourselves—ye who condemn others, whereas ye are often just as guilty: Jesus Christ says, "many shall come from the east and west." There will be many in heaven that were drunkards once.

I believe among that blood-bought throng there are many who reeled in and out the tavern half their lifetime. But by the power of divine grace they were able to dash the liquor cup to the ground. They renounced the riot of intoxication—fled away from it—and served God. Yes! There will be many in heaven who were drunkards on earth. There will be many harlots: some of the most abandoned will be found there. You remember the story of Whitfield's once saying that there would be some in heaven who "were the devil's castaways;" some that the devil would hardly think good enough for him and yet whom Christ would save. Lady Huntingdon once gently hinted that such language was not quite proper. But just at the time there happened to be heard a ring at the bell and Whitfield went down stairs. Afterwards he came up and said, "your ladyship, what do you think a poor woman had to say to me just now. She was a sad profligate, and she said, 'O, Mr. Whitfield, when you were preaching you told us that Christ would take in the devil's castaways, and I am one of them,' and that was the means of her salvation." Shall anybody check us from preaching to the lowest of the low? I have been accused of getting all the rabble of London around me. God bless the rabble! God save the rabble! then, say I. But suppose they are "the rabble?" Who need the gospel more than they do? Who require to have Christ preached to them more than they do? We have lots

of those who preach to ladies and gentlemen, and we want some one to preach to the rabble in these degenerate days. Oh! here is comfort for me, for many of the rabble are to come from the east and from the west. Oh! what would you think if you were to see the difference between some that are in heaven and some that shall be there! there might be found one whose hair hangs across his eyes, his locks are matted, he looks horribly, his bloated eyes start from his face, he grins almost like an idiot, he has drunk away his very brain until life seems to have gone, so far as sense and being are concerned, yet I would tell you "that man is capable of salvation"—and in a few years I might say "look up yonder," see you that bright star? discern you that man with a crown of pure gold upon his head? do you notice that being clad in robes of sapphire and in garments of light? That is the selfsame man who sat there a poor benighted, almost idiotic being! yet sovereign grace and mercy have saved him! There are none, except those as I have said before, who have sinned the unpardonable sin, who are beyond God's mercy—fetch me out the worst, and still I would preach the gospel to them; fetch me out the vilest, still I would preach to them, because I recollect my master said, Go ye out into the highways and hedges and compel them to come in, that my house may be filled. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

There is one more word I must notice before I have done with this sweet portion—that is the word "shall." Oh! I love God's "shalls" and "wills." There is nothing comparable to them. Let a man say "shall," what is it good for? "I will" says man and he never performs; "I shall" says he, and he breaks his promise.

But it is never so with God's "shalls." If he says "shall," it shall be; when he says "will," it will be. Now he said here "many shall come." The devil says "they shall not come"; but "they shall come." Their sins say "you can't come"; God says you "shall come." You yourselves say, "you won't come"; God says "you shall come." Yes! there are some here who are laughing at salvation who can scoff at Christ and mock at the gospel, but I say some of you shall come yet. "What" you say "can God make me become a Christian?" I say yes, for herein rests the power of the gospel. It does not ask your consent; but it gets it. It does not say, will you have it? but it makes you willing in the day of God's power. Not against your will, but it makes you willing. It shows its value and then you fall in love with, and straightway you run after it and have it. Many people have said, "we will not have anything to do with religion," yet they have been converted. I have heard of a man who once went to a chapel to hear the singing, and as soon as as the minister began to preach he put his fingers in his ears and would not listen. By and bye some tiny insect settled on his face, so that he was obliged to take one finger out of his ears to brush it away. Just then the minister said "he that hath ears to hear let him hear." The man listened; and God met with him at that moment to his soul's conversion. He went out a new man, a changed character. He who came in to laugh retired to pray; he who came in to mock went out to bend his knee in penitence: he who entered to spend an idle hour went home to spend an hour in devotion with his God. The sinner became a saint; the prodigate became a penitent. Who knows that there may not be some like that here? The gospel wants not your consent, it gets it. It knocks the enmity out of your heart. You say "I do not want to be saved;" Christ says you shall be. He makes your will turn round, and then you cry, "Lord save, or I perish." Ah might heaven exclaim, "I knew I would make you say that;" and then he rejoices over you because he has changed your will and made you willing in the day of his power. If Jesus Christ were to stand on this platform to-night what would many people do with him? "O!" say some, "we would make him a King." I do not believe it. They would crucify him again if they had the opportunity. If he were to come and say, "here I am, I love you, will you be saved by me?" not one of you would consent, if you were left to your will. If he should look upon you with those eyes, before whose power the lion would have crouched, if he spoke with a voice which poured forth a catarrh of eloquence like a stream of nectar rolling down from the cliffs above, not a single person would come to be his disciple; no, it wants the power of the Spirit to make men come to Jesus Christ. He himself said, "No man can come unto me except the Father which hath sent me draw him." Ah! we want that; and here we have it. They shall come! They shall come! Ye may laugh, ye may despise us; but Jesus Christ shall not die for nothing. If some of you reject him, there will be some that will not. If there are some that are not saved, others shall be. Christ shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. Some think that

Christ died, and yet that some for whom he died will be lost. I never could understand that doctrine. If Jesus my surety bore my griefs and carried my sorrows, I believe myself to be as secure as the angels in heaven. God cannot ask payment twice. If Christ paid my debt, shall I have to pay it again? No,

"Free from sin I walk at large,
The Saviour's blood my full discharge;
At his dear feet content I lie,
A sinner saved by grace! I cry."

They shall come! They shall come! And nought in heaven, nor on earth, nor in hell, can stop them from coming.

And now, thou chief of sinners, list one moment while I call thee to Jesus. There is one person here to-night that thinks himself the worst soul that ever lived. There is one who says to himself, I do not deserve to be called to Christ, I am sure! Soul! I call thee, thou lost, most wretched outcast, this night, by authority given me of God, I call thee to come to my Saviour.

Some time ago I went into the County Court to see what they were doing, when I heard a man's name called out, and immediately the man said, Make way! make way! They call me! And up he came. Now, I call the chief of sinners to-night, and let him say, Make way! make way, doubts! make way, fears! make way, sins! Christ calls me! And if Christ calls me, that is enough!

"I'll to his gracious feet approach,
Whose sceptre mercy gives;
Perhaps he may command me, Touch!
And then the suppliant lives.

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die.

"But should I die with mercies sought,
When I the king have tried,
That were to die, delightful thought!
As sinner never died."

Go and try my Saviour! Go and try my Saviour! If he casts you away after you have sought him, tell it in the pit that Christ would not hear you. But that you shall never be allowed to do. It would dishonor the mercy of the covenant for God to cast away one penitent sinner; and it never shall be while it is written "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

To be continued.

Hora Novissima.

Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way,
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new.

'Tis the same story still,
Of sin and weariness—
Of grace and love still flowing down
To pardon and to bless.

'Tis the old sorrow still,—
The brier and the thorn,—
And 'tis the same old solace yet,—
The hope of coming morn.

No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day.

No lighter is the load
Beneath whose weight we cry.
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
Twas tribulation ages since,
'Tis tribulation still.

No greener are the rocks,
No fresher flow the rills,
No roses in the wilds appear,
No vines upon the hills.

Still dark the sky above,
And sharp the desert air;
'Tis wide, bleak desolation round,
And shadow everywhere.

Dawn lingers on yon cliff;
But, oh, how slow to spring!
Morning still nestles on yon wave,
Afraid to try its wing.

No slacker grows the fight,
No feebler is the foe,
No less the need of armour tried,
Of shield, and spear, and bow.

Nor less we feel the blank
Of earth's still absent King;

Whose presence is of all our bliss
The everlasting spring.

Thus onward still we press,
Through evil, and through good,
Through pain, and poverty, and want,
Through peril, and through blood.

Still faithful to our God,
And to our Captain true;
We follow where he leads the way,
The kingdom in our view.

London Journal of Proph.

A Praying Ministry.

Secret prayer is a most important means of grace. He who goes from his closet to his intercourse with the world is doubly armed and shielded, while he who neglects secret prayer enters into temptation unarmed. Unpardonable as this may seem in any child of God, the minister whose especial business is to watch for souls and be an example to the flock should be frequently and earnestly in prayer. This exercise is of priceless worth. The following remarks upon this point by Bishop Wilberforce are worthy of the widest circulation possible.

"In prayer; in real, hearty, earnest prayer, all things around us are set into their proper places. The earth and its interests shrink into their real insignificance. Time and all its train of pleasures, pains, shame, poverty, honor, and riches, what are these to one whose eye is on the great white throne before whom lies the awful book of judgment, who sees heaven opened, and Jesus standing on the right hand of God? In prayer, our minds are armed for the coming temptations of the day; they are cooled, refreshed, and calmed after its vexations, fatigues, and anxiety. In it we can, indeed, even whilst compassed with infirmities, bring our own crooked or withered will into His presence who is the healer; and whose word of power shall restore the shrunken sinews to their vigor, and make him straight whom long infirmity has bowed down. On our knees, if anywhere, we learn to love the souls of our people; to hate our own sins; to trust in Him who shows us then his wounded side and pierced hands, and to love him with our whole heart. Nothing will make up for the lack of prayer. The busiest ministry without it, is sure to become shallow and bustling. To come forth from secret communing with Him, and bear our witness, and to retire again behind the veil to pour out our heart before him in unceasing intercessions, and devout adorations, this is indeed the secret of a blessed fruitful ministry. In God's strength thou must wrestle with wandering thoughts; sap their strength by the countermines of watchfulness and self-denial; fly from them into quietness and separation; so shalt thou find in the wilderness of this world the mountain of God's presence, where he shall look in upon thy soul, and draw out all its hidden powers and fragrance by the sunshine of his own countenance."

Letter from Constantinople.

Constantinople, June 25, 1856.

The Allies are deserting the Crimea as fast as transports can carry the troops, horses, and vast material accumulated during the war. Sebastopol harbor now lies open to the ships of every nation; first to enter it was an American ship, the Troy, a name of ominous import, with the stars and stripes at the peak. Travellers visiting the north side mention the liberty extended to themselves, and the great cordiality of the Russians exhibited towards Americans.

The Great Republic passed through the Bosphorus a few days ago on her way to Marseilles with a freight of 3000 soldiers, whilst the steamship towing her was crowded with 2000. Treated not even with the attention exhibited to other live stock, often accompanied by their surgeons who took no medicines for the voyage, deaths are of daily occurrence among the poor, worn-out veterans.

Astounding to a civilian seems the gigantic scale of everything directly or remotely connected with this war. One vessel's timbers groan under the weight of sixty-four tons of medicines, bales of lint, plaster and roller bandages, sufficient, one would fancy at first blush, for the national disagreements of a century. Another returns home with shovels and pickaxes enough to mine and undermine California, with Australia to boot. A third restores to government arsenals anchors, tents, canteens, and the etceteras which most of my readers can have no idea of. Again, others carry dishcloths, phials, apothecary and surgeons' aprons, invalids' nightcaps, pillows and mattresses. In the hurry of transport the waste is enormous; dead cattle accumulate in the eddies, each surmounted by disputant gulls; boatmen desert their calling for the more lucrative employment of marine scavengers, picking up bales of hay, wine casks, fire wood, damaged stores, and such articles as take up too much room. One assured me that he made a capital living by the empty bottles thrown over-

board from English transports. It would simplify matters, and prove a great saving in point of expense, were the Allies to make over to the Russians for a reasonable sum the good will and fixtures of their camps at Kamiesch and Bala-klava.

In respect to Turkey, Europeans have much to complain; proportionally to the departure of the troops do the Turks increase in insolence. A few weeks since Christians could enter the mosques without any annoyance apart from the malignant looks of a few bigots; now, the adventurous traveler incurs the risk of being mobbed or forcibly ejected from the sacred precincts. Adolescent Mussulmans return to their time-honored custom of stoning the unwary European, and fanatic females have employed a respite of two years in eking out their vocabulary of vituperatives. Ladies who venture into the bazaars, return black and blue with pinches received from the gallant passers by; one lady of pluck recently made a brilliant charge with her umbrella and dispersed an insulting crowd. This, however, is not the worst feature; the priests and theologians, frantic at the new law which places Frank and Turk on an equal footing, are incessantly plotting against the reigning monarch or laying schemes to massacre the Christians. So late as last week, several stores filled with arms were detected by the police, and many priests, implicated in the conspiracy, were secretly strangled in prison. The colonel of the Sultan's life-guard, proving one of the most influential of their accomplices, met the same fate. Yesterday's mail brings intelligence from Aleppo that, in a religious mob, excited by the Turks, 2000 Christians were murdered in cold blood, either cut down in the streets or shot as they attempted to fly from their burning houses. The whole interior is in such a state of anarchy that Christians of every denomination live in fear from day to day, thankful at night that their lives have been spared to them for another twenty-four hours. We have thus been kept in a state of great anxiety lest all the allied troops should leave us at the mercy of a bigoted foe, for nothing decisive is known in regard to their movements.—Correspondent Boston Journal.

Foundling Hospitals.

A Paris correspondent of the Hartford Free Press relates some interesting particulars concerning the foundling hospitals of France. The one located in Paris is situated on the frontier of the city, and is a large and well constructed edifice. The interior is kept exceedingly tidy—the floors of polished oak, and the walls of plaster polished like glass. The babies are kept in cradles covered with white drapery and ranged in rows along the rooms. A separate apartment is allotted to children affected by eye diseases, and another for sick children, both extremely well arranged. Children are now received into the hospital only when the parents sign a paper resigning them to the care of the State. If healthy they are allowed to remain in the hospital but a short time, being sent into the country and placed in the care of nurses, who receive one or two dollars a month. After two years of country nursing they are brought back to Paris and transferred to the hospital for orphans. There are on the average nine hundred children in the hospital, and as many as thirteen thousand out at nurse in the country. There are one hundred and fifty foundling hospitals in France.

Whenever a woman desires to abandon her child, and she appears before a magistrate for that purpose, it is his duty to warn her of the act, but he is nevertheless obliged to accept the child if she demands it. If she will keep it he is empowered to give her aid. If the child is abandoned, the clothes are saved, or some token is kept, by which to maintain the identity of the child, and to enable the parents to reclaim it, if they wish to do so at any future time. In former times government made it easy for a mother to rid herself of her child—it being only necessary for her to take the child to the hospital during the night, place it in a box and ring the bell, when it was at once drawn into the institution, and no questions asked. This arrangement was abolished some years ago, for the avowed reason that it encouraged vice, but really because such numbers of children were abandoned that the cost to the state was enormous. The crime of infanticide, however, has greatly increased since the change was made.

The fact that such institutions exist is a sad commentary on the frailty of human nature. It shows that the highest civilization is compatible with the deepest moral degradation, and must make the heart of the philanthropist almost despair of elevating his race.—Boston Journal.

A CONSCIENTIOUS MURDERER.—A late narrative of travels in Russia contains the following illustration of religious fervor in that country: A lady, on leaving a private party in St

Petersburg, at a rather advanced hour in the morning, called a droschke, and having given directions to the driver, the latter proceeded toward her home, as she thought, instead of which he drove her to a rather deserted part of the city, when suddenly he turned round and cut her throat, the rich sable lined-cloak in which she was enveloped having excited his cupidity. Having divested her of this, he dragged the body to the brink of the canal and threw her into it. He then folded up the cloak and laid it on the seat.

On his way back to his stand he was hailed by a gentleman, and, however, reluctant, obliged to take him up as a fare. The gentleman not only noticed the cloak, but touching it, found his fingers stained with blood. He said nothing till he reached a police station, where having ordered the driver to stop, he gave him into custody on suspicion. The gentleman happened to be the husband of the murdered lady, and by the light recognized the cloak as belonging to his wife. The tragedy happened during Lent, when meat is forbidden. The man confessed the crime. The murdered lady had a little basket with her which contained a pie. Having been asked by the commissary why he had not eaten the pie, "How could I think of eating the pie?" replied the assassin; "it may contain meat, and (devoutly crossing himself) I am, thank God, a good Christian."

Foreign News.

GREAT BRITAIN.—Serious riots occurred at Aldershot Camp, on the nights of 17th and 18th, between the government troops and a party of the 1st regiment. Two Germans were killed, and several soldiers wounded on both sides. The immediate cause of attack was not known, but there had been for some time an alarming state of excitement.

In Parliament, Earl Malmesbury called attention to the difficulty between Brazil and England, arising from the treatment of the British Minister at Rio, in a question concerning the slave trade, and particularly insisted on the value of retaining the friendship of Brazil in case of war with the United States.

Lord Clarendon explained that Brazil had no ill will towards Britain.

THE CENTRAL AMERICAN QUESTION.—We cannot but feel that the justice of the British construction has been acquiesced in by the government of the United States, when we learn what are the propositions which Mr. Dallas is, it is said, empowered to make. He will, if we are correctly informed, propose the establishment of San Juan as a free port, under Nicaraguan sovereignty, reserving to the Republic of Costa Rica so much of the river San Juan as may be necessary; the Mosquito Indians are to be concentrated into a definite territory, which shall leave clear to the mouth of the river San Juan and the town, but their rights are to be guaranteed, and an annuity for a term paid to the chiefs. The Bay Islands to be restored to the State of Honduras, but Belize to remain as a British possession, with the same territorial limits as in 1850. By this arrangement we merge our separate protectorate of the Mosquitoes into what may be called a general American Protectorate, and we give up the Bay Islands, to which a desultory occupation has given us an uncertain and still questionable claim.

On the other hand, we avoid urging the United States to abrogate the treaty of 1850, which would expose this part of the world to many evils, which the treaty, inconclusive as it may appear, has dissipated. We fully establish the neutrality of Central America, and raise prohibition against any future filibustering or annexation. That we lose anything endorsed by such an arrangement, no one can believe; but still, the arrangement should be clearly understood to be a compromise, in which the country does not give up the construction of the treaty, but only makes concessions corresponding to those of the American government in abandoning its extreme views. A fifth point in the proposal of Mr. Dallas is, that the Central American states shall make grants similar to that promised by Honduras, respecting any actual or prospective plan for a communication between the two oceans. If the consent of these Republics can be obtained to such an arrangement, it will, no doubt, be a great advantage to the cause of civilization, and cause us less to regret the temporary differences which have ended in such a result.—*London Times*.

ITALY.—Serious disturbances have broken out at Caslena, in the Papal States; also at Naples. At the latter place several persons were wounded, and numerous arrests were made.

A Republican conspiracy had been detected at Tarentum, in the two Sicilies, and several arrests made.

The Russian ambassador at Rome, it is said, has arranged all difficulties with the Holy See touching the nomination of Bishops for Poland.

THE INSURRECTION IN SPAIN.—The news relates mainly to the outbreak of civil war in

Spain. The statements respecting its progress and prospects are very conflicting. It appears that O'Donnell had previously prepared to crush any manifestation, and had assembled in and around Madrid 18,000 troops. Against this force the National Guard and citizens held their ground for thirty hours, and at length gave in and were disarmed. Two hundred persons were killed in the encounter. At latest dates, Madrid was tranquil. Espartero was supposed to be within the city, under arrest.

At Barcelona and elsewhere there had been smaller outbreaks, but they were speedily suppressed.

The head quarters of the insurrection were at Saragossa, where Espartero's friends had gained a victory over the garrison, and where, it is reported, more than a legal quorum of the Cortez had assembled, proclaimed Liberty and the Constitution.

The Emperor of France had ordered a French force to assemble on the Spanish frontier, as a measure of precaution. Narvaez and other adherents of the Ex-Queen Christina, were also hastening to the frontier.

A letter from the Secretary of the Spanish Legation at Paris says the difficulty between Spain and Mexico has been honorably settled.

Saragossa, Barcelona, Logrone, and Bilbao, are in insurrection.

Order prevails at Madrid. The Madrid Gazette of July 14th contains the decree putting Spain under martial law. It is preceded by a preamble, in which it is urged that recent excesses have rendered indispensable the adoption of a new system, and of repressive measures.

Marshal Narvaez, who has recently been exiled in France, is expected to return to Spain, to take advantage of the present position of affairs.

The Paris *Constitutionnel* of the 21st ult., morning, says: We regret to announce that the direct communications by telegraph with Madrid are interrupted. No news has reached us later than the 17th. The advices received day before yesterday, respecting the critical situation of Saragossa, are unhappily confirmed. Intelligence dated Thursday evening has been received at Bayonne, announcing that all Aragon had pronounced against O'Donnell, and that Guerrea, at the head of the garrison and the people, was master of Saragossa.

It is added that the Cortez have gone to hold their session in that city, where 85 members, the great majority of the Assembly, had arrived. This is serious news. We trust that it is exaggerated, at least so far as the number of deputies assembled at Saragossa is concerned. On the other hand, we read in the *Messenger de Bayonne*, "in consequence of the events which have just occurred in Madrid, the government has, by telegraph, arrested in transitu 13,000,000 of francs, shipped to Bayonne on the 12th. These funds will remain at Vittoria until further orders. These 13,000,000 francs had been sent to Spain by the Credit Mobilier."

Marshal Espartero does not appear to have quitted Madrid. Some letters say he is under surveillance in the house to which he retired after having left the Hotel of the Presidency of the Council.

Another correspondent pretends that, on the contrary, he has shut himself up, and refuses to take part in events. This latter correspondence comes to the *Agence Havas*, under date of Madrid, July 17.

The government triumphed completely on the evening of the 16th. Gen. Espartero has remained shut up in his hotel, taking no part in what occurred.

On the 16th, the number of killed and wounded was about 200.

At the head of the new Ayuntamiento figures the Marquis de Parales, formerly Governor of Madrid.

The first measures of the new government are conciliatory and moderate.

The Paris *Presse* publishes the following dispatches: Barcelona, July 19, evening—Tranquility is re-established. The militia have been disarmed and dissolved. Junquera has pronounced against the new government.

Latest accounts state that the Cortez had removed to Arragon, where, under Gen. Enfante, they intended to make war upon Queen Isabella and her ministry, in the name of Liberty and the Constitution.

The *London Times* and other papers say the insurrection was encouraged by the O'Donnell party.

Espartero is very strong in Arragon, which is the stronghold of the Liberals.

It is believed Generals Guerrea and Falcon, tried partisans of Espartero, are at the head of troops and the National Guards of Saragossa. Eighty-five members of the Cortez, more than one-third of the whole body, hold formal meetings there.

A dispatch received at Paris says:—"When the news of O'Donnell's accession reached Saragossa, the Captain General convened the civil

authorities and officers of the National Guard, and after debate, resolved on resistance.

The principal feature of the foreign news by the steamship Atlantic is the insurrection or revolution in Spain. It is not possible at so early a period, to present a connected statement of the inception and progress of the disturbances, or even of the causes or importance of this last of the Spanish revolutions, but some extracts from our foreign papers will throw some light on the subject.

A Paris letter gives what purports to be a history of the events that preceded the fall of the Espartero Ministry. In the following paragraph from this letter a hint is given of the causes of the overturn:

"It had been complained for some time past that the Carlist Journals of Madrid and the provinces, and those of the reactionary party generally had assumed a violence towards the Government which threatened to endanger public tranquility again, as they had already in part led to the outrage in Castile and Leon. The subject had occupied the attention of the Government, and two days previous to the fall of the Cabinet, the question was discussed whether it had not become absolutely necessary to adopt certain measures of restriction. The proposition in favor of those restrictions was at once strongly opposed by no less a person than General O'Donnell."

This proposition was discussed two days, when O'Donnell left the Council, and the matter was laid before the Queen, Espartero and the other members of the ministry firmly insisting upon their course. O'Donnell resigned, and was followed by Espartero. The Queen refused to accept the resignation of O'Donnell, and accepted the collective resignations of Espartero and his colleagues. O'Donnell at once took precautions to maintain himself by force, and a body of 18,000 men, and 60 pieces of artillery, in a few hours surrounded and guarded the walls of Madrid. Simultaneously with these preparations, Spain was declared under martial law. After these proceedings fighting began in the streets of Madrid, between the people and the National Guard, who love and venerate Espartero, and the military force. Fighting continued for thirty hours, during which time hundreds of lives were lost. Some accounts put the number as high as 1000, but about 200 is the general report. The troops were victorious, and at last dates Madrid was said to be tranquil, although there was fighting in the provinces.

The *Liverpool Mercury* says:

"An opinion is rapidly gaining ground, and there are many facts to warrant it, that this insurrection is the result of a treacherous coalition between O'Donnell, as the representative of the reactionary party, and the Queen, for the purpose of establishing a military despotism in Spain, and that the *coup d'etat* had long been premeditated. Queen Christina and other persons desirous of getting rid of a moderate and constitutional government like that of Espartero, which would not pledge itself to shield the Queen Mother from the threatened impeachment by the Cortes, and it is affirmed, sedulously endeavored to prejudice the Queen against 'the Duke,' and O'Donnell soon found or made a pretext for bringing matters to a crisis. He had openly declared that all the recent disturbances in Spain were attributable to Socialism, and that he was in favor of a conservative policy; his colleague, Signor Escosura, declared that the disturbances were attributable to the reactionary sects; and in the personal dissension which ensued O'Donnell declared that if Signor Escosura did not retire from the Cabinet he would resign. The result was that Espartero called upon both to resign."

The *London Times*, in the following article on the present aspect of the struggle, probably takes a correct view of the subject:

"It seems not impossible that Spain may be again subjected to all the horrors of a civil war. The latest news is to the effect that the Queen and O'Donnell have triumphed in the capital, but that the Cortez is likely to establish itself in Arragon, and thence to make war on Isabella and her advisers, in the name of liberty and the constitution. The Spanish race, both in the old and new world, has been now for so many years torn by intestine discords, political commotions have been so unceasing, that like the tremblings of their volcanic soil, they have ceased to excite the notice of the world. The names of Narvaez, Espartero and O'Donnell, are connected in men's minds with violent disputes, incessant and unscrupulous intrigues, revolutions, but it cannot be said that the affairs of Spain are the subject of much attention except among professed diplomatists.

This time, however, the thing may possibly be serious. It is not now a question of succession, but a struggle of the principle of despotism, strong, forearmed, determined, and perhaps acquiesced in by a great part of the nation, against the principle of constitutional liberty, which in Spain has been weakened by many failures, but still preserves to a great extent the affections of a people not wanting in spirit and

self-dependence. Espartero has long been the chief of the Liberal party. His great service to the reigning sovereign, his high rank, and his place in the national estimation would seem sufficient to protect him from any but legitimate opposition in the carrying on of affairs. But liberal principles are not the taste of the royal lady who sits on the throne of Spain, and she has no lack of advisers who prompt her to follow her own inclination. Of these, one of the most courageous and unscrupulous is O'Donnell. This man, a hardy and determined soldier, and staunch adherent to despotic principles, is now the virtual ruler of Spain. Espartero, always somewhat irresolute and inactive, is now worn with age, and has held the power for the last few years more from the strength of his former reputation than through any present vigor.

If report be true, the Queen, the King and O'Donnell thought that the time had come for a great victory over the constitution, which gives them so much trouble. The Queen was anxious to be rid of the attendants with whom a liberal government surrounded her, and the restraints which it considered necessary to her position. O'Donnell was, of course, only desirous to grasp the power which should fall from the hands of his rival. A first essay it is said was made some time since. Obviously the best plan for a ruler who wishes to be despotic is to encourage popular risings, which he knows he has power to suppress. The Queen and her adviser are supposed to have initiated and then to have crushed the insurrection in Valencia. Now the same *coup d'etat* has been tried in Madrid. A Ministerial dispute, a resignation of the liberal chief, a revolt of the National guard, and their defeat by an overwhelming military force, are events which naturally prelude the establishment of something like pure despotism at Madrid. Everything was in readiness for an outbreak; we learn that 18,000 men were at once concentrated in the capital. The success of the Queen was certain from the beginning; and now the constitution, on which the moral claim of the present Queen is based, exists no longer in the capital of the country.

But Spain is not a land of centralization. She resisted Napoleon because each province had a feeling of independence, and would not submit to an enemy merely because he occupied Madrid. Liberty, driven from the capital, finds refuge in Arragon. The provinces which lie between Madrid and the Pyrenees are strongholds of the constitutional party. The present retreat of Espartero is unknown, but his friends hold command in Saragossa. The troops and the National guard have both joined the same cause, and made that city the head-quarters of a constitutional government. Eighty-five members of the Cortez have retired from Madrid to Saragossa, and will no doubt be joined by as many more of the Liberal party as can escape thither. In Arragon the constitutionalists have long anticipated a struggle; and are believed to be not unprepared. It is therefore not impossible that a stern contest may be expected. Madrid is crushed, Barcelona is said to be quiet, but a strong inland district is still unconquered, and may resist a larger force than the successful government can bring against it. On the other hand, the Queen and O'Donnell are no doubt eager to complete their victory, and the character of the minister is not such as to make us doubt that he will resort to all means for the enforcement of submission.

Spain is a country so little known and so difficult to understand that no one can venture to say what a day may bring forth. The Royal authority may triumph easily, or many months of bloodshed may add another page to the annals of distracted Spain. All that we can do is to point out the direction to which events seem tending. The assembling of the Cortez at Saragossa divests the resistance of its merely insurrectionary character. The contest now resembles that of the long Parliament against Charles I., and we can conceive that thousands who are not Republicans, and would repudiate the thought of treason may now feel at liberty to fight for the assembly which, in the name of law and the constitution, calls on them to resist a tyrannical government. A singular coincidence is likely to furnish the insurgents with the sinews of war. A convoy of 13,000,000 francs from the *Credit Mobilier* has just entered Spain; it has to pass through the provinces in arms against the Crown: and, if Spain be not changed from its ancient character, little of this money is likely to reach Madrid.

Such is the state of Spain after so many years of what is called a constitutional reign. The sword is to decide between the Sovereign and the institutions with which the law has surrounded her. The position of the Queen is indeed deplorable. All that made men fight for her in former times is now destroyed. She represented the hope, if not the fulfillment, of a liberal policy. The monarch who was, according to the old Spanish law, legitimate, found the country against him because he was resolute to support despotic government, and to submit himself and those he ruled unconditionally to

the priesthood. For these reasons the infant Isabella's claim became the rallying cry of the nation, and roused people to sympathy and help. But what now remains of the Christino's hopes? What argument can he bring against the Carlist, who is obstinate in the assertion of divine right? The Queen's title rests on the Constitution, and the Constitution she is bent on destroying. She is Queen now only by possession; if she reigns neither by the right of sovereigns nor the rights of the people, her title is indeed endangered.

However, we have nothing to do but stand apart, interested but still not interfering. We know too little of that mysterious country to say whether its ultimate happiness is to be insured by the ascendancy of an Espartero or an O'Donnell. We should be glad to see a free government, but there are things still more necessary—tranquility and a cessation from civil strife. We cannot say whether Spaniards are ever to be a race self-governed, with all those feelings of responsibility and civil reciprocity which characterize free citizens. It may be that they are incapable of such a condition, and the constitution, after the British pattern, may be doomed to perish. But one thing every nation may possess—a government, we trust, will in some form or another be the result of the long trials which Spain has endured."



The Advent Herald.

BOSTON, AUGUST 16, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE NATIONS OF CANAAN.

The land of Canaan, when promised to Abraham, was inhabited by ten nations, viz., (Gen. 15:19-21) "The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

No subsequent mention is made of the Kenites and Kenizzites, except some of the former name (Jud. 1:16; 4:11,17) who were descended from the fathers-in-law of Moses; and of the latter, (Num. 32:12; Josh. 14:6, 14), who were of the children of Israel.

The Kadmonites are not again referred to, but are thought by some to be the same as the Hivites—called Kadmonites, i.e., Orientals, for their living on the east of Canaan.

The Hittites were descendants of Heth, (Gen. 10:15) the second son of Canaan. They were a warlike people and inspired their neighbors with terror. They dwelt near Hebron.

It is not known from which of the sons of Canaan the Perizzites were descended. Their name signifying villagers, it is supposed they were so called from their living in villages.

The Rephaims dwelt in Bashan, and were of a giant stature; so that in the Septuagint, instead of Rephaims, they are called giants. At the time of Moses they possessed but a small part of Canaan.

The Amorites came from Emor, the fourth son of Canaan, (Gen. 10:16) and were the most powerful people in the land of Canaan. No less than five kings of that nation (Josh. 5:6) dwelt in the mountains, besides those in other parts. "His height" says Amos, (2:9) "was like the height of the cedars, and he was strong as the oaks."

The Canaanites (Num. 13:29) "dwelt by the coast of Jordan." It is not known from which of Canaan's sons they sprang: but to have retained the name they must have been descended from one of his leading sons—Perhaps Sidon, his eldest, and the founder of the city of that name on the coast of Canaan.

The Girgashites (Gen. 10:16) were descendants of Canaan's fifth son; and a remnant of them lived near Gadara beyond Jordan (Matt. 8:28) in our Saviour's time—from two of whom the demons were cast out that entered a herd of swine.

And the Jebusites were descendants of Jebus, the third son of Canaan. They were also very warlike, and they kept possession of Jerusalem till the time of David (2 Sam. 5:8.)

These ten nations had, either by some becoming extinct, or being incorporated into others,—dwindled down into seven, viz., (Deut. 7:1) "The Hittites, and the Girgashites and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites: "seven nations," said Moses to Israel, "greater and mightier than thou." And the Lord commanded that they should "smite them and utterly destroy them . . . make no covenant with them, nor show mercy unto them."

Infidels have made use of this to blaspheme the name of Jehovah, imputing to Him injustice and cruelty. The inspired record, however, shows that these nations were dispossessed of the land of Canaan because of their wickedness. They were all the descendants of the son of Ham that Noah cursed; who prophesied of him (Gen. 9:25) that he should be in subjection to his brethren. The descendants of Canaan early apostatized, and God foresaw that their wickedness would so increase that it would be necessary to disinherit and destroy them.

The reason given to Abraham (Gen. 15:13-19) for deferring the occupancy of Canaan by his seed during a period of "four hundred years," was that "the iniquity of the Amorites is not yet full." At that time there were some good men among them, as Mamre, Eschol, and Aner, who were (14:13) confederate with Abraham. As ten righteous persons would have saved Sodom, (19:32) so the Lord would not dispossess the Amorites, which name may be put for all the Canaanites—until their iniquity should have rendered them ripe for destruction: when the very land should loath their presence.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. BALANCES, with which Ezekiel weighed and divided his beard, Ezek. 5:1:—Symbolic of God's providences by which the inhabitants of Jerusalem should be respectively assigned to the part which should perish of pestilence, famine, or the sword, or be dispersed among the nations.
3. BALANCES, in the hand of the rider of the black horse, the use of which indicated a scarcity of food, under the third seal, Rev. 6:5:—Symbolic of the control claimed by the religious teachers over the doctrines of revelation, so as to cause a famine of the word of the Lord during a period thus symbolized.
3. BANDS, laid upon Ezekiel, 4:8:—Symbolic of the bondage to which Israel was to be subjected.
3. BAND, encircling the tree, Dan. 4:23:—Symbolic of the protection of the life to Nebuchadnezzar during his banishment from among men.
3. BARLEY, three measures for a penny, Rev. 6:5:—Symbolic of the bread of life, which at that epoch would be dispensed in stinted measure.
2. BARLEY, used as food, Ezek. 4:9:—Symbolic of barley.
3. BASKETS, of meat, three, borne on the head and from which the birds ate, Gen. 40:16:—Symbolic of a corresponding number of days, after which he who had borne such baskets should have his flesh eaten by birds: (vs. 18:19) "The three baskets are three days; yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."
2. BATTERING RAMS, Ezek. 4:2:—Symbolic of instruments of assault.
3. BATTLE, of the great day of God Almighty, Rev. 16:14:—Symbolic of man's rebellion against Jehovah, and its termination in the discomfiture of the rebellious.
2. BEANS, Ezek. 4:9.—See Food.
3. BEAR, that raised itself up on one side, and devoured much flesh, Dan. 7:5:—Symbolic of Medo-Persia, the Persian side being the highest and last raised up—a ravenous kingdom—See Beasts, and breast of silver.
3. BEASTS, four that came up from the sea, viz., a lion, a bear, a leopard-like, and a nondescript beast, Dan. 7:37:—Symbolic of kingdoms: (vs. 17) "These great beasts, which are four, are four kings," or kingdoms "which shall arise."
3. BEAST, a nondescript, "a fourth beast dreadful and terrible," Dan. 7:7:—Symbolic of the Roman empire: (v. 23) "The fourth beast shall be the fourth kingdom upon earth."

3. BEASTS, wild and carnivorous, Rev. 6:8:—Symbolic of the earthly governments that would resort to persecution by means of which to compel men to apostatize.

3. BEASTS, of the field, that sought shelter under the symbolic tree, Dan. 4:12-14:—Symbolic of the subordinate governments that were obedient to and under the protection of Nebuchadnezzar.

3. BEASTS, domestic, Dan. 8:3-9:—Symbolic of kingdoms—See Ram and He-Goat.

3. BEAST, with seven heads and ten horns, Rev. 13:1; 17:13:—Symbolic of the Roman Empire—See Heads and Horns.

3. BEASTS, four, full of eyes before and behind, Rev. 4:6:—Symbolic of the redeemed of our race:—See Cherubim.

3. BEAST, with two horns like a lamb, Rev. 13:11-17:—Symbolic of the Eastern division of the Roman Empire—See False Prophet.

3. BELLY AND THIGHS, of the brazen parts of Nebuchadnezzar's image, Dan. 2:32:—Symbolic of the Grecian Empire, the "third kingdom" (v. 39) which should "bear rule over all the earth"—See Leopard and Goat.

3. BITTERNESS of taste, after eating the book, Rev. 10:9:—Symbolic of the sorrow of heart that the Reformers would experience on account of the erroneous doctrines that would follow the reception of the truths preached at the Reformation.

3. BLACK, Zech. 6:20; and Rev. 6:5, 12:—Symbolic of the deleterious nature of the things symbolized, or of their results.

2. BLOOD, Rev. 8:7, 8; 14:20; 16:4; 17:6; 18:24; 19:2:—Symbolic of blood-shed, war and slaughter.

2. BOND MEN AND FREEMEN, Rev. 6:15; 13:16; 19:18:—Symbolic of the bond and free men, living at those epochs.

3. BOOK, sealed with seven seals and opened by the Lion of the tribe of Judah, Rev. 6:1-5, 9:—Symbolic of God's unrevealed purposes, the unfolding of which is symbolized by the loosing of the seals—See Roll.

2. BOOK, a little one open, Rev. 10:28, 9:—Symbolic of the Scriptures rendered in the vernacular of the common people, who are permitted to have free access to them; and which marks the epoch of the Reformation.

3. BOOK, of life, name written there, Rev. 20:12:—Symbolic of the evidence of adoption into the family of the sons of God.

2. BOOKS, of judgment, Dan. 7:10; Rev. 20:12:—Symbolic of the knowledge which God possesses respecting the character and acts of every human being.

2. BONES, dead and dry, becoming covered again with flesh and skin, and receiving the breath of life, Ezek. 37:1-10:—Symbolic of the resurrection of the pious of the nation of Israel: (vs. 1, 2, 13,) "Thus saith the Lord God; Behold O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

(To be continued.)

ONE'S BIBLICAL CRITICISMS, NOT ALWAYS CONSISTENT WITH HIS THEOLOGICAL OPINION.

AN honest interpreter will always give what he considers the actual meaning of any scripture, even though it may not accord with the theories which he holds. The following article, from the Philadelphia *Christian Observer*, shows an exposition of 2 Thess. 2:8, by Mr. Barnes of that city, which it will be difficult to reconcile with the theory of a temporal millennium, which Mr. Barnes holds. Mr. Ramsey, the writer, is a minister of the Presbyterian church. He heads his article and comments as follows:

"THE DESTROYER OF AN-TICHRIST.—The question is not whether Mr. Barnes is a millenarian or not; but, it is simply this: Is the exposition which Mr. Barnes has given us of 2 Thess. 2:8, the correct one or not? If his exposition of the Greek words *Epiphaneia* and *parousia*, rendered brightness and coming, be not correct, will the Editor of the *Christian Observer*, or some of his numerous readers be so kind as to show us the fallacy of his reasoning, and the defect of his exegesis? If they cannot do it, let them candidly acknowledge the fact. We want honest criticism such as Mr. Barnes has given us in his exposition of this passage, and not, the pious wishes or feelings of good men in the case. When we get the true meaning of the spirit in the passage, every one can make his own inferences.

"Our design is not to impute to any one, any sentiment that he does not honestly hold to be the truth. All we say is, that Mr. Barnes' exposition of 2 Thess. 2:8, is directly opposed to the spiritualizing theory, which teaches that the antichristian power spoken of in this passage, is to be destroyed by the simple preaching of the word of God. Mr. B. says the idea is, 'that He (Christ) would

appear, and that this anti-christian power would be destroyed by His appearing; that is by Himself, when he shall return. The agency in doing it, would not be His brightness, but Himself. It would seem to follow from this, that however this, enormous power of wickedness might be weakened by the truth, the final triumph over it would be reserved for the Son of man Himself on His second return to our world.' With this exposition we cordially agree. Will any one make it plain that this is not the correct exposition of the passage? We forewarn him, that he has a herculean work before him.

"Holding, as we do, that Mr. B.'s exposition of this passage is the true one, we ask any unprejudiced man to say whether our inference from the passage is not legitimately drawn, viz.: that anti-christ must exist during the millennial dispensation of the Church, and on to the end of time; or else our Lord must come personally, and before the millennium, and destroy anti-christ.

"The reasoning is this.

"Anti-christ will be destroyed by Christ Himself, on His second return to our world:

"But our Lord will not return the second time till the end of the world.

"Therefore, Anti-christ will exist till the end of the world.

"This is legitimate anti-millenarian inference. Or this:

"Anti-christ is to be destroyed by our Lord Himself on his second return to our world;

"But Anti-christ cannot exist in the millennial dispensation of the Church; for then all shall know the Lord.

"Therefore, our Lord will come before the millennium, and destroy Anti-christ.

"This is the millenarian view of the subject. Will some one be kind enough to show us that Mr. B.'s exposition is not correct, and that our inference is not legitimately drawn?

"On 2. Thess. 2:8, Olshausen says—'When the Anomos, (the wicked one, referring to the man of sin,) thinks he has attained to all in the possession of his universal monarchy, in which he has united all spiritual and worldly power in his own person, —Christ will annihilate him by His appearance.'

"The combination *Epiphaneia tes parousias*, the brightness of His coming which is found here only, is however, peculiar.—Here the apparent tautology is to be explained so that *Epiphaneia*, (brightness,) denotes the subjective, *parousia*, (coming,) the objective aspect, that is, this latter expression puts forward the actuality of Christ's appearing, the former one the contemplation of it on the part of man, the consciousness of His presence.' Thus it appears that Mr. Barnes and Dr. Olshausen agree in their exposition of this passage.

WM. RAMSEY.

"August 25th, 1855."

The foregoing brings to our mind a sermon which we listened to with considerable pleasure three years since, in which we thought there was a reference to this text at variance with the views held by the preacher on the millennium. In passing through Connecticut we spent a Sabbath in the eastern part of the State, and attended on the ministry of a much respected and esteemed Congregational divine. As he did not know that we were in the place, his text was not chosen with any reference to our presence; and it consisted, if we recollect aright, of these words:

1 Thess. 1:10—"And wait for his Son from heaven whom he raised from the dead, even Jesus," &c.

The discourse which followed presented nothing to which we had any occasion to take exceptions. It maintained that Christ was to come personally to earth, but said nothing of the epoch of his advent, or whether it is to be pre or post-millennial. But knowing that the preacher, like Mr. Barnes, held to post-millennial views, we were some surprised at some of the reasons with which he combated the Universalist idea that Christ's second coming was at the destruction of Jerusalem. Among other things, according to our memory, he said:

"Christ cannot have come yet; for the papacy is not yet destroyed; that man of sin, 'whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming.' Christ cannot have come yet; for the dead are not yet raised; and he 'shall judge the quick and the dead at his appearing and kingdom.'"

Here were two events, the destruction of the papacy and the resurrection of the dead, both made to synchronize with the personal coming of Christ. This is just as a millenarian would teach; but for one who is not a millenarian thus to teach, is to us irreconcilable with his views of the millennium—nothing being more evident than that if the papacy continues till the resurrection, it either continues during the millennium, or the

resurrection must precede the millennium. We have often wished to ask the estimable preacher referred to, how he could reconcile this point with his views. We should be pleased to receive a solution to it.

NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

DEFENSE OF THE BIBLE UNION.—Reply to Dr. Maclay.

The August No. of the Bible Union Quarterly, is filled with a reply to a pamphlet lately issued by Dr. Maclay, the late president of the Union, who has lately resigned and made severe charges affecting the integrity of that society. This defense appears to be a triumphant reply to his charges, and will tend, we think, to give the "Union" a higher position before the public than it would have had without this extraordinary attack upon it.

The gospel in Ezekiel, illustrated in a series of discourses by the Rev. Thomas Guthrie, D. D. Edinburgh. New York: Robert Carter and Brothers, 1856.

This volume comprises twenty-two discourses, founded on passages in the prophecy of Ezekiel. They are evangelical in their tone, and well written, and have received the favorable notice of the religious press and a discriminating public.

A Memoir of Adelaide Reape Newton. By the Rev. John Baillie, Minister of the Free church of Scotland. New York: Robert Carter and Brothers, 1856.

This volume is well adapted to devotional reading, and gives one a full insight into the daily life of one whose affections were set on things above the earth. Occasional allusions to the resurrection, to the Lord's coming, and to the signs of His appearing, show that she was a full believer in the Millenarian doctrines of Christ's personal coming and reign.

The Kingdom which shall not be destroyed, etc. An Exposition of Prophecy, more especially of Daniel, chap. vii. By Rev. J. Oswald, A. M., York, Pa. Philadelphia: J. B. Lippincott & Co. Sold by Shephard & Clark.

It has become quite too common a circumstance to hear well-meaning Christians exalt the New Testament at the expense of the old. When questioned by unbelievers as to the continuance of an observance of the ceremonial laws or the Mosaic dispensation, they are too apt to avoid the labor of distinguishing properly between the temporary laws incident to the Jewish Theocracy—a government uniting civil and ecclesiastical elements, and therefore calling for a peculiar collection of precepts—and those eternal laws (enunciated along with ephemeral ones) controlling the abiding relations of the individual man to his fellows and his God. And they cover the retreat of ignorance by the assertion that the New Testament is good enough for them and they can let the old go. Its day, they say, has passed. Thus it has been brought about in the course of time, that one of the most convincing of all those proofs which establish the verity of revealed religion—which secure the belief in God—which conspire to excite veneration and pious devotion towards the infinite and the Good Father, has fallen into sad neglect. Theologians have expended their strength (successfully and well, it is true, but almost solely) in hedging from cavil and objection and discredence the miracles of power, to the great neglect of the vastly more wonderful miracles of knowledge.

Nothing can be more difficult than to explain in all its details an unfulfilled prophecy, and some theological quacks having pretended to give in full detail, in point of manner and time, descriptions of such fulfillment, this department of Theology may have become less reputable than others which have not been so perverted; but when we consider that, in the case of a clearly fulfilled prophecy, the objector, despite of all prevarication is in himself, to the public and to his own consciousness the necessary witness of the miracle against which all counter-testimony is powerless and of which all disbelief is only absurd, futile, and suicidal, at once the value of prophecy becomes apparent.

With the question whether or not Mr. Oswald has interpreted the prophecies of Daniel correctly we have nothing to do. It only remains for us to state what his interpretation is. Briefly, then, he believes that by the four beasts spoken of by Daniel are symbolized the four great monarchies or universal governments in the world's history; by the lion, the Babylonian Empire; by the bear, the Medo-Persian Empire; by the leopard, the Grecian; by the 4th and the nameless beast, the Roman Empire; by the little horn, the Papal power, "making war with the saints and prevailing

against them." Mr. Oswald argues that this power has now spent its allotted period of violence; that its revived strength will be short, and its end utter destruction, thus accomplishing and terminating the "times of the Gentiles." To these monarchies, he believes that no earthly power will succeed but only "the Kingdom which shall not be destroyed," a kingdom established by the "God of heaven," immediately after the destruction of Anti-Christ, and when Christ shall have descended from his mediatorial throne; that its locality will be our own earth, renovated and purified, and its duration and power eternal and universal. He believes that the Jews, will have no especial part as subjects of this kingdom (which of course runs counter to the belief that the Jews as a nation will yet be returned to Palestine), but that they will have an equal opportunity to become Christian with the Gentiles, and that the subjects of this kingdom will be "the saints of the most High," of all ages and nations, irrespective of color, creed, sect or nation. And, finally, he believes that the first part of this kingdom, whose duration will be eternal, is the millennium, the good time coming, which is to endure for precisely a thousand years, and will constitute the world's great Sabbath.—*Boston Traveller*.

We have not seen this work, but give the above notice as we find it in the *Traveller*. According to that, Mr. Oswald defends the precise views of the late Wm. Miller—except the time—and of Adventists generally.

THE SUEZ CANAL.—The Paris correspondent of the *Journal of Commerce* says the international commission of the Isthmus of Suez have decided upon the following arrangements for the canal.

"They adopt the direct cut of the Isthmus from the Red Sea to the Mediterranean, from Suez to Pelusium. The canal will be fed by sea water and not by that of the Nile. The canal will be one hundred metres wide at the water line, in the part comprised between Suez and the bitter lakes. A part of ten kilometres in length will be built of stone. In all the rest of its course, the canal will be eighty metres wide at the water line. The bitter lakes will be filled with the water of the Red Sea and their navigation will be free. The canal will not be embanked and the channel will be indicated by stakes. As to the ports, they have decided. In the port Said on the Mediterranean, between Oumn-Farez and Oumn-Genuleh, the width of the channel will be four hundred metres, with basins reserved. The jettees will be driven only at the depth of six metres, and the rest of the channel will be excavated to the depth of nine metres. The jettees will be barely sixteen hundred metres in length.

The commission has decided the lighting up of the coasts of Egypt from fort Marabout on the west of Alexander, as far as beyond Pelusium and twenty leagues to the east and on the coast of the Red Sea at all the dangerous points, whether at the bottom of the Gulf of Suez or at the entry of Babelmandel. An interior port for victualling, repairing and caulking, will be created at Lake Timash. This splendid enterprise excites the most legitimate sympathies on the continent, and the resistance of English statesmen will be obliged to yield before this unanimous voice of universal interests, at once material and moral."

HOW WATCHES ARE MADE IN SWITZERLAND.—A large proportion of the work bestowed upon the manufacture of watches in Switzerland, is done by cottagers, who cultivate the earth in the summer, and in the winter shut themselves up with their families during the inclement season, which lasts three or four months. The whole family then devote themselves to the work of making watch movements. Not only the children work, but the dog turns a wheel, and puts in motion a lathe or a pair of bellows. First the rough part of the movement is made by water-power. Particular parts are assigned to the young members of the family, while others are employed in putting the plates and wheels together. When a sufficient number have been prepared, the master transports them on the back of a mule to some town or village, where he sells them to little master watchmakers, who complete the movements, or else they are sold to traveling agents, who case them in silver or gold.

THE JEWS IN JERUSALEM.—It was lately stated that the Jews declined to enter the court of the Mosque of Omar at Jerusalem to pray for rain, on the ground that they were ceremonially unclean, and also because they believe that their law was buried under the site of the Temple. Mr. Tregelles of Plymouth, in a letter on this subject, in the London Times, writes: "I want to ascertain in what manner this opinion originated among the Jews, that their law was buried there. Is there any historical account of any circumstance of the kind?

And if so, when did this concealment take place?

These questions have some interest, because in a dry shaft beneath the Mosque of Omar—the ancient site of the Temple of the Lord—one skin of a roll of the *Pentateuch* was found. Through the kindness of Mrs. Lieder of Cairo, I possess this relic. It is written in three columns, beginning at Genesis 22:1, and going on to the middle of chapter 24. The Jews had therefore some ground for their opinion, and that opinion may lead to the discovery of the time of the deposit of this existing portion."

SINGULAR PRESENTIMENT.—Mr. J. C. Rogers, a young man engaged on this paper as a compositor came to the office yesterday morning, and told the hands that he was unfit for work. Being asked what ailed him, he said he had dreamed during the night he saw his mother in her coffin, and the dream was so vivid, and had affected him so deeply, that he could not work. He remained about the office all day, much depressed in spirits, until four o'clock in the afternoon, when he received a telegraphic dispatch, announcing to him his mother was dead. The lady had enjoyed perfect health to within a few hours of her death, and no communication whatever had been received warning him of her illness. We have examined into these facts carefully, and can vouch for them. The communication of the circumstances of the terrible dream was made seven or eight hours before the telegraphic dispatch was sent. Publicity would not be given to this singular occurrence if there existed a shadow of doubt as to the entire truth of the main facts. The death took place on the morning of yesterday at Niagara, C. W., 228 miles from Detroit.—*Detroit Advertiser*, Aug. 2.

WILLIAMS COLLEGE.—The anniversary exercises of this institution began on Sunday, at Williams-town, when President Hopkins delivered his Baccalaureate sermon before a very large audience. In the evening, Rev. Dr. Cox, of Brooklyn, N. Y. preached before the Mills Theological Society. Of this discourse the correspondent of the *Springfield Republican* says:

"I could think of nothing but a four-horse omnibus, somewhat floridly painted and ambitiously ornamented, driven around the streets, turning corners with grand flourishes of the whip, and shouts at the leaders, picking up a passenger here and there, and after giving him a brief airing, dropping him and driving his spanking old horses home at last, with not a hair wet upon them and not more than half satisfied with their exercises. The sermon was learned, poetical, disjointed, powerful, brilliant, humorous, witty, explosive, redundant, English, Greek, Latin, and Dr. Coxy."

LOCUSTS OF THE WILDERNESS.—At the Chelmsford Cattle Show, during the week, an article was exhibited which attracted considerable attention at the late Paris Exhibition. It is known as the locust, or "St. John's Bread," and it is thought to be the same kind of food that St. John lived upon in the wilderness. It has been imported into England this year for fattening cattle, and has been found very effective for that purpose, but there is every probability that it will soon become the staple food of horses, to which purpose it is applied in various parts of the continent. The locust is a fruit about the size and shape of a large broad bean, and contains so much saccharine matter that it is turned to advantage abroad for making both sugar and spirit.—*English Paper*.

THE LA PAZ SUFFERERS.—The New Orleans *Picayune* says that the steamer from Vera Cruz brought to that city on the 25th ult., thirteen of the American passengers by the Archibald Gracie from San Francisco, who were seized at La Paz, in Alta California, by the Mexican authorities, and detained so long in prison and in irons. Among them was George W. Hopkins of Vermont. The party originally numbered eighty-seven. This was about the middle of November 1855. They were confined in a room about forty feet square until the 27th of December, when they were put in irons and sent by water to San Blas, the voyage, owing to calms, occupying twenty-four days. Upon arrival at San Blas their irons were taken off, and they were marched thence to Escapalco, a small town near the city of Mexico, a distance of thirteen or fourteen hundred miles, on foot. They remained at Escapalco several months, unable to get a trial. A number escaped and went back to California, and a number of others escaped to the United States. This party of thirteen started July 6, and found no interruption in walking down to Vera Cruz. They are quite destitute.

THE POPE GOING TO JERUSALEM.—We learn from foreign papers that the report is assuming more consistency relative to the translation of the seat of the Papacy from Rome to Jerusalem. It is now declared that this question has already been most seriously examined; even so far back as the time

when the bishops met to determine on the Immaculate Conception of the Virgin, a large number of the members, and Pius IX himself, were favorable to the project. A person whose opinion is relied upon, adds, that he will soon give more substantial reasons for the probability of the "translation of the Holy See to the cradle of Jesus Christ." He forgets to say rather, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." What light would such an event throw upon prophecy: and how many apparent disagreeing points would it reconcile!

The following is the manner in which the Montgomery (Ala.) *Mail* chronicled the murder of Keating, the Irish waiter, by Herbert, M. C. from California:—

"SHOT THE RINGLEADER.—A few days ago, Mr. Herbert, formerly of Tuscaloosa, in this State, M. C., from California, was attacked by a mob of the waiters at his hotel, in Washington. He promptly put a bullet through the head waiter, and then surrendered to the authorities. There is no doubt he acted in self-defence. It is time that hotel waiters a little further North were convinced that they are servants, and not, 'gentlemen' in disguise. We hope that this affair will teach them prudence."

To Correspondents.

S. A. G.—In reply to your inquiries, we do not find it anywhere stated that Christ used unleavened bread, as the symbol of his body, nor any command that such should be used.

The reason why such was used at the Passover feast, was not because leavened bread was less holy than unleavened; but it was to commemorate the fact that when the Israelites were thrust out of Egypt, they were thrust out in such haste that they had to take their kneading troughs with the dough in them before they had time to leaven it.

Nor do we find any injunction how often the Supper should be observed. When it was observed it was on the first day of the week; but we do not know that it was on every first day. We think it is left to the convenience of worshippers to decide as to its frequency.

D. B.—We are not now sufficiently posted, to answer that question, but may be shortly.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 44.
The Tempter,	" 52.
The Temptation,	" 52.
The Culpits and their Sentence,	" 52.
The Judge,	" 60.
The Earth and Man under the Curse,	" 60.
Cain and Abel,	" 68.
The Church Before the Flood,	" 68.
The Church in the Ark,	" 76.
The Epoch of the Flood,	" 76.
The Earth that now is,	" 76.
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Destruction of Sodom	" 116.
The Waters to be Healed,	" 156.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.
The Obstinacy of Pharaoh,	" 140.
Deliverance of Israel from Egypt,	" 148.
Israel's Spoiling the Egyptians,	" 156.
The Epoch of Israel's Deliverance,	" 156.
The Institution of the Sabbath,	" 164.
The Giving of the Law on Sinai,	" 172.
The Divine Presence,	" 188.
The Mosaic Typology,	pp. 196, 204.
Jehovah's Guidance of Israel,	p. 212.
The Mission of the Spies,	" 220.
Israel Return to the Desert,	" 228.
Preparation to enter Canaan,	" 238.
The Lord's Sanctuary,	" 244.
Jehovah's Covenant with Israel,	" 252.
The Nations of Canaan,	" 260.

There will follow in the following order:
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissonant from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM S. CHAPMAN.

BRO. HINES:—It is now eight years since I left my native State, and entered upon a western tour. Most of that time has been spent in the "far west;" but now I have returned, and am permitted once more to write, and date at home. When I left Illinois on the 7th of August, 1855, and started for home, I little thought so long a time would elapse before I met my children and friends here; but on a review of the scenes of the past year, I cannot regret that I thus lingered by the way. Finding the friends here generally well, I now sit down in my son's counting-room to scribble a few thoughts for the columns of the Herald.

After the date of my last, Homer, N. Y., May 15th, I remained there, in that section, some three weeks longer. Preached to the Homer church three Sabbaths, and held several other social meetings with that people. It was acknowledged by several, and manifest to all, that the brethren were revived. Since we constituted that church in '47, (with 15 members only) it has been favored with the labors of brethren Pinney, Bates, Clapp, Mansfield, Gross, Robinson, and others, so that its members have greatly increased. They have also erected them a very commodious chapel; yet the Homer church in common with others has had its trials. A few years since, the "Age to Come," and other distracting theories, were pressed upon them, and drew off several of their members. These hold their meetings in a separate place. When I returned, and ascertained that among the number who had left the church, were some even of my own children in the gospel, I felt exceedingly sad, and gave myself no rest till I had visited and kindly admonished them. They were manifestly glad to see us, and seemed animated as we reviewed their early religious experience. Learning that we remained steadfast in the original Advent faith, and were to preach at the chapel, they readily consented to meet with us there. Think we were mutually benefited; at any rate my own heart was made to rejoice as I witnessed the penitential tear, and listened to their heartfelt confession, exhortation and prayers in the church. Without particularizing, it is sufficient to say, we were enabled finally to recover all, or nearly all that was worth making an effort to save. If Mrs. H. and a few others of kindred spirit can possibly do any good where they are, let them remain there, for the church has already suffered enough by them. The third Sabbath (June 1st) had a good congregation, and after preaching from Rom. 13:11, 12, we attended to the Lord's supper. That was a refreshing season. At 5 p. m. met for conference and prayer; this was my last meeting with that dear people. The services were deeply interesting. Think the 5 o'clock meeting will hereafter be well sustained. Bro. Ingmire and Keeler are deeply interested in it. Brother Robinson preaches there half of the time, and brother Clapp the other half. Bro. R. being at the N. E. Conference, I failed to see him. This I regretted, for I think much of him. The Lord bless brother R. and the people of his charge is my prayer.

Spent nearly a week with the brethren at Benet Hollow (10 miles north of H.) The brethren were manifestly comforted, and one soul hopefully converted.

When my labors were completed in Homer, brother Judson kindly conveyed me to East Homer: from thence to Lincklaen and McDonough, (Chenango county). Stopped in the former place and spent a day or two very pleasantly in brother Phelps' family. Preached to small congregations two evenings. Little, if any good was accomplished there, except in brother P.'s family. They were deeply interested, and a daughter of theirs was truly converted. We then went to Lincklaen, (near Derayter) where we held meetings in Bro. Judson's house for several evenings. His neighbors became interested, and considerable prejudice was removed. A Mrs. R., one of the most intelligent females in that community, at the close of the evening service, spontaneously said, "Christian friends pray for me." Prayer was of course

offered, after that brother J. and I visited her several times, and at her request prayed in the family. We think she gave evidence of a change of heart, and seemed to love the "blessed hope." Think hereafter they will be able to sustain a prayer meeting in that neighborhood, which will be very gratifying, and heart-cheering to brother Judson and family.

On the Sabbath (June 8th) the Congregationalist church was kindly opened to us. General notice being circulated, the people came in from B. and D. settlements, and other directions, and filled the house. Spoke on the fall of the Ottoman Empire, spirit manifestations, &c. Rev. 9th and 16th. Had the best of attention, and to say the least, much prejudice was removed, and a desire was manifested to hear more on the subject of our hope. A Mrs. S. from B. settlement, (a lady of more than ordinary mind and talent) was present. For years she had been a decided believer in Universal salvation, and nothing that had been written or said on the subject, seemed to alarm her in the least; but at the close of public service that day, she voluntarily remarked to the friends who had accompanied her there, "I am now prepared to say, that my views on Universalism are entirely changed, and I shall never hereafter advocate that doctrine." She then added, "I am constrained to believe the Advent doctrine, and that the coming of the Lord is very near. Oh that I was prepared to meet him," &c. At the request of herself and Mr. Saunders I went to B. settlement and preached three times. The seventh-day Baptist house was opened to us. Several of those brethren sympathize with us in faith. They were manifestly comforted. Spent one night with Mr. and Mrs. S. at a late hour. After much conversation on the Scriptures, it was proposed that we all bow the knee and each speak in prayer. It was done unhesitatingly. Mrs. S. spoke audibly, at considerable length, and apparently with deep penitence. She was manifestly relieved of her burden, brother S. and myself greatly comforted. We hope and trust she will now be faithful to her God, redeeming the time she has lost. As we passed through Pitcher, we called on Mother Holt and sister Crandell. They patronize the *Advent Herald*, and love the "blessed hope," and comprise what remains of the Advent band there. Since I visited that people in '49, one Rhodes has been among them with his third angel message, seventh-dayism, and other Judaizing notions, till he has scattered them to the four winds. I wish the brethren who are personally familiar with his former pernicious course, would again expose him, and caution the more innocent brethren against adhering to his fanatical teachings. Mother Holt is near ninety years old, is rather hard of hearing, and yet her mind seems unimpaired. When she receives her *Herald* from the office, she seizes it, and like the "beloved John," feasts on it till she has "eaten it up." Says she wants very much to see brother Himes, but hardly expects to till she meets him in the kingdom.

From P. we went to McDonough. Brother C. Beckwith, and a few others received us joyfully. The next day commenced a brief series of meetings at the school house. Having labored some in '45, and since, the people came in readily to hear us again. They listened with respectful attention to the word. On the Sabbath, June 15th, the Baptist church in the village was readily opened to us. Had a full house. In the morning spoke on the resurrection of the dead, and in the p. m., the final inheritance of the saints. The minister himself and many of the congregation seemed interested. The Deacon who invited us to the church and others, manifested their interest by travelling two miles to meet with us again in Beckwith's hall at 5 p. m. They expressed a desire to hear us again at the church; but we had to leave to meet other engagements. Here brother Judson had to leave me and return to S. I missed him very much, for he was a profitable companion to me. The next morning a brother W. kindly took me to Norwich (15 miles further east.) The brethren there have mostly removed to other parts, or returned to mingle again with the sects. I passed through the entire community and visited the isolated brethren. Learning that many in that section were entirely devoted to spirit manifestations I consented to speak on that subject on Sunday morning, (June 22d). The house was well filled, and good attention was paid to the word. Several Spiritualists were present. After occupying two hours myself, the brethren spoke with more life and animation than ever before in my hearing. They had received new light from the word and were exceedingly thankful for it. When several brethren had thus spoken, the leader of the spirit company rose suddenly, and placed his face upon the top of his head, extended his upper limbs to the chamber floor, threw his whole frame into

strange postures, and hissed like a venomous serpent. So much malignance was manifested, that a lady sitting near by him was desperately frightened, and leaving the house she ran for her life. When his exercise was over, (not yet having uttered a sentence distinctly) he imperfectly repeated the scoffer's text, "No man knoweth the day nor the hour," and added, "I am happy," and sat down. We simply remarked, "There you have a perfect specimen of the 'frogs'; this is nothing more nor less, than the 'spirits of devils,' (Rev. 16:13, 14,) and nothing more need be added." It seemed to us that every person in the house was satisfied with the exposition we had given of Rev. 9th and 16th. The medium herself was present. She appeared like an intelligent lady. Think she must have been mortified in witnessing the exhibition, and fanaticism of her brother. The brethren and others, were thankful that we took up that subject.

From N. I went to Otsego county, (20 miles east) to see brethren Hewston and Peabody, and to visit an aged aunt, (my father's sister,) ninety years old. She is a "mother in Israel," and loves the appearing of the Lord. At times she is comforted with the thought that she may live to witness that glorious event. I am glad that she will hereafter have the reading of the *Herald*. Returned to L., preached on the Sabbath, (July 29,) had a good time with the brethren and friends there. Then brother Judson (my yoke-fellow) took me to Truxton, where we visited from house to house till we had seen them all. Had one general meeting. Having much to say, I occupied two hours. The brethren listened patiently both to me and to brother J., then each brother and sister spoke freely. It was indeed a melting time. They resolved unanimously, to be more punctual hereafter in sustaining their meetings for public worship.

Returned to Homer, July 3d, all prepared to take the cars and once more start for home, but there I received a letter from the brethren in South Butler, and Wolcott, (Wayne county,) entreating me to visit them before I went east. Having previously labored, and organized a church there in '47, and knowing that "false teachers" had been among them since, I felt inclined to meet the call, though anxious to go home. Brother Judson being present kindly offered to convey me there, (50 miles west of H.) In this way (on the road) we celebrated the 4th of July. Brother Brown, and others, were more than glad to meet us. The people were at once notified, and we expected to have a good time on the Sabbath. About an hour before the time for morning service, Doctor D. arrived with a definite time message. As he had previously written, and some were expecting him there, and to say the least, he appeared like a gentleman, I gave way for him to occupy the whole day, only at the close of the morning service administered the Lord's supper, which reminded us of '47 times. We then arranged matters for the week, and coming Sabbath. On Wednesday there came two men (strangers to us all,) with a message, showing that the miraculous gifts must be restored, &c., &c. I said to the brethren, "If I must give way at all for this, I promise you that I leave for good." So these messengers left until Sunday. I preached only evenings, but visited in company with brother J., till we had seen and conversed with the entire brotherhood in each town. The tendency of which was salutary, as all will admit. Before our meetings closed the brethren were much revived, and frequently said at the close of meeting, (where they had taken an active part) "This, brother C., seems like old '47 times." Others, speaking of the various theories that had been pressed upon them, said, in view of them, "Do you wonder brother C. that you found us half dead when you came?" I had to reply, "No;" for it is a wonder that they have lived at all in the midst of so much fanaticism and wild-fire. We exhorted them to take diligent heed, and strive to profit by what they had suffered. They say they shall, and by the grace of God I believe they will. Our meeting there on the Sabbath was large and interesting. This closed my labors there. Am glad I visited that dear people. We left them in a peaceful state. The Lord protect them unto the day of his coming, is my earnest prayer.

On Tuesday took the cars for Sycamore, spent several hours with sister Burrell, and a few others who have lived through the tempest there. Visited my family relatives again at F. Ville. Spent the Sabbath (July 20th) in Manlius, with sister Blood and others, did not preach, but talked much. Think all would say, "had a good time."

The next day took the cars for home, and at 8 o'clock on Tuesday morning, (July 22d,) arrived here in perfect health. Spent two days in visiting my children and calling on the brethren in the

city. Then started for Suffield, (20 miles north,) where I designed to spend the Sabbath (and finally did so).

Immediately after the passing of the 10th day in '44, I commenced a series of meetings there, (in S.) which lasted several weeks, and resulting in the conversion of more than a score of sinners, and the establishment of a church there of forty members, as happy a people as I ever saw. I visited them occasionally till '48, when I left for good. Then the church was in a prosperous state; since that time have had "teachers" enough, but not fathers. The result is, the church is entirely broken up; until last Sunday they have not met for public worship for two years. When I arrived there and learned the state of things among them and the cause of it, I felt for a moment I presume (toward those teachers) as the apostles did, when they said, "Lord, shall we call down fire from heaven and consume them?" Hope they will repent, otherwise they must soon be "consumed in the brightness of his coming." Preached at Mother Heath's last Sunday to about twenty. I was disheartened in view of the state of things here east, and think I shall fly west again before long. The Lord direct, is my humble and earnest prayer. Yours, in hope, S. CHAPMAN.

PS. This letter is written in the midst of business and confusion. Excuse its length and imperfections. Since I last wrote for the press, I have procured several new subscribers for the *Herald*, and forwarded with payment, by mail; hope it all went safe. My present Post-office address is Hartford Ct., care of S. E. Chapman. Hope the friends will continue to write. S. C.

Hartford, Ct., Aug. 1st, 1856.

THE MILLENNIAL DAY.

(Concluded from our last.)

THROUGH scenes of carnage and woe, extending even unto the events ushered in by the blast of the seventh angel's trump, which brings to life the slumbering dead, we are brought to the close of time, and the commencement of the eternal reign of glory. Not until then, is there any bright picture presented before us. All preceding is darkness and gloom, and only upon an immortal Paradise, does the sun shine with resplendent glory.

The day of wrath precedes the day of glory! And "unawares" it comes, "as a thief in the night" it approaches. Upon the "overcharged" one it comes "unawares;" unawares upon the unwise servant who is "feasting and drinking with the drunken;" "unawares" to the "porter" who would not "watch;" "unawares" does the "bridegroom" come to the "foolish virgins" who took no oil in their vessels with their lamps; "unawares" upon those who "cry peace and safety;" sudden destruction comes upon them, and they cannot escape. "But why thus 'unawares,' does the day of the Lord come, and the Master return? Are there no presages of the approaching storm of wrath? No 'morning star,' bright harbinger of day? No tokens by which to learn the Master cometh? Why, O why, if the rise and fall of earthly dynasties were deemed of sufficient importance to pass before the telescopic glass—if the striking events connected with the close of the scenes of earth were worthy of a glance, and the terrors of the last day were so definitely traced before the exploring vision, why were there no foreboding signs, no precursory tokens seen with prophetic eye, and recorded as beacons of warning, by which the inhabitants of earth might be apprised of impending wrath, and seek to escape their appalling doom? How can God be full of love and mercy toward man, if he send Jesus Christ in flaming fire to destroy them who believe not on him, if he give them no warning thereof?"

Do you not read my inquiring friend, that in the days before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away? Likewise, in the time of Lot, the self-same day that he went out of Sodom, the Lord rained fire and brimstone from heaven upon them, and destroyed them all. And Christ tells us, that "even thus shall it be, in the day when the Son of man shall be revealed." "But they were warned previously, by the preaching of Noah, and of Lot," say you, "and it was because they would not believe their message, that they were thus destroyed 'unawares.'" Yes, you are right: it was not because they might not, but because they would not know, that they were thus ignorant, "willfully ignorant" of impending wrath. But we will turn again to the record given us by those who were privileged to behold through the telescope, those wonderful events which were to pre-

cede and accompany "the day of the Lord," and here we find traced by the pen of inspiration, for the special benefit of those who should witness its advent, those precursory signs, which were to betoken its approach. "Signs in the sun, and in the moon, and in the stars"—"the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, as a fig-tree casteth her untimely fruit when shaken of a mighty wind." "Fearful sights, and great signs from heaven." "Wonders in the heaven above, blood and fire, and pillars of smoke;" "signs in the earth beneath," "a great earthquake," "sea, and waves roaring," "men's hearts failing them for fear, and for looking after those things that are coming on the earth," "unclean spirits," the "spirits of devils working miracles," shall "go forth to all the world." The sign in heaven is lastly seen—it is the sign of the Son of man—the great white throne appears in view, the Lord descends, mighty angels are his attendants, the seventh trumpet sounds, the nations of the earth are wailing, the dead are waking, the tares are cast into a furnace of fire, the wheat gathered into the garner, the earth is cleansed of its defilement. Eden blooms again, Paradise is restored, the "first dominion" comes to the "Tower of the flock," the kingdom prepared from the foundation of the world, and lost by sin, is now given "to the daughter of Zion." Messiah's banner waves on every hill, glory sits enthroned on every mountain, and illuminates every valley. The whole earth is full of the glory of the Lord! The millennial day has dawned! The year of the redeemed has come! "Woe trumpets" announced its approach! Sun, moon, and stars, proclaimed its coming! A formal church, a careless servant, a faithless watchman, a foolish virgin, a deriding scoffer, a slumbering world, bespoke it near! It was ushered in amid storms of direful vengeance, pealing thunder, fierce lightnings, great hailstones, flaming fire, the trumpet's fearful blast, earth shaking, heavens departing, the white throne appearing, the dead awaking, hearts quaking, and groans of agony, tears of anguish, hopeless prayer, and despairing shrieks! Ah! who shall be able to stand in the day of his wrath!

And are these the picture drawn, the description given by those who alone were permitted to gaze into the future, and behold its startling events, and scenes of thrilling interest! They are even so. We have not departed from the original, but sketched therefrom these sombre shades, these gloomy shadows, succeeded by the glories of the millennial age, the dawning of the "perfect day." Fancy's pencil has not drawn the outlines, imagination has not filled the picture; but the hand of the Eternal One has traced them by the pen of inspiration, in the volume of Truth, and the events and scenes themselves, have already nearly filled them all up.

And now, permit me to ask, How do they harmonize with the brilliant views—the resplendent landscape, the glowing sunshine, presented by the graphic pastor, whose language we have recorded at the commencement of our sketch? Truth is what we need, whether it be given in sunshine, or shadow.

EVELINE.

CONFERENCE AND TENT-MEETING IN PRINCETON, IOWA.

This was a meeting held in the flourishing town of Princeton, Iowa, beneath the New England Mission Tent; this being the third time it has been pitched this season. The interest manifested on this occasion was most excellent, and the attendance, considering the excessively warm weather, and the busy season, was large. Preaching during the meeting by Elders Chandler, Pratt, Blanchard and Morgan. Some were baptized, and the brethren generally seemed comforted and encouraged to go on their way rejoicing.

On Saturday, May 21st, the brethren assembled beneath the tent, to take into consideration the wants of our common cause, and organize a Conference. Elder M. Chandler was called to the Chair, and Elder W. Pratt was appointed Secretary pro tem.

Moline, Ill., was represented by brethren W. G. Ruggles and N. Branch, jr. They have at present a church of between thirty and forty substantial brethren and sisters. Have an interesting Sabbath school, and Bible class. Elder P. B. Morgan has had the pastoral charge of the church since the 10th of May. Congregation not large, but interesting. Are enjoying peace and unity, and some measure of spiritual prosperity. Prayer meetings are well attended, and interesting. Brethren are generally well established in the great truths of the Advent doctrine. Should time last, they hope to build a church this coming fall.

Cordova. — Represented by brethren Gilbert, Rathbun and Shinabarger. Have a company of fifteen or twenty; enough to secure a permanent

interest. Have no fit place for worship, and considerable opposition. Elder Chandler, now living in the village has opened his house for worship, and preaches at home occasionally. Some have tried to use the question of life only through Christ, to the prejudice of our interests, although brother Chandler has not preached on the subject since he came here. But for all this truth is making progress. Some measures have already been taken to build a place of worship. Have no Sabbath school. The friends feel their prospects are encouraging.

Princeton.—Represented by brethren Blackman, Williams, Lancaster, and others. This is an infant cause. There were no Adventists in this place, when brother Morgan came here last winter (hired his board at a tavern) and gave us a series of discourses on the prophecies, and other glorious truths of which we were previously ignorant. As the result of those meetings, our whole community was stirred up, and some were converted, and a church of some thirty or more has been organized with the adoption of a covenant, and the appointment of an Elder, a Deacon and Clerk. Have preaching occasionally by brethren Morgan, Chandler and Pratt; have some hope brother Morgan will yet come and live among us. Our Sabbath school interest is joined with the Union Sabbath school. Have made some arrangements and expect to erect a church immediately, if the Lord will.

Union Grove, Ill.—Brother A. Hurd, late of Vermont, said of this place, he had recently come here. Found some fellowship with an independent Congregational church, but he blessed God, he had not lost his relish for the Advent doctrine. It is "meat in due season." At present they had no Advent church there, but believed a good many were favorable. Brother Chandler had preached for them once; if time lasted he believed they would yet see a good cause in Union Grove.

Genesee Grove, Ill.—Brother J. Cummings said of this place, There were a few excellent brethren there that should be properly represented in this Conference. Elder G. W. Mitchell resides here, and he (Bro. Cummings) preached there occasionally. He believed there was the nucleus of a good church there,—as also in Hampton, near brother Edwards' where he preached with a good interest a part of the time. Indeed, he believed there were few school districts where there was not to be found the nucleus of a church.

Grass River.—Sisters Potter and Waterman, from this place, said, Our esteemed brother Chapman came here and preached a few discourses, but they had to contend against much prejudice. They desired to see the cause of God firmly established in that place; felt blessed in enjoying this privilege; hoped and prayed something might be done in this Conference by which their region might be benefited. Brother Pratt had preached to them once, and they desired other preaching brethren might also visit them.

Cananachee, Muscatine, and Iowa city.—Brother Morgan said, That in each of these places there were some good brethren, and if time should continue, he should expect to see in each place a good cause established; as also in Davenport, where he preached not long ago. Rock Island and LeClaire, he also thought would be found ripe as soon as any one could make a suitable effort in their cities, all of which should be carefully looked after by this Conference.

Brother Pratt had recently visited Windham, (not far from Iowa city) where lives a brother Graham, where there is considerable interest, and a pretty good prospect for a future cause, according to present appearances—have it somewhat in contemplation to hold a tent meeting there.

Brother Morgan said, These reports might not sound altogether like older denominations, or older fields, but they spoke well for a new cause in a new field. He was very greatly encouraged by this reviewing of our field; did not before realize how large and promising the prospects of his immediate region were. In each of these localities, where now there is but a brother or a sister, there, if time continues, we may expect to see a permanent church interest, providing the friends of the cause will remain faithful to their trust.

In Moline, we have though small, yet one of the best churches in Northern Illinois. The existence of which, may under God, in a very great measure be attributed to the faithfulness and steadfastness of a single brother.

With other remarks concerning our general prospects, the need of faithful labor for the conversion of sinners, and the building up of God's cause, with the necessity of union and co-operation, brother Morgan introduced a constitution providing for our Eastern, Iowa and Rock Island Semi-Annual Conference, which was adopted.

Voted to adjourn to meet, if the Lord will, in Moline, Ill., the first Friday in January, 1857.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours,

Alonso Ball, M.D.,

Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. Co., Mich., Nov. 16, 1855.
Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.
Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours,

J. V. Himes.

Warsaw, Wyoming Co., N. Y., Oct. 24, '55.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fontains of the blood.

John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her.

Assa Morrigide.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church, Putnam House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgia pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Sidel.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any of our civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure.

Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydus-street.
BURLINGTON, IOWA. James S. Brandaburg.
EASOCK, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kilson.
NEWBERYFORD, MASS. Des. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Ocker.
SHARON GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONIAK, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON.

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bernersley, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY.	CORRESPONDENCE.
Tell me, ye winged winds.....257	Millennial Day.....262
Horn Notissima.....258	Letter from S. Chapman.....262
MISCELLANEOUS.	Conference & in P. Iowa.....263
Sovereign Grace.....258	EDITORIAL.
Rev. Mr. Spurgeon.....258	Nations of Canaan.....260
Praying Ministry.....258	Symbolic Dictionary.....260
Letter from Constantinople.....258	One's Biblical Criticisms, &c.....260
Founding Hospitals.....258	New Books.....261

ADVENT HERALD.

BOSTON, AUGUST 16, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Aurora, Kane county, Aug. 19th, 20th, and 21st. Bro. Spaulding will make arrangements for the meetings.

Sandwich Station, Friday, 22d, and over the Sabbath, as brother Fay may arrange.

Shabbona Grove and vicinity, Tuesday, 26th, and over the Sabbath.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause.

J. V. H.

In our last, we reported that Brooks was returned to Congress from South Carolina by a large and unanimous vote. It appears, however, that some five or six votes were cast against him, and the aggregate vote by which he was returned, was some 1200 less than that which elected him two years since.

THE SLAVE CASE.—The Mobile correspondent of the New York Herald says: "the slave recently carried to Boston on board the Growler belonged to F. C. Ewers, livery stable keeper here; and if that vessel or her captain ever make their appearance in these waters again, there will be such a growl raised as will annihilate both."

We invite our readers to the perusal of Dr. AYER's advertisements which appear in the columns of our paper. They deserve attention as treating of what interests us all, and from a source which all have long respected. The Doctor is well known as one of the leading Chemists of this country, who devotes his great acquirements to the discovery and manufacture of remedies for popular use. The unparalleled success which has followed his labors is too well known in this community to need any elucidation from our pen.—*Washington Co. Observer.*

KILLED BY LIGHTNING.—A man named Howard was struck by lightning, at Ashland, during the thunder storm of Tuesday evening, and instantly killed. The electric fluid passed directly through the roof of the dwelling and struck Mr. Howard on the top of his head, making a hole half an inch in diameter in his skull. Mr. Howard had once before been struck by lightning.

SHOCKING DELUSION.—The Philadelphia Inquirer relates some most unnatural occurrences that have recently taken place at Bordentown. A young man died, who, as also the lady to whom he was to have been shortly married, was a firm believer in spiritualism. On Sunday evening, the young lady was married to the deceased by a "spiritual ceremony," which was performed through a boy who acted as a medium. The lady was attired in her bridal robes. The funeral then took place, at which the bride acted as though possessed by an evil spirit. Since the funeral the lady has resided with the father of the deceased, who is also a spiritualist, and at meals a plate, cup, and a portion of all the condiments of the table are set apart for the dead man, whose empty chair these victims of delusion suppose to be tenanted by his spiritual body.

BIG TREES OF CALIFORNIA.—BRO. HIMES.—I see a piece from the pen of the Rev. Horace Bushnell in my last paper about the big trees of California,

which in one respect at least has less truth than poetry. He says, "And why are they here and no where else? This I confess is to me the greatest, strangest wonder of all, that nowhere in the whole earth is there another known example of these Anakims of the forest."

Now there are thousands of men in California, and no doubt many who have returned to their homes in this part of the country, of which latter number, I am one, who can testify that from the mouth of the Klamath river south to Trinidad Bay, the whole western slope of the coast range, is covered with trees of equally gigantic proportions. I make this statement because I am jealous of anything that could injure the character of our beloved paper for veracity.

J. W. SUTTON.

Jeffersonville, Ind. July 25th, 1856.

"Bro. Himes: Last March I was at Boston and travelled one hour to find the Herald Office, and no one could direct me."

"Aug. 5, 1856."

The Brother who writes the above should have looked into the Herald for our street and number before leaving home, and the many one in Boston could have directed him to 46 1-2 Kneeland street.

Or if, neglecting that, he had stepped into any store and enquired for this year's Directory, he could have found this office.

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

DANIELS' WORK ON SPIRITUALISM.—This work is undoubtedly the result of long and careful investigation. Spiritualists, and all interested upon the subject, will find it worthy their most serious attention and study. The volume contains 300 pages—is beautifully printed and illustrated.—*Philadelphia Merchant.*

For sale at this office. Price \$1.

THE ADVENT CHURCH AT MAGOG, C. E., to whom it may concern:—Whereas our beloved brother, Addison Merrill, in consequence of poor health, is constrained to retire from the field of active labor, and having labored with us the past year to Divine acceptance in the up-building of the cause, and having very much endeared himself to us by his godly walk and conversation,

Therefore we would sincerely recommend him, with his companion, to the sympathy and brotherly care of all who have the interest of God's cause at heart.

In behalf of the church,

W. M. ATWOOD, Clerk.

CORRECTION.—"Armies in heaven," numbered 1 last week, should have been numbered 3.

THE GENERAL CONVENTION OF ADVENTISTS, will probably be holden about the middle of October. Notice will be given in season, by the committee.

THE MASSACHUSETTS CONFERENCE OF ADVENT CHURCHES, will be holden in September, of which due notice will be given of time and place.

It is very important that the pastors and clerks of the churches should prepare a full report of the condition of things among them. Some are in prosperity, and others in adversity. Let us hear from all.

THE MINISTERS' CONFERENCE, will meet at the time and place of the Conference of churches, in September.

Camp-meeting in C. E.

There will be a Camp-meeting holden on land owned by Mr. H. N. Currie, near Stone Settlement, Stanbridge C. E., to commence on Friday, the 12th of September, and continue over the two following Sabbaths. Brn. S. W. Thurber and C. P. Dow are expected to attend.

The brethren will furnish pasturage for horses, &c. Come, brethren, to this feast of tabernacles, and bring your tents, and may God send his servants filled with the blessings of the Gospel of peace. In behalf of the Church,

S. B. REYNOLDS.

Elders S. W. Thurber, D. H. Merrill and J. Chapman will hold a tent or grove meeting in East Farnham, C. E., September 4th, and over the Sabbath.

J. CHAPMAN.

Campmeetings in Pa.

A Campmeeting will be held on land owned by Mr. Chancey Moore near the bank of the Portage Creek, one fourth of a mile from Mr. Field's Hotel, Mc Kean, Pa., to commence Thursday, 28th of August, and continue a week or more.

Our ardent desire is that the brethren of the churches will make this meeting a subject of prayer, that this effort may be the means of salvation to many and the upbuilding of the churches throughout this region. Elders J. Litch, L. Osler, I. R. Gates, and other ministering brethren will be in attendance.

Committee of arrangements, Thomas Holland, Cyrinus Wycoff, Star Dennison, Esq., David Winslow, John Lewis, Saul Barr, Esq., J. D. Boyer.

A camp meeting will be held in Centre Co. Pa., on land owned by Bro. Joseph Eckley, near the Marsh Creek church, three miles from Middlebury, to commence the 4th of Sept, and continue over the Sabbath. Bro. L. Osler, J. Litch and others are expected.

We hope there will be a general gathering of the brethren and sisters in this and adjoining counties at this meeting. And may all unite in fervent prayer to God that this meeting may result in profit to the church and in the salvation of many sinners (In behalf of the brethren) M. L. Jackson.

Conference Notice.

The Canada East and Northern Vermont Quarterly Conference will hold its first session August 21, 1856, at Hatley, old meeting-house, commencing at 5 o'clock p. m.

We expect a general attendance, and hope the brethren will come together laden with grace and filled with the Holy Ghost.

J. M. Orrock, D. W. Sornberger } Committee of arrangements.
S. W. Thurber.

Barnston, C. E., July 19th 1856.

WANTED.—Copies of "Berean's Assistant," part 1, "Children's Question Books." Will agents having them on hand unsold, report soon.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	\$1.00.	.19.
" " " " " " " " " " " "	1.50.	"
Bliss on the Apocalypse	.60.	.12.
Bliss' Sacred Chronology	.38.	.08.
Hill's Inheritance of the Saints	1.00	.16.
" " " " " " " " " " " "	1.37.	"
Fassett's Discourses on the		
Jews and Millennium	.33.	.05.
Hymns of the Old Harp	.38.	.06.
Preble's 200 Stories	.38.	.07.
Life of Chrysostom	.75.	.13.
Lord's Ex. of the Apocalypse	2.00.	.33.
Memoir of P. A. Carter	.31.	.05.
Litch's Messiah's Throne, &c.	.75.	.12.
Miss Johnson's Poems	.50.	.08.
Army of the Great King	.40.	.07.
Taylor's Voice of the Church	1.00.	.18.
Lord's Gengnosy	1.25.	.19.
E. H. Derby on Catholicism	.75.	.17.
Daniels on Spiritualism	1.00.	.16.
The New Harp (Pew Ed.)	.80.	.16.
" " " " " " " " " " " "	1.50.	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " " " " " " " " "	1.25.	.12.
The World's Jubilee. By Mrs.		
Silliman	1.00.	.17.
Wellcome on Matt. 24, 25	.33.	.06.
Time of the End	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Leviticus	"	.16.
" Matthew	"	.19.
" Mark	"	.14.
" Luke	"	.20.
" John	"	.20.
" Miracles	"	.19.
" Parables	"	"
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Deed	"	"
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
Evidences of Christianity	"	.12.
Signs of the Times	"	.18.
Family Prayers (1st series)	"	.19.
" " (2d series)	"	"
Twelve Urgent Questions	"	.18.
The End	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
Morning of Joy	.40.	.38.
Eternal Day	.50.	.10.
Night of Weeping	.30.	.07.

Story of Grace

30 .06.

TRACTS FOR THE TIMES—VIZ.:

1. The Hope of the Church	\$1.50	per 100.
2. The Kingdom of God	"	"
3. The Glory of God filling the Earth	"	"
4. The Return of the Jews	2.00	"
5. The World's Conversion	1.50	"
Advent Tracts, bound. Vol. 1	.25.	.05.
" " " " " " " " " " " "	.23.	.07.
Facts on Romanism	.15.	.03.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.	\$2 per hundred; 3 cents single.	
The Bible a Sufficient Creed. By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.	
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.		
Glorification. By Rev. Mourant Brock, M. A., of England.	\$2.50 per hundred; 4 cts. single.	
The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.		
First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references.	\$2.50 per hundred; 4 cents single.	
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.	\$2.50 per hundred; 4 cts. single.	

The postage on the above tracts is one cent each

Appointments, &c.

I will preach in North Hermon, Me., the first Sabbath in Aug.; and in Surrey, the 2d and 3d Sabbaths. THOS. SMITH.

I have appointments as follows:—At Canterbury, in the town house, the 3d Sabbath in Aug.; at West Boscawen, Pond school house, the 4th Sabbath in Aug. at Waterloo (Warner) the 5th Sabbath in Aug. T. M. PEARLE.

Elder D. T. Ross will preach in Albany Sabbath, Aug. 17, in the hall cor. of State and North Pearl sts. Let all in the region attend. Service all day and evening.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. A. Thorp—Sent you a box of books by the steamer that sailed from Boston the 13th inst, directed to you care of Joseph Curry, Dockmaster, Liverpool. Sent you a bill in the box, and also one by mail.

Elisha Ford, \$1.—The last money we received from you before, was one dollar, received Feb. 28th 1856, and paid to No. 780. That sent in May was not received, and we now credit you \$1.36 to No. 815—Jan. 1, 1857.

C. Stone—The money was received and we have credited you to No. 815. The error was made in the first entry a year since.

W. Kenney, 60 cts. in stamps.—Sent the Pocket Harp the 9th—the price of which is 70 cents, besides postage.

Ira Townsend—The last \$2 sent does not appear to have been received. In Jan. last, we received \$2 from you, and sent you the "Time of the End," and credited you on the Herald to No. 789—July 1, 1856. We have now sent you, Aug. 9th, a copy of the gilt Harp, and paid the postage on it, which you will please accept. Have sent you the back papers since July 1st, which had before been regularly mailed.

J. M. Orrock—Sent you books the 9th. W. H. Eastman, \$3; for 25 G's to No. 115—ending with the Jan. No. 1. The terms are \$5 for 25 copies, 12 Nov. The \$3 pays 7 Nov. and \$2 more will pay to Jan. 1, 1857, when the present vol. of G. will end, containing 18 Nos., so as to end with the year.

C. P. Dow—There is no money enclosed in your letter, which specifies \$2 for T. H., and \$3 for yourself. The envelope showed no evidence of having been opened, and was directed in your handwriting.

John Morse—The money was the amt. of the last bill. But we had credited you money before without charging anything against it. If you say so, we will square our books, as you probably know whether you have heretofore overpaid the \$2.19. You are credited on the Herald to Jan. 1, 1857.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is prima facie evidence of fraud, and is a criminal offence.

Nova.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Loudon Village, N. H., returns the paper of D. F. MOORE, who owes.....\$4.00

RECEIPTS

UP TO AUG. 12TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited p. s. No. 783 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

H. C. H. Payne, 824; Thos W. Haskins, 793; E. Ford, 806—see business notes; G. Phillips, 4 G's to No. 120; M. Store, 789; D. C. Oakes, 815—the end of the year; J. Aldrich, 820; L. T. Cole, 815; B. T. Libbey, 820—each \$1.

T. Hancock, 807; S. Marvin, 806; W. P. Cutter, 789; Mrs. Polly Heath, 841; H. Beck, 822; S. E. Moley, 819; S. Hingson, 789; C. Snow, 840; E. B. Parker, 841—each \$2.

D. G. Farrington, 841, to July 1, 1857, the G stopped when out; F. Fox, 823 and book, sent the 11th—each \$3. G. L. White, 809—\$1.12.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 797.

BOSTON, SATURDAY, AUGUST 23, 1856.

VOLUME XVII. NO. 34.

WHATEVER MAY BETIDE.

HELP me, O Lord to trust in thee,
Whatever may betide;
Though health should fail, and riches flee,
Though friends the dearest far to me,
Be taken from my side.

I know that sickness, sorrow, death,
Lie in the onward way:
O, help me, in true-hearted faith,
Sweetly to rest, since Jesus saith,
"Strength shall be as thy day."

In sickness passed, in dangers o'er,
My helper thou hast been;
Then should I, for each coming hour,
Childlike believe thy love and power
Support will yield again.

Though in that last, that darksome glade,
Endeth our earthly view,
If but Thy voice, "Be not afraid,"
Be heard amid its deep'ning shade,
Calmly I'll journey through.

When this poor heart on Thee I stay,
On earth is heaven begun;
Then love leads on from day to day,
In duty's path, and helps me say,
"Thy will, not mine, be done."

Thus would I ever trust in Thee,
My Comforter and Guide;
For e'en through fears and sins prevail,
Thy promises can never fail,
Whatever may betide.

Sovereign Grace.

BY JOHN CUMMING, D.D.

"No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

Continued from our last.

Another cause why we are indisposed to accept the great truths of the gospel is, that we look upon religion as a thing sorrowful, gloomy, sepulchral. The common impression is, that it is very proper to think of religion when you have lost a relative, or to read your Bible when death has breathed on your sweet flower that had blossomed by your fireside; or when you have lost your property, or are yourselves approaching the grave, then you think religion is very suitable.

But is it not your main idea of it that religion is for life's sad hours, that it is to be a presence at the sick bed, at the sepulchre, but no where else in the world? But why that impression? Because you think religion is a thing of gloom, and of sadness, and of sorrow, and fitted for, and in keeping with such scenes; and that the less you have to do with it in your happy hours, the brighter those hours will flow, and the happier your spirit will feel.

But this is a very great mistake. Jesus performed his first miracle, not at a funeral but at a wedding—as if he would first sweeten life's joys before he went out to sympathize with life's sorrows—as if He would show that religion dawns in a blessing, and departs, as He departed, leaving only blessings behind Him. True religion nips no fair and fragrant blossom, it plucks up by the roots no plant that your heavenly Father has planted. It sweetens every joy, it sanctifies every suffering; it is more appropriate to life's brightest moments than it is to life's sad ones; and if you reject living religion, or refuse to come to Christ as the only Saviour, because you believe that you must then breathe an atmosphere of gloom, and live, as it were, in monastic seclusion, you have yet to open your Bibles and learn what Christianity is, and what Christ speaks to His people there.

Another and a very frequent reason why we refuse to come to Christ, and why it needs a Divine power to help us, is what is unquestionably true, that our sins in the past have been aggravated and of deep dye, and we fear God—yet this is no objection to your coming to him; for it is for sinners, and the chiefest of sinners, that he is set up; he will not accept you cherishing one forbidden lodger in the heart, deliberately holding one sinful possession in the hand. There is no sin in the past that he will not forgive completely if you ask him; but there is no sin in

the present that he will tolerate your still holding and clinging too. And therefore many feel, "If I must renounce this, and if I must give up that, and if I must cease to go here and begin to go there—it is like cutting off a right hand." So it is; the Bible has said so already; it is like plucking out a right eye; quite true; the Bible says it is so; it is pain; it must be so. One does not like to give up what one has been accustomed to; but it is only giving up a root from which bitterness present and eternal must spring; it is only breaking a cistern from which poisonous waters must flow. And therefore you must make your election, to hold the sin and stand aloof from Christ, or to bring all your sins to him that the guilt of them may be forgiven, and that the practice of them may be renounced and the principle of them abjured for ever and ever.

Let me mention another reason why it needs a Divine power to draw us to Christ; and that is, our tendency to multiply and exaggerate the difficulties, the many and great, that are in the way, that will meet us in the profession, and practice, and life of real religion.

You say, "If I should become a true Christian, if I should be really converted, then I shall have to do this and to abstain from that; I shall have to go here and I shall have to go there; and perhaps more may be before me than all the most fertile imagination can devise or anticipate."

But recollect that the new road that we tread has a new heart beating in him that treads it. If you look at the difficulties of a Christian life in the light of a worldly life; if you look at the difficulties that meet the Christian whilst you have only the strength that belongs to the worldling, you must necessarily sit down and despair. But if you will only recollect that with the new duties comes new strength; with the new trials comes new grace; and that every step of that way which extends from earth to heaven, from grace to glory, you shall hear ringing like the very music of heaven in your heart: "My grace is there, and there, and there, sufficient for you: and my strength is here, and here, and everywhere, made perfect in weakness;" then no foresight or anticipation of difficulties on another level will make you refuse to accept that level, and walk in the way that leads to heaven and to eternal happiness.

Such are some of the reasons why it needs, as we believe, a Divine power to draw us to Christ.

But now let us endeavour to ascertain how the Father does draw us to Christ. My reply to the objections that may occur to your minds leaves you responsible; but I have no power to make the word, however true; the argument, however logical; the text, however justly explained, touch your heart and abide there with permanent and saving efficacy—that needs a higher power. Let me try to show how the Father does draw to Christ them that are his.

First, he does so by the use of means; and secondly, by the personal presence and power of the Holy Ghost.

First, he does so by the use of means. For instance, the faithful preaching of the gospel is one of the best of means. It is a promise of our blessed Lord, "I, if I be lifted up, will draw all men unto me." Now here is a promise; and where Christ gives a promise, there is not only the truth in it, but the power in him. And if our ministry in preaching the gospel be not so successful as we could wish or desire to see, we should ask ourselves what and where is the reason of this failure? Is it that we do not lift up Him who has promised that if he be lifted up will draw all men unto him? If the preaching in the pulpit be eloquent argument, moral lessons, beautiful in their place; but never Christ, the wisdom of God, the power of God, the attraction of heaven, the Saviour of earth; then no blessing is promised to that ministry; and where it does not fall there should be no disappointment, because it is not what God has promised to be with. God the Father blesses the preaching of the gospel to many, and makes that an attraction to Christ.

Secondly, God the Father draws to Christ by the exhibition of his disinterested, distinguishing unparallded love. There is, in other words, in the gospel not simply a proclamation of an amnesty for all, but there is the unfolding of a process meant and made to act upon every heart, and to show to us that the gospel not only is a word from God, but that it has in its very structure, laws and arrangements, which if blessed by him must act upon the human heart. What is its great and distinctive exhibition? It is that of love: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life." What must be the effect of hearing, and seeing, and feeling the effect of disinterested, long and justly forfeited, sovereign love, but responsive and returning love to him? You know quite well that if a person wish to exercise upon your heart the mightiest moral force that can be exerted in this present world, he must do it not by command—it may force you to obey; not by promises—these may bribe you to obey; not by threats—they may drive to obedience; but by a demonstration and exhibition of great and disinterested love; love which, at sacrifice to him, has done service to you; and the effect of your seeing and feeling such love will be the return of love from you to that person who has thus so warmly and at so great a price loved you. This is the very explanation and theory of the gospel. "We love God because he first loved us;" his love the original, ours the echo: his love the sunshine, ours the reflection of it: his the cause, ours the effect.

Now God's great process for winning back the whole world to himself, is not by his ambassadors preaching hell, nor indeed by their proclaiming heaven; but it is by his ambassadors proclaiming this: Herein is love not that we loved God, but that God loved us; in that while we were yet sinners, such is the intensity of his love, that "Christ," the expression of it, "died for us." Wherever there is such exhibition applied by the Spirit to the human heart, it will produce in that heart returning love to God.

In the third place, it is by the preaching of the truth in the conscience, as well as on the heart. The whole of our religion is a rational and responsible religion. We all know there is back of the mind, far back of the heart, a wondrous power, that retains still the traces of its sovereignty, called the conscience. When man was created, and placed in Paradise, he needed no Bible to show him duty—no external motives to prompt him to duty; he had within him a conscience which echoed the voice, suggested the will of God, and regulated intuitively and instinctively all the duties and the obligations of the creature. But when man fell, that wondrous faculty became tarnished; its sensibilities became deadened; once the slightest touch would have made it vibrate in responsive acceptance, now it is insensible to the severest stroke. And one of God's great processes in the gospel is to cast into the conscience a spark that will light it up with something of its original splendor, or to awaken in its hitherto silent and inaccessible cells echoes that will not sleep; or in some sense, while the intellect is enlightened by truth, whilst the heart is drawn by love, to uncoil the passions that have twined themselves around the conscience in order to keep out God's voice from reaching it; to make that conscience feel that it is right, and dutiful, and just, to be all that God commands and requires in the gospel. In one word God draws us to himself through the truth: "Sanctify them through thy truth thy word is truth."

I do not deny that God can act without the Bible—superior to and beyond the Bible; but the general law is, that God acts through the Bible; that it is the reading of the Bible, or the preaching of the Bible, that are the instruments that God has consecrated for the conviction of the intellect, for the conversion of the heart, for the awakening of the conscience, the saving of the soul with an everlasting salvation. Man is not driven to Christ, but drawn; and in being

so drawn he is treated as a rational, reflective, responsible being. We convince a man; we coerce an ox, a horse, or a cow. We deal with man, and God deals with him as a rational creature, God might lift the whole mass of humanity to heaven; but that would be saving us in a way inconsistent with our very nature. And therefore we hear the Saviour saying, "Behold I stand at the door and knock." He will not come into the creature's bosom without the creature's permission. The eloquent language of a departed orator of our country was that an Englishman's castle was his home; into that home the winds of heaven and the rains or the frosts may penetrate; but not even England's sovereign dare cross that threshold without the permission of its lowly inhabitant. God seems to respect the house that he built in Paradise, as the constitution of our great country respects the humblest householder's home. He might force admission, but he will not; he will rather wait at the door and knock; and only when the inhabitant opens and bids him welcome will he come in and sup with him.

(To be continued.)

The Rev. C. H. Spurgeon.

Continued from our last.

As we copied some weeks since from another paper a very disparaging notice of this preacher some of our readers have thought that in justice we should give as an illustration of his style and manner, the following:

An open air Sermon, preached in a Field, King Edward's Road, Hackney, London, England, to a Congregation of about twelve thousand persons, by the Rev. C. H. SPURGEON, on Tuesday Evening, September 4th, 1855.

"And I say unto you, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into darkness: there shall be weeping and gnashing of teeth."—Matthew viii 11, 12.

II. The second part of my text is heart breaking. I could preach with great delight to myself from the first part; but here is a dreary task to my soul, because there are gloomy words here. But, as I have told you, what is written in the Bible must be preached whether it be gloomy or cheerful.

There are some ministers who never mention anything about hell. I heard a minister who once said to his congregation—"If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention." He ought not to have been allowed to preach again, I am sure, if he could not use plain words. Now, if I saw that house on fire over there, do you think I would stand and say, "I believe the operation of combustion is proceeding yonder!" No; I would call out "Fire! Fire!" and then everybody would know what I meant. So, if the Bible says, "the children of the kingdom shall be cast out into outer darkness," am I to stand here and mince the matter at all? God forbid!

We must speak the truth as it is written. It is a terrible truth, for it says, "the children of the kingdom shall be cast out!" Now, who are those children? I will tell you—"The children of the kingdom" are those people who are noted for the externals of piety, but who have nothing of the internals of it. People whom you will see with their Bibles and Hymn Books marching off to chapel, as religiously as possible, or going to church as devoutly and demurely as they can, looking as sombre and serious as parish beadies, and fancying that they are quite sure to be saved, though their heart is not in the matter; nothing but their bodies. These are the persons who are "the children of the kingdom." They have no grace, no life, no Christ, and they shall be cast into outer darkness.

Again, these people are the children of pious fathers and mothers. There is nothing touch a

a man's heart, mark you, like talking about his mother. I have heard of a swearing sailor whom nobody could manage, not even the police, who was always making some disturbance wherever he went. Once he went into a place of worship, and no one could keep him still; but a gentleman went up and said to him, "Jack, you had a mother once." With that the tears ran down his cheeks. He said, "Ha! bless you, Sir, I had; and I brought her grey hairs with sorrow to the grave, and a pretty fellow I am to be here to-night." He then sat down, quite sobered, and subdued by the very mention of his mother.

Ah! and there are some of you "children of the kingdom" who can remember your mothers. Your mother took you on her knee and taught you early to pray; your father tutored you in the ways of godliness. And yet you are here to-night without grace in your heart—without hope of heaven. You are going downwards towards hell as fast as your feet can carry you.

There are some of you who have broken your poor mother's heart. Oh! if I could tell you what she has suffered for you, when you have at night been indulging in your sin. Do you know what your guilt will be ye "children of the kingdom," if ye perish after a pious mother's prayers and tears have fallen upon you? I can conceive of no one entering hell with a worse grace than the man who goes there with drops of his mother's tears on his head and with his father's prayers following him at his heels. Some of you will inevitably endure this doom, some of you young men and women shall wake up one day and find yourselves in outer darkness, while your parents shall be up there in heaven, looking down upon you with upbraiding eyes, seeming to say, "What! after all we did for you, all we said, are ye come to this." "Children of the kingdom!" do not think that a pious mother can save you. Do not think because your father was a member of such-and-such a church, that his godliness will save you. I can suppose some one standing at heaven's gate and demanding, "Let me in! Let me in!" What for? "Because my mother is in there." Your mother had nothing to do with you. If she was holy, she was holy for herself; if she was evil, she was evil for herself. "But my grandfather prayed for me?" That is no use; did you pray for yourself? "No; I did not." Then grandfathers' prayers and grandmothers' prayers, and fathers' and mothers' prayers, may be piled on the top of one another till they reach the stars, but they never can make a ladder for you to go to heaven by.

You must seek God for yourself; or rather God must seek you. You must have vital experience of godliness in your heart, or else you are lost, even though all your friends were in heaven. That was a dreadful dream which a pious mother once had, and told to her children. She thought the judgment-day was come. The great books were opened. They all stood before God. And Jesus Christ said, "Separate the chaff from the wheat; put the goats on the left hand, and the sheep on the right." The mother dreamed that she and her children were standing just in the middle of the great assembly. And the angel came and said, "I must take the mother: she is a sheep: she must go to the right hand. The children are goats: they must go on the left." She thought as she went her children clutched her, and said, "Mother, can we part? Must we be separated?" She then put her arms around them, and seemed to say, "My children, I would, if possible, take you with me." But in a moment the angel touched her: her cheeks were dried, and now, overcoming natural affection, being rendered supernatural and sublime, resigned to God's will, she said, "My children, I taught you well, I trained you up, and you forsook the ways of God, and now all I have to say is, Amen to your condemnation." Thereupon they were snatched away, and she saw them in perpetual torment, while she was in heaven. Young man, what will you think, when the last day comes, to hear Christ say, "Depart, ye cursed!" And there will be a voice just behind him, saying, Amen. And as you inquire whence came this voice, you will find it was your mother. Or, young woman, when thou art cast away into outer darkness, what will you think to hear a voice saying, Amen. And as you look, there sits your father, his lips still moving with the solemn curse. Ah! "children of the kingdom," the penitent reprobates will enter heaven, many of them; publicans and sinners will get there; repenting drunkards and swearers will be saved; but many of "the children of the kingdom" will be cast out.

Oh! to think that you who have been so well trained should be lost, while many of the worse will be saved. It will be the hell of hell for you to look up and see there "poor Jack," the drunkard, lying in Abraham's bosom, while you who have had a pious mother are cast into hell, simply because you would not believe on the Lord Jesus Christ, but put his gospel from you, and lived and died without it! That were the very sting of all, to see ourselves cast away, when the chief of sinners find salvation.

Now, list to me a little while—I will not detain you long—whilst I undertake the doleful task of telling you what is to become of these "children of the kingdom." Jesus Christ says, they are to be "cast into outer darkness, where there is weeping and gnashing of teeth."

First, notice, they are to be cast out. They are not said to go; but when they come to heaven's gates they are to be cast out. As soon as hypocrites arrive at the gates of heaven, Justice will say, "There he comes! there he comes! he spurned a father's prayers, and mocked a mother's tears. He has forced his way downward against all the advantages mercy has supplied. And now, there he comes. Gabriel, take the man." The angel, binding you hand and foot, holds you one single moment over the mouth of the chasm. He bids you look down—down—down. There is no bottom: and you hear coming up from the abyss "sullen moans, and hollow groans, and screams of tortured ghosts." You quiver, your bones melt like wax, and your marrow quakes within you. Where is now thy might? and where thy boasting and bragging? Ye shriek and cry, ye beg for mercy; but the angel, with one tremendous grasp, seizes you fast, and then hurls you down, with the cry, "away, away!" And down you go to the pit that is bottomless, and roll for ever downward—downward—downward—ne'er to find a resting-place for the soles of your feet. Ye shall be cast out.

To be continued.

"Seek ye First the Kingdom of God."

I would not seek the joys of earth,
Its glittering state, its hollow mirth,—
Its laughter loud, the revel gay,
Like evening hues they fade away.

I seek not worldly rank or fame,
Nor midst the great an honored name,
No loud applause, no flattering praise,
Dazzles my soul's serener gaze.

I ask not wealth, the empty show,
The pompous state, the gilded glow.
In vain its power, its luxury,
To give one lasting bliss to me.

I ask for joys more true, more high;
I seek a treasure in the sky;
A name earth never can bestow;
Such be my sole pursuit below.

I fain would hear my Lord proclaim
When He shall come, my favored name,
Amid his people would be found,—
Amid his ransomed owned and crowned.

I seek the favor of my Lord;
I seek his kind, approving word.
Earth's every joy I could resign,
Content my Saviour to be thine.

ELLEN.

Sin.

Look now at sin; pluck off that painted mask and turn upon her face the lamp of the Bible. We start; it reveals a death's head! I stay not to quote texts descriptive of sin: it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting, everything that man hates it is; a load of evils, beneath whose most rushing, intolerable pressure "the whole creation groaneth."

Name me the evil that springs not from this root—the crime that lies not at this door. who is the hoary sexton that digs man his grave? who is the painted temptress that steals his virtue? who is the murderer that destroys his life? who is the sorceress that first deceives and then damns his soul?—sin! Who, with icy breath, blights the sweet blossoms of youth? who breaks the hearts of parents? who brings gray hairs with sorrow to the grave? who by a more hideous metamorphosis than Ovid ever fancied changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—Sin! Who casts the apple of discord on home hearths? Who lights the torch of war, and carries it over happy lands? Who, by division in the church, rends Christ's seamless robes?—Sin! Who is the Delilah that sings the Nazarene asleep, and delivers the strength of God into the hands of the uncircumcised? who, with smiles on her face, and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps pierces our temples with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition?—Sin! Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice in the lake of fire?—Sin! Who having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it that thus bewitches us? Who nailed the Son of God to that bloody tree? and who, as it were, not a dove descending with the olive, but

a vulture swooping down to devour, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him who was once but little lower than an angel, but little better than a devil?—Sin! Sin! Thou art a hateful and horrible thing; that abominable thing which God hates.

And what wonder? Thou hast insulted his Holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—*Dr. Guthrie.*

Dr. Cumming.

A London correspondent of the *Christian Witness and Advocate* of this city, writes:

The Rev. Mr. Cumming is a young-looking, middle-aged man, of polished and courteous appearance. His mode of worship is Congregational, and I think he is connected with the Presbyterian church. His prayer was almost entirely selected from the English Liturgy with great taste and discrimination; the singing was congregational, without any musical instrument whatever; the effect was beautiful and thrilling. He read a lesson from the Old Testament, upon which he spent fifteen minutes in a familiar exposition, in which he enforced lessons of instruction upon the minutest details of ordinary life, which were listened to with great attention—among other things he told the young men how to choose a wife, and the young women how to choose a husband. Such plain practical instruction is evidently productive of much good, and it would be well if it was more generally adopted in the pulpit. The house in which Mr. Cumming preaches, is a cramped, inconvenient chapel, in which there were more than a thousand people literally packed; the place is always crowded, and it is remarkable that the wealth and piety of London cannot afford a more spacious place of worship for the accommodation of those who desire to listen to a preacher so deservedly popular. But the building of churches is evidently not one of the duties which the present generation in London feel called upon to fulfil. Mr. Cumming's sermon was nearly three quarters of an hour in length, and was listened to by his congregation with the most marked attention; a large majority of them having Bibles in their hands, and turning to the proof-texts as the preacher announced them. From the number of notices which he gave of religious meetings, it is evident that he is a working man, in all the details of parochial duty; and that his labors are producing a great result, is evidenced by his great popularity in London as a preacher, and the large extent to which his published works are read in England and the United States.

Massacre of the Jews in 1370.

Whoever has witnessed the procession in honour of the "Tres St Sacrament de Miracle," or, in other words, the procession in commemoration of the massacre of the Jews in 1370, will agree with me that Rome is every day approaching nearer to Paganism, that the creature is worshipped instead of the Creator; for holy wafers, Mary, Joseph, and I know not what saints, are carried about for the sole object of being adored by the multitude. The history of this procession will show in what a state of superstition Belgium still is.

A Jew called Jonathos, living at Enghien, in the province of Hainaut, thought that there was some thing wanting to his happiness as long as he could not give vent to his hatred towards the Christians. He therefore tried to engage Jean Louvain, an apostate from Judaism, to steal some hosts, promising him sixty moutons d'or (about 40*l.*) for committing the sacrilege. Jean tempted by the money, agreed to undertake it, but not seeing any possibility of carrying out his object in Enghien, went to Brussels, and on the day of St. Bavon entered St. Catherine's Church, and took one large consecrated host and fifteen small ones. He returned with his theft to Enghien and delivered it into the hand of Jonathos.

Shortly after this, Jonathos was found dead in his garden, and his wife, terrified on account of this sudden death, could rest no longer in Enghien, and set out for Brussels. She took the hosts with her, thinking that by doing so she would be better received; nor was she disappointed. The Jews of Brussels welcomed her in a most hearty manner, consulted immediately in what way they could enjoy themselves with these objects of Christian worship. They agreed, as their ancestors did before them, to insult Him whom they attached in former times to the cross. On Good Friday, April 10, 1369, they assem-

bled in their synagogue, arranged the consecrated wafers on the table, and uttered the greatest blasphemies against those adorable objects. God, present in the bread, suffered their abominable doings. Yet, not satisfied with blaspheming, they took knives and poniards, and pierced them through. But they shrank back thunderstruck, seeing streams of blood gushing from the consecrated bread, and, dreading the consequences of this sacrilege, they resolved to get rid of the hosts. They engaged a Jewess named Catherine, who had embraced Christianity, and told her what had happened, begging her to take charge of the hosts, and to hide them somewhere so that the Christians might not discover them. Catherine trembled at this proposal, but the promises of reward being great she agreed to take charge of them. Nevertheless, she had remorse, and instead of hiding them, went to the cure of the parish of Notre Dame, and related to him the whole affair. This worthy priest, very much astonished at this extraordinary miracle, called on the Vicar of St. Gudule, and the cure of St. Nicholas. They agreed that Catherine ought to bring the bleeding hosts in order to be deposited in the church of Notre Dame.

After this they addressed themselves to the vicar of the Bishop of Cambray, who at once assembled the whole Chapter, before whom Catherine repeated once more what had happened. She was put into prison, and the Duke and Duchess having heard of this affair, gave orders to arrest all the Jews who were found in Brussels and Louvain. Proceedings were commenced against them; they were confronted with Catherine; but they denied all. Nor could the most severe tortures extract anything from them. The judges were very much embarrassed. At once there appeared a baptised Jew before them, who had taken part in the crime and thought, when confessing it, he would escape without punishment. Confronted with the other Jews it was impossible to gainsay what he asserted, and they all avowed their culpability.

They were condemned and burned alive on the 22nd May, 1370. Thus runs the story of the miracle which like all the others of the Middle Ages, ends in the slaughter and spoliation of the Jews.

Need we wonder that the Jews are averse to Christianity, when year after year, they see an event commemorated which led to the murder of their ancestors. That the story was invented in the fourteenth century we can easily believe; but how in the nineteenth century, in a country like this, which in a political point of view is so far advanced, such things can be repeated over and over again, is a matter of astonishment and should make us more eager to propagate the pure Gospel, and dispel the darkness which overshadows this kingdom.—*Cor. London Christian Times.*

Letter from Kansas.

[We take the following letter from the correspondence of the *Boston Traveller*, a neutral paper. It is dated, "Kansas Emigrant Camp, 15 miles from Nebraska City, N. T., August 1, 1856.]

To the Editor of the *Traveller*:

Upon the ground and in sight of the spot from which I am writing, are encamped some three hundred persons, men, women and children, emigrants to Kansas, assembled here for mutual protection and assistance from all parts of the North. The scene is quite an animated one, and presents a strange and unique appearance to those, who, like myself, have never seen Western life in any of its forms before.

There are quite a number of companies here, some of them independent, and others sent out by aid of the friends of Free Kansas. The wealthiest and most reliable party on the ground is the Milwaukee train, consisting of ten or twelve families, comprising some sixty individuals, who, with their wagons, trains, household furniture, agricultural implements, &c., have now been ten weeks on their route from Wisconsin. These families give quite a home-like and comfortable aspect to the encampment, and do much to add weight and character to the enterprise. The Fremont company, from Chicago, in point of numbers come next, but in character and appearance seem to be below the average of the emigrants. This company was under the immediate direction of Col. Lane, till they reached the Missouri river, when he left for the East, and has not since had any charge or direction whatever. A late issue of the *St. Louis Republican* states positively "that Lane is marching into Kansas with several hundred men, well armed, and is determined to drive out every pro-slavery man." This statement may gain some credence with timid people of the North, therefore a denial may not be out of place. The men whom Col. Lane had the direction of in Iowa, mostly intend to settle; they go as peaceable men, and not more than two thirds possess any arms at all. Col. Lane has left the camp and the general direction is under the control of

a committee of the conductors of the various companies. In addition to the above-named companies, there are quite a number of small parties from Indiana, Iowa, Illinois, Ohio, Massachusetts, and other States, who are known by the name of the town, city or county that provided means for them to come on. The material means that will be added to the wealth of Kansas, and the moral importance of these companies to the Free State cause cannot be too highly estimated. The number of wagons, horses, oxen, agricultural implements, &c. will be quite an important item in the amount of property taken in by these pioneer companies. At a rough estimate of the value of the material now upon this ground, it cannot be placed under thirty thousand dollars, and probably is much above that sum. In the Massachusetts company alone the amount of general and individual wealth cannot be less than six thousand dollars. We have represented here, all the various professions, trades and occupations that find a place in the crowded cities of the older States, clergymen, lawyers, doctors, editors, reporters, are scattered profusely among us, but their friends would have difficulty in recognizing men, who once shone in the drawing-room, in the flannel-shirted, bearded, rough, sunburnt individuals who stroll about the camp.

Since we have been camped we have had several additions to our numbers, by the arrival of parties from Kansas, who have been driven from their claims by pro-slavery men. Yesterday a very respectable, intelligent-looking German, came in. He had been driven from his claim six miles from Topeka, some five weeks since. He went to Kansas early in the spring, took up his claim, and after getting his crops in, worked among the neighbors for hire. The only reason he supposes they had for driving him off, was the fact of his refusal to work for a pro-slavery man by the name of Crown, when he had a choice between him and a Free State farmer. One night he came home late from work, and about ten minutes after entering the house, he was followed by a party of between forty and fifty. One in front of them, who seemed to be the leader, commenced questioning him as to which party he belonged. His reply was, that "he did not belong to either; that he was a neutral man, and did not care about their difficulties." The man replied, "that was not sufficient answer for him; that he must tell whether he was an abolitionist." The German's reply was, that he did not know what he meant, adding at the same time that he was not an American."

The leader of the ruffians, finding he could not make him commit himself, briefly asked, which ticket he would vote, Pro-Slavery or Free State? which elicited the reply of "Free State ticket," from the settler. He was then told that he must leave his claim and the neighborhood immediately, and if seen again, he would be shot. They compelled him to deliver his arms, and he was allowed to take a portion only of his clothing, driving him out at night, and robbing him of his tools, part of his clothes and other articles. He stopped two days in the vicinity, hidden in the neighbors' cabins. He then went to Lawrence, to a friend residing there, who advised him to proceed to Iowa City and join one of the companies then on their way to Kansas. He had no chance of getting his claim back by peaceable means, for the courts of justice being under the entire control of Missourians, it was useless to appeal to them. He came up the river as far as St. Joseph, Mo., where he heard of the emigrants being at Sydney, Iowa. He walked the remaining portion of the distance, and joined the emigrants encamped here. I give the details of this affair, as I heard it from the party's lips, and this is but a sample of scores of such cases that we have heard well authenticated since we have been in this Territory.

Mr. Jamison, a delegate to the Topeka Legislature, has arrived in camp, and reports quite a number of cases of outrage and robbery. Eight Free state men, residing on the Big Blue, have been murdered by a party of Missourians who endeavored to jump their claims. Scenes like these are constantly being enacted, and we are in continual expectation of an attack from these border men. That parties are hovering round us, we know; for bodies of horsemen have been seen by scouts from our camp. We are waiting here for the arrival of the Chicago, Massachusetts and New York parties, who were disarmed on the river, and who afterwards came through Iowa and are now crossing the Missouri at Nebraska City. Upon their arrival we shall proceed on our route to Kansas, and a few days will determine whether we shall be allowed to enter peaceably or not.

Our camp was enlivened on Wednesday (July 30th) by the presence of Dr. Howe of Boston, and Mr. Hyatt of New York, members of the executive Committee chosen by the Buffalo Convention, and Col. Eldridge of Lawrence, K. T., now acting as Superintendent of the route between Iowa city and Kansas. They brought late papers and news from the East, and

their presence was very acceptable and encouraging. I should like to give you some description of the country and of the details of camp life, but time and space forbids, so I will have to leave it for a more favorable opportunity.

Destructive Tornado in Essex County

Buildings Destroyed—Trees Levelled—Fences Demolished—Hail Storm in New Hampshire.—We are indebted to Mr. Josiah Crosby, of Elmville Farm, North Andover, for the following particulars of a destructive tornado which visited that place about six o'clock on Monday afternoon. The scene of the tornado is in the immediate vicinity of a lake of some 600 or 700 acres, and the first indications of it were something that appeared like a water-spout on the lake. The tornado followed, carrying destruction in its path; unroofing and demolishing houses, tearing up trees by the roots and hurling them through the air as though they were mere straws, levelling stone walls, and, in fact, demolished everything which stood in its path. Six or seven houses and barns were either wholly or partially destroyed. The tornado seemed to be confined to a small circuit around the lake, and lasted but from three to five minutes. It was followed by heavy rain and hail. Amid the general crash it is wonderful that no person was hurt. So far as is known, the only damage sustained by man or beast, was the breaking of one of the horns of a cow who was buried beneath the ruins of a barn which was demolished.

The names of the principal sufferers are Edward Baker, — Burnham, the widow Robinson, Mr. Harriman, Isaac Andred, and Henry Barker. One of these gentlemen Mr. Barker, we believe, lost, besides his house and barn, an orchard of fine apple trees, which was worth \$1000. The roads are filled with young fruit blown from the trees. The trees were for the most part torn up by the roots. The loss will amount to several thousand dollars.

Some ludicrous scenes were witnessed during the brief prevalence of the tornado. A cow, which was feeding in a pasture, was lifted off the ground by the wind, and carried over a fence into another pasture, and there safely landed. A shoemaker's shop, in which there was a man at work, was carried several rods, and then demolished. The man landed in an apple tree, and escaped with but few scratches. The roof of one house was taken up whole, and when last seen was moving off majestically through the air towards Boxford. A tree standing not far distant was then taken up, and planted directly in the roofless house where it now stands.

The scene of the disaster was visited yesterday by thousands of persons from towns in the vicinity.

We learn from our exchanges that a severe hail storm was experienced in New Hampshire the same afternoon. In Manchester, says the *American*, rain, accompanied with hail, came down in torrents for two hours. The *American* has accounts of the hail from Francetown to Londonderry, between which places it passed over a strip about a mile wide, and doing great damage. In Londonderry, the hail stones fell, "larger than the largest Baldwin apples." It broke out every pane of glass on the windward side of William Plummer's house, and did damage wherever it descended.

In New Boston great damage was done in breaking glass, demolishing vines, and injuring all the standing crops. Some of the hail-stones measured one and half inches in diameter.

At Squog the meeting house was struck by lightning and injured somewhat. The rod on the building was broken near the bottom, and the fluid entered the church in consequence. It moved one of the great stone steps about three inches, tipped down the clapboards, and splintered the head of a post.—*Journal*, 14 Aug.

Foreign News.

SPAIN.—We find no details of the Spanish troubles; but the following statement of the occurrences of the last few days, by the *London Times*, is so concise that we publish it for information:

"A Constitutional Queen, who holds her title to the crown by legal enactments against a relative claiming by divine right, has suddenly dismissed, or caused to resign, the Minister who during his whole career has been the champion of responsible government in her dominions. Another politician, known only as a resolute and unscrupulous soldier, has been raised to supreme power. This substitution of a notoriously Absolutist Minister for a man of strictly constitutional views would seem to a foreigner a dangerous act. We might, however, be in the wrong. But when we see the actual and immediate results we can no longer hesitate as to the character of the change. We find the insurrection immedi-

ately followed in Madrid, and that for this insurrection the government were thoroughly prepared beforehand. We find that O'Donnell, taking advantage of his position as Minister of War, had concentrated twenty thousand men on the capital. His first step was to surround himself with his colleagues who had two years before, when for a few hours in office, turned the cannon of the army against the people. The first act of the new ministry was the proclamation of martial law. The Legislative Assembly was dispersed by force, fired upon when proceeding in deputation to the presence of the Sovereign, and driven from their legal place of meeting by grape-shot. We find the capital in arms to resist this treasonable violation of public law, and we hear of a desperate contest, in which the National Guard, after several hours' fighting, are crushed by the large forces concentrated on Madrid. The next intelligence is that the Cortes have fled to a provincial town. Arragon receives the National Assembly, which declares that it has been dispersed by a monstrous act of military violence. Barcelona is soon in revolt, and the flame spreads. At the present moment Saragossa is held by an insurgent army, and we learn that in the South Malaga and Granada have not yet submitted. The Ministry is intent on crushing all resistance to its power, and everything is postponed 'until after the pacification of the country.' Such are the facts. The Sovereign and her confident concentrate troops, disperse and fire on the Legislature, fight a pitched battle with the National Guard, and are now engaged in crushing the Liberalism of the provinces. The question is, what are we to think of such an act?"

The *Times* then considers the propriety of applying the term *coup d'etat* to the overturn—a term which the *Paris Moniteur* specially objects to—and says;

"Whether, then, O'Donnell has or has not executed a *coup d'etat*, he has, by violence, and in pursuance of a premeditated plan, dispersed the Legislature, disbanded the National Guard, and overthrown the constitutional liberties of the country. We cannot think this is a gratifying conclusion to all the struggles and sacrifices of Spain during more than twenty years. We cannot think that the man who has committed this act can be fitly described as 'having attempted to restore order to Spain as the first and most indispensable basis of liberty.' Knowing as we do from experience, that repression must produce corresponding resistance, and that, however extended and strong it may be, the reaction must come at last, we are far from feeling that 'it is natural to hail with sympathy a change of a nature to consolidate the throne of Isabella II.'"

Narvaez has returned to Paris from the frontiers, whither he had proceeded on the first news of the outbreak. He there offered his services to the Queen, but was told they were not wanted. Nevertheless, it is believed in Paris that if the Queen could follow her own inclinations, Narvaez would soon be in Madrid.

Of Espartero a Paris letter says:

"According to all the accounts from Madrid, Espartero's prestige is gone, and he is dead as a political man. This is difficult to realize for those who remember him only the other day as the idol of the people. But such, nevertheless, appears to be the case. His want of energy and decision has lost him the opinion of all classes. Some think he should have remained at any cost at the head of affairs, and have sacrificed Escosura; have temporized, if necessary, rather than have exposed the country to the convulsion it has just gone through, and which is not yet at an end.

Others maintain that, having once given up the government, his place was at the head of the Madrid insurgents; that he should have played a bold game, and risked everything with those who rose in defense of the principles of which he was considered the representative. To discuss these and other opinions that have been put forward would lead me too far. Had Espartero thrown himself on the popular side, and it had triumphed, would he have been able to protect the throne he is pledged to support? What is certain is, that the result of the inaction he thought it right to observe has been immense loss of popularity, and, as far as we can yet ascertain, a general conviction of his incapacity for the post he has hitherto occupied."

A letter from Vienna gives the following account of preparations being made by the Emperor of Austria for an insurrection:

"On the 8th the Emperor, as is the custom here, laid the last stone of the new city arsenal, whose construction has been ordered in consequence of the revolution of 1848. This immense edifice was commenced in 1853, and forms an oblong square, the facade of which is 740 metres in extent. At the four angles and on the three sides of the building have been raised fortified barracks of three stories, capable of containing 6000 men, and forming so many bastions, defended by a powerful artillery, and furnished with loop-holes. These barracks are connected by bomb-proof galleries, in which are

contained ammunition and stores of every kind. The arsenal can contain two month's provisions for the 6000 men, and would then stand a regular siege in the event of a popular rising."

Garibaldi recently declared his conviction that the day of deliverance was nigh at hand, as all the provinces of Italy were ready to rally around the banner of Sardinia.

The *Gazette du Midi* states that the question of the French transatlantic packet line has been adjourned to next year. The government has not, it says, thought it prudent at the present moment, when the Paris money market has not yet become relieved from its embarrassments, to make that important concession which would require the concentration of upwards of sixty millions of francs.

The *Ticinese Gazette* states that during the first six months of the present year, 1756 Swiss have emigrated to the United States, including 450 Bernese, and 306 from the Grisons.

The following are the particulars of the destructive earthquake in the Moluccas:

The Indian mail brings advices of another of those dreadful earthquakes for which Ternati and the adjoining localities in the Moluccas are proverbial. An eruption of the active volcano on the island of the great Sangir, in lon. 125 50 E. and lat. 3 50 N., has occurred. The north-western part of the island of Great Sangir is formed by the mountain Awn, which has several peaks, the highest being about 4000 feet above the sea. On the west side the mountain runs very steep into the sea, at the height of the large village of Kanhar, however, falling away to a low promontory.

Between seven and eight o'clock on the evening of the 2d of March, a sudden and altogether indescribable crashing noise was heard, which indicated to the Sangirese an eruption of the volcano, filled them with consternation. Simultaneous with this the glowing lava streamed downwards with irresistible force in all directions, bearing with it whatever it encountered in its destructive course, and causing the sea to boil wherever they came in contact. The hot springs opened and cast out a flood of boiling water, which destroyed and carried away what the fire had spared. The sea, obedient to an unusual impulse, lashed the rocks with frightful violence, dashed upon the shore, and heaved itself with wild haste against the land, as if it strove to overmaster the fire-stream.

This frightful picture of destruction, the horror of which was increased by the shrieks of men and beasts, the wild roaring of the tempest, and the crashing of thousands of trees torn up and carried away, was followed about an hour later by peals of thunder which shook the ground and deafened the ear. A black column of stones and ashes then shot up from the mountain to an immense height, and fell, illumined by the glare of the lava, like a shower of fire upon the surrounding country below, producing a darkness that, now and then momentarily broken by the flashes of lightning, was so intense that people could not discern objects close at hand, and which completed their confusion and despair. Large stones were hurled through the air, crushing whatever they fell upon. Houses and crops which had not been destroyed by fire sank and disappeared beneath the ashes and stones, and the hill streams stopped by these barriers, formed lakes, which, breaking over their banks, soon proved a new source of destruction.

This lasted for some hours. About midnight the raging elements sank to rest; but on the following day about noon they again resumed their work of destruction with renewed violence. In the meantime the fall of ashes continued without intermission, and was so thick on that day that the rays of the sun could not penetrate through it, and an appalling darkness prevailed.

Scarcely recovered in some degree from their fright, the inhabitants of this desolated part of Sangir were again disturbed by an eruption on the 17th of March, which destroyed many fields and a great number of trees on the Tabukan side.

Since then the volcano has remained quiet, and the only symptom of its working has been the smoke rising up in all directions from cracks and fissures in the ground. The streams of lava on the slopes are still so slightly cooled that people dare not venture to any great distance from the shore. According to the accounts of the natives, the top of the mountain does not appear to have undergone any noticeable alteration.

On the other side of Kandhar, on the extreme north point of the island, the appearance of the devastation which has been caused is, if possible, even more frightful than what has taken place at Tartuna. For here, where formerly there were to be seen extensive fields bearing all kinds of crops, and thickly planted and endless groves of cocoa-nuts, we find nothing but lava, stone and ashes. The liquid fire seems at this point to have flowed from the mountain with irresistible force and in prodigious quantity. Not only has this fearful flood as it were buried the whole district and all that was upon it, but after having caused this destruction over an extent of sev-

eral miles, it was still powerful enough, on reaching the shore, to form two long tanjongs (capes) at places where the depth of water formerly consisted of many fathoms.

A number of other districts and places have been wholly destroyed, others greatly injured by the fire.

The loss of life has been great. It is estimated as follows in the undermentioned districts:

Tartuna, men, women, and children	722
Kanduar, ditto	45
Tabukan, ditto	2039

Total 2806

The greater number met their death in the gardens. They fled in all directions, but were overtaken and swallowed up by the fatal fire-stream. Some tried to save themselves in the trees, but were either carried away with them or killed by the scorching heat. At Kalongan and Taring the houses were filled with people who were stopped in their flight by the lava streaming down on all sides, and the streams of boiling water, and who met their death under the burning ashes and the tumbling houses. Many who had reached the shore and thought themselves safe, became a prey to the furious waves, and many died through sheer despair and agony.



The Advent Herald.

BOSTON, AUGUST 23, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

"THE INIQUITY OF THE AMORITES."

The most heinous sins prevailed among the nations that inhabited Canaan. Abominable idolatries, cruelty, and beastly filthiness were practiced to a prodigious excess. Some of these are recapitulated by Moses in the 18th chapter of Leviticus, who there exhorts Israel (vs. 24-30): "Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were set before you, and the land is defiled;) that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God." [Jehovah your Elohim]. God says to Israel, (Lev. 20:22, 23) "Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them."

The crowning sin of these nations, was their apostasy from Jehovah, and worship of false divinities—the sun, and moon, and all the hosts of heaven, and particularly the dead, whom they supposed to animate the heavenly bodies, and to pass into the shrines, or images made to their honor. Adopting the spirits of the dead for their elohim, (gods) they supplicated and worshipped them, and resorted to them for counsel and instruction.

The mediums by which they attempted intercourse with such gods, were variously denominated. They were called wizards, witches, necromancers, sorcerers, soothsayers, charmers, enchanters, magicians, astrologers, possessors of familiar spirits, &c., &c.—names derived from the practices or pretensions of the various mediums by whom the heathen sought consultations with

demons—the term by which the ancient Greeks designated their gods.*

The term *wizard*, is derived from a Hebrew word that implies knowledge, or a knowing one. A *witch*, signifies one that does mischief to man or beast, by evil arts. *Necromancy* derives its name from *Nekros*, the dead, and *Mantus*, a diviner,—one who communicates with the dead. *Sorcery* is defined by Dr. Webster, to be "divination with the assistance of evil spirits." A *soothsayer*, is one who claims to prognosticate or foretell future events, without reliance on Divine guidance. A *charmer* or an *enchanter* was one who by various arts and devices claimed the ability to protect one from harm, and to make men and animals obedient to their will. A *magician* derived his name from his practice of magic arts and superstitious rites by which he claimed to foretell the future. An *astrologer*, divined by the relative position of the stars; and one that had a familiar spirit, was one who claimed such familiarity with the spirit of some deceased person, as to be favored with communications from him for the guidance and instruction of the living.

As the secret things belong unto Jehovah (Deut. 29:29), and those only that He reveals belong to men to know, He alone may be inquired of; and to resort to forbidden sources to learn secrets which God has not chosen to reveal, or to reveal which is His own prerogative, is to despise and dishonor Him, and is a substitution of other elohim in the place of Jehovah. Thus did the Canaanites, and for this they forfeited their possessions. For Moses said to Israel, (Deut. 18:9-14) "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."

These practices were so offensive to Jehovah, that the most severe punishments were threatened against those who resorted to them. Said Jehovah:

"Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."—Ex. 20:23.

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed."—Ex. 22:20.

"Make no mention of the name of other gods, neither let it be heard out of thy mouth."—Ex. 23:19.

"They shall no more offer their sacrifices unto devils, after whom they be gone a whoring."—Lev. 17:7.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."—Lev. 20:6.

"A man also, or a woman, that hath a familiar spirit, or is a wizard shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God."—Lev. 26:1.

"Ye shall not go after other gods, of the gods of the people which are round about you; for the Lord thy God is a jealous God among you—lest the anger of the Lord thy God be kindled against

* "The spirits of departed mortals become demons when separated from their earthly bodies."—*Hesiod*.

"The demons of the Greeks were the ghosts and geni of departed men."—*Plutarch*.

"The souls of dead men are called demons."—*Philo*.

"Demons are the spirits of wicked men."—*Josephus*.

"Those who are seized by the souls of the dead," "we call demons and madmen."—*Justin Martyr*.

"Handle me and see: for I am not a *damoon* *asomaton*—a disembodied demon," i.e. a spirit without a body—the words of Christ to Peter, as quoted by *Ignatius*.

"All Pagan antiquity affirms, that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Æsculapius, Proteus and Minos, all their divinities were the ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves."—*A. Campbell*.

thee, and destroy thee from off the face of the earth."—Deut. 6:14, 15.

It was because of these things that Jehovah commanded the entire destruction of the Canaanitish nations. He said to Israel, (Num. 33:51-53) "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places; and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." (Deut. 7:5) "Ye shall destroy their altars and break down their images, and cut down their groves, and burn their graven images with fire." Again we read, (12:2, 3) "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and the names of them out of that place." (Deut. 16:21, 22) "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth."

Israel was admonished to avoid apostatizing into heathenism, and was threatened, should they do so, a fate similar to that of those nations whom they supplanted. Thus the Lord said, (Deut. 8:19, 20) "It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." (12:29-31) "When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did the nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods." (17:2-5) "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold it be true, and the thing certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and thou shalt stone them with stones, till they die."

Even if those who turned aside to such worship should show signs, and the things predicted should come to pass, they were forbidden to hearken to them. Said Jehovah (Deut. 13:1-5) "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."

The disobedience of Israel, and their forfeiture, as a nation, of all that God promised them on condition of their disobedience, is clearly unfolded in their subsequent history.

III TROPEs.

A Trope usually denominated a "figure of speech," is an artificial use of words for the purpose of illustration, or ornament, or to add clearness and force to an expression.

The term is derived from the Greek *τροπή*, (*trepo*)

to turn; which gives name to the tropics, because when the sun has gone north or south to those distances, it returns again towards the equator. In rhetoric it signifies a word or expression turned aside from its natural and obvious meaning.

Tropes differ from symbols and types, in being confined to written or spoken language, while the latter are visible acts and objects.

Language to be tropical or figurative, must contain a figure, or figures, of some kind; and it is improperly thus denominated when no figure can be shown to exist.

To show the existence of a figure, it is incumbent on the one who designates it, to give the name of the figure, the purpose for which it is used, the source from which it is derived, the principle on which it is employed, and the literal expression that is equivalent and that may be substituted for it.

An examination of the various kinds of figures shows that they are all comprised under the following kinds, viz:

1, The Simile, or Comparison; 2, the Metaphor; 3, the Metonymy; 4, the Synecdoche; 5, the Hypocatastasis, or Substitution; 6, the Hyperbole; 7, the Apostrophe; 8, the Prosopopeia, or Personification; and 9, the Allegory.

1 THE SIMILE, OR COMPARISON.

A Simile is a comparison of one object with another—an affirmation that one object is *as*, or *like* another.

This figure may be recognised by its being always accompanied by *as*, *so*, *like*, or some other sign of comparison—as in the following examples:

"Man is born unto trouble *as* the sparks fly upward." Job 5:7.

"Is there not an appointed time for man upon the earth? is not his days *like* the days of an hireling?" Job 7:1.

"As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work, so am I made to possess months of vanity and wearisome nights are appointed unto me." Job. vs. 2, 3.

"Within a year, according to the years of an hireling, and all the glory of Kedar shall fail." Isa. 21:16.

In all similes, both the subject of the comparison, and that with which it is compared, are literally expressed. On this point Mr. Lord forcibly remarks:

"If the names of the things compared were not used literally, there would be no means of determining what the things are that are compared. This characteristic is of great moment; as it results from it, that when comparisons are employed in predictions and promises, the things which are promised or foreshown in the comparison, are the identical things that are named, not others of an analogous kind; and are literally to come to pass in the manner in which the prediction or promise specifies. Thus in the announcement (Matt. 24:27) 'for as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be;' his visible coming, which is compared to the shining of a lightning flash, is his literal, personal coming, not some other event; and that with which it is compared is a shaft of lightning that flashes athwart the firmament from east to west, not an event or appearance of another kind." *Lives of Figures*, pp. 21, 2.

The only classification of which comparisons are susceptible, are,

1st. Those in which a likeness is affirmed, without its being specified in what the resemblance consists, which must be inferred from the nature of the things compared.

EXAMPLES.

"My judgment was as a robe, and a diadem." Job. 29:14; which illustrates that it caused him to be admired and honored.

"The words of a man's mouth are as deep waters, and the well spring of wisdom as a flowing brook." Prov. 18:4 illustrative of the abundance of a man's words.

"The king's wrath is as the roaring of a lion; but his favor is as the dew upon the grass." Prov. 19:12—that is his wrath causes terror, but his favor tends to prosperity.

"A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear." Prov. 25:11, 12.

2d. In other Comparisons the nature of the resemblance is indicated, which leaves no room for doubtful inference.

EXAMPLES.

"The Ancient of days did sit, whose garment was *white as snow*, and the hair of his head like *pure wool*." Dan. 7:9.

"His head and his hairs were *white like wool*, as *white as snow*." Rev. 1:14.

3d. There are other similes in which the nature

of the resemblance is not indicated in the comparison itself, but is specified in the connection.

EXAMPLES.

"The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Isa. 1:31.

"As the cold of snow in the time of harvest, so is a faithful messenger to them that sent him; for he refresheth the soul of his masters." Prov. 15:13.

"As it was in the days of Noah, so shall it be also in the days of the Son of Man: they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all."

In all comparisons agents are likened to agents; acts, to acts; results, to results, &c. Thus, at the end of this dispensation:

"It shall be as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him: the land shall be utterly emptied and utterly spoiled." Isa. 24:2,3—i.e. all those classes of agents shall be alike removed from the earth in the day of its desolation.

The manner in which the nations under the Assyrian, would rush towards Jerusalem, and be hurled back from thence by the power of Jehovah; is compared to the rushing of waters, and to the scattering of chaff before the wind.

"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing" mar., thistle-down, "before the whirlwind," Isa. 17:13.

The littleness of man compared with God, and the certainty that whatsoever He shall speak will be accomplished, are illustrated in the following.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Comparisons are of great variety and beauty, and are of frequent occurrence in the Holy Scriptures. The following are quoted without reference to classification,—the only real difference between similes consisting in the indication, or the want of it, of the nature of the resemblance. The reader will do well to determine the precise significance of each illustration.

"My days are swifter than a weaver's shuttle, and are spent without hope." Job 7:6.

"Canst thou by searching find out God? . . . It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—Job 11:7-9.

"I am as one mocked of his neighbor. . . He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease."—Job 12:4, 5.

"As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Job. 14:11, 12.

The righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff that the wind driveth away."—Psa. 1:34.

"As the hart panteth after the water brooks, so panteth my soul after Thee, O God."—Psa. 42:1.

"He shall come down like rain upon the mown grass; as showers that water the earth."—Psa. 72:6.

He "made His own people to go forth like sheep, and guided them in the wilderness like a flock."—Psa. 78:52.

"His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Psa. 89:36, 7.

"A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Psa. 90:4.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place

thereof shall know it no more forever."—Psa. 103:15, 16.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Psa. 125:2.

"When the Lord turned again the captivity of Zion, we were like them that dream."—Psa. 126:1.

1. "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants around about thy table."—Psa. 128:3.

3. "Let them all be confounded and turned back that hate Zion. Let them be as grass upon the house-tops, which withereth afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom."—Psa. 129:5-7.

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."—Psa. 133:2, 3.

"Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice."—Psa. 141:2.

"Man is like to vanity: his days are as a shadow that passeth away."—Psa. 144:4.

"Pleasant words are as an honey-comb, sweet to the soul, and health to the bones."—Prov. 16:24.

"As cold water to a thirsty soul, so is good news from a far country."—Prov. 25:25.

"As in water face answereth to face, so the heart of man to man."—Prov. 27:19.

"The words of the wise are as goads, and as nails fastened by the master of assemblies."—Eccl. 12:11.

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:10.

The Assyrian saith, "I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth."—Isa. 10:13, 14.

"As a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon."—Isa. 16:2.

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."—Isa. 24:20.

"And they shall be gathered together as prisoners are gathered in the pit."—v. 22.

"It shall be even as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."—Isa. 29:8.

"A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. 32:2.

"The heavens shall be rolled together as a scroll: and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree."—Isa. 34:4.

"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold He taketh up the isles as a very little thing. . . all nations before Him, are as nothing. . . It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isa. 40:15-22.

"I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins."—Isa. 44:22.

"O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels as the gravel thereof."—Jer. 48:18, 19.

"The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. 51:3.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 6.

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it

to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isa. 61:11.

"We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. 64:6.

"They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."—Hosea 13:3.

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."—Isa. 64:5-7.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

Foreign News.

New York, Aug. 17. The Collins steamship Baltic, Capt. Comstock, arrived at this port this morning at 7 o'clock, bringing Liverpool dates of the 6th of August, and London dates of the 5th.

The silk crop of France has turned out so deficient that manufacturers have made contracts in foreign raw silks.

This steamer brings exceeding little news.

Saragossa surrendered to the Queen's troops under Gen. Dulea on Friday evening, 1st inst. The royal troops entered the city without opposition and disarmed the citizens.

No definite particulars yet known, but the whole seems to have been effected without bloodshed.

All Spain has now submitted to O'Donnell. His future policy is not known, but it is reported that he is attempting to make up matters with the liberal party.

From France there is no news, excepting the return of Pelissier, who is made a Duke.

It is rumored that the Emperor is suffering from spinal disease.

Italian affairs remain as unintelligible as ever. There are reports of a remonstrance to Sardinia made by France in favor of Austria.

The Emperor of Austria and King of Prussia are having an interview at Toplitz.

Denmark proposes to fortify the Sound, and it is said that Russia advises this.

A fire and explosion at Salonica, Turkey, had caused great loss of life and property.

The Governorship of Jamaica is offered to Mr. Darling, Governor of Newfoundland.

The weather had been very warm.

HORRIBLE MASSACRE AT BARCELONA.—All the details that reach us of the proceedings concur in representing the fighting as desperate, and the conduct of the Queen's troops after all resistance had ceased as ferocious in the extreme. On the 24th, for instance, three days after the fighting had ceased in the city, two battalions of National Guards, arriving to the assistance of the citizens, were met in the plain by the Queen's cavalry, and every man of them cut to pieces.

Seventeen individuals engaged in the insurrection at Barcelona have been shot. They were executed three by three.

A letter says that the Austrian government is alarmed at the attitude Sardinia assumes towards it in Italy, and has begged the French government to represent to the latter that in order to preserve the tranquility of Europe, a change of its policy would be desirable. The French government has accordingly made communication of a confidential character to Sardinia, hinting that she might assume a less hostile attitude and tone towards Austria, without lessening the influence she exercises in Italy. The view which Sardinia will take of this intimation, remains to be seen.

The U. S. frigate Susquehanna arrived at Gibraltar on the 23d ult. six days from Fayal and sixteen from Key West. She would leave in a day or two for Spezzia, touching at some of the ports on the eastern coast of Spain.

PECULIARITIES OF GLASS.—It is a curious fact in science that glass resists the action of all acids except the fluoric; it loses nothing in weight by use or age; it is more capable than all other substances of receiving the highest degree of polish; if melted several times over and properly cooled in the furnace, receiving a polish which almost rivals the diamond in brilliancy. It is capable of receiving the richest colors produced from gold or other metallic coloring, and will retain the original brilliancy for ages. Medals, too, imbedded in glass, can be made to retain for ever their original purity and appearance.

ACCIDENT.—August 14 P. M., between 6 and 7 o'clock a party of ten persons, consisting of Capt. Samuel Robinson and wife, George D. Upham, Samuel Merchant, Henry W. Smith, Frederick Hanna, Mrs. Jennie Erring, Miss Henrietta Greenough, Miss Mary E. Hamilton and Miss Mary C. Hamilton, left the Seamen's Boarding House North Square, and embarked on Board the pleasure yacht "Star," at Union wharf, for the purpose of taking a sail in the harbor.

The party were returning from their trip down the harbor about half-past nine o'clock, and were about crossing the track of the East Boston Ferry, at the stern of the ferry-boat, which to them appeared to be about entering the slip on the East Boston side.

It appears that a mud-scow was lying across the slip, and the ferry boat consequently stopped and backed. The party in the yacht, supposing the ferry boat was clear, and not noticing that she was in the act of backing, kept on their course astern of her, when the stern of the ferry boat struck the yacht, instantly sinking her, and of course precipitating her ten passengers into the water.

Sad to relate, the five females were drowned, but the five men were rescued. Men immediately volunteered their aid, and commenced dragging for the missing bodies, and all but one have been recovered.

John Mitchell, the Irishman, is residing on a small farm of fifty acres in East Tennessee, and is said to be in very straitened circumstances. The plantation and slaves which he sighed for does not seem to have proved a profitable investment.

The editor of the New York *Pathfinder*, formerly a spiritualist, says there is an individual in that city who has spent upwards of \$25,000 in promulgating spiritualism within the last two years, and probably will spend \$25,000 more before he discovers the old adage—that a fool and his money is soon parted.

At Mayran, in the Tyrol, a Prussian nobleman has been prevented from purchasing a chateau, solely on the ground of his being a Protestant.

Our Legion of Honor.

THIS consists of our worthy friends and patrons who are prompt in the payment of their subscriptions, and also those who extend to us material aid, over and above the just claims we have on them, and by which past embarrassments have often been greatly relieved.

We are near the middle of the last half of the present year, and must soon send to those in arrears a statement of their indebtedness. We wish to spare as many as we can from the receipt of such, and to lessen as far as may be our labor in making and sending bills. We hope that those of our worthy subscribers who have not, will early enroll themselves in our "Legion of Honor," which will add materially to our happiness, lessen our anxieties, and contribute to their own sense of dealing justly.

This is the season of the year when we find it the hardest to meet our bills, because of the withholding of our dues, and therefore we would the more urgently call the attention of those who, involuntarily as we trust, are doing by us as they would not be done by, to our necessities and their obligations.

"We thank you for thus reminding us," we fancy many a good brother will say, as he reads this, and returns the evidence of his kind wishes for the *Herald's* prosperity.

In our Legion of Honor, we also enumerate those worthy ones from whom the Lord has withheld the ability to pay, and who promptly inform us of their circumstances; and in behalf of such we have received numerous certificates of deposit in the Lord's treasury, like the following, which has come to hand while writing this appeal.

MR. H.:—Mrs. Sarah Gove, of North Monson, Mass., wishes me to say to you that you may stop her *Herald*, as she has got past reading. She thinks she has but few days to live. Many, many are the good wishes she sends you, and deeply laments she can send you no money; but she says you will not lose your reward for favoring her these many years with that comforter and helper through her earthly pilgrimage.

August 16th, 1856. L. M. DUNBAR.

To Correspondents.

"A Resident of Illinois," needs to be reminded that we do not publish articles from those who do not put us in possession of their names.

J. HUGHES—Do you refer to an article that has already been published?—if so, to what one? If not, what is the point of your perplexity respecting the Pope's temporal power? Without knowing it, we might write many articles without touching it.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

A PART OF TRUTH KEPT BACK.

"But some said, Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?"—John 4:41, 42.

The circumstances under which this language was spoken, the incidents which drew it forth from the hearts of those hardened sinners, and the sentiments here expressed, show the deceitfulness of sin, the power of superstition, and the hypocrisy of perverted will. The human heart while corrupted by sin, blinded by secular and sectional interests is the same in all ages of mortality.

It was very publicly known by the Jews at this time, that a child was born a few years before "in Bethlehem of Judea, in the days of Herod the king," the news of which "troubled the king and all Jerusalem with him." "Wise men from the east had come to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east." This caused Herod to "gather all the chief priests and scribes of the people together," and to "demand of them where Christ should be born. And they said unto him, in Bethlehem of Judea, for thus it is written by the prophet." (Matt. 2d chap.) Herod "sent forth and killed all the children that were in Bethlehem, and all the coasts thereof." But God had sent the child into Egypt until the death of Herod, to fulfil another saying of the prophet, "Out of Egypt have I called my son." When he had thus called him from Egypt, he "turned him aside into the parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene." Did not the people know what was written? "And leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Naphtalim; that it might be fulfilled which spoken by the prophet, saying, the land of Zabulon, and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness, saw a great light, and to them which sat in the region and shadow of death, a great light is sprung up."—Matt. 4:13-16.

Here Jesus began his mission of mercy. The eye of jealousy was upon him, his character was scrutinized, his lineage investigated, the place of his birth was known, his course of life was understood. His having never learned letters was marked, and mentioned while he addressed the assemblies, and "spoke as never man spake." How comes it about, that when some said, "This is the Christ," they who were well versed in the language of the prophets, should ask, "Shall Christ come out of Galilee?" and then with promptitude contrive to show the young disciples what "the Scripture saith, That Christ cometh of the seed of David, and out of the town of Bethlehem." Had these teachers not as often read that he was to come out of Egypt, that he was to be called a Nazarene, and a Galilean, and his light to spring up in the land of Naphtalim in Galilee? Or had they trained their hearts to disregard all these sayings? and because their ideas, and creeds were enlarged by the doctrine of Christ, they must seek to evade it. On this occasion Jesus had gone to Jerusalem to a feast of tabernacles. He was expected there, for his fame had gone abroad; inquiry was made for him, the people murmured much concerning him, while "some said, he is a good man, others said, Nay, but he deceiveth the people." This cry has been often raised against those who, like Jesus, taught the doctrine of God. Superstition was so great at this time that "no man spake openly of him for fear of the Jews." At length "Jesus went up into the temple and taught. And the Jews marvelled, saying, 'How knoweth this man letters having never learned.' Did not they know his history, and that he was of the house of David, and city of Bethlehem? But the trouble was in that he told them truths they did not want to hear. The world 'hateth me because I testify of it, that the works thereof are evil, saith Jesus.' The Jews were angry with him because he had healed a man, and they sought

occasion because he did it on the Sabbath day. He now accuses them of not keeping the law of Moses, and yet they go about to kill him for the act of mercy he had done, and which was of much more importance than to circumcise a man. They deny that they seek to kill him, and accuse him of having a devil, because he told their intentions. Others owned the fact, and said, "Is not this he whom they seek to kill?" He here declared his doctrine, his mission, his claims, and their doom.

"Many of the people believed," and began to reason for him, which called out the equivocal statement, I took for a text. They quoted truly, but attempted to delude the people who were believing in Christ, by a pretence that he did not answer to the text. Officers were sent to take him, but his words were too mighty for them, they were convinced. But the chief priests and Pharisees who had hardened themselves in sin, listened to the officers' apology for not taking Jesus,—"Never man spake like this man," then with a sneer remarked, "Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people who know not the law, are cursed." Poor human nature in its pride, is more often overawed by such specious reasoning, than convinced and led by sound argument. Such were some of the characteristics of those apostate men in the Jewish church when Christ was among them. Such have been exhibited many times since. Whenever any important truth in the economy of God's grace, has been discovered and proclaimed by the faithful, they have been treated as was their Master, and the truth sought to be evaded, as in the above case. It was so in the time of the great apostasy, and in the great Reformation, and often in subsequent ones. Scriptures are often quoted with much sanctity, which relate to the very thing taught by reformers, and so used as to lead men to think it impossible for the idea to be true which is claimed to be. How much do we see of it at the present day. As the religion of the Jews at the first advent of Christ was mostly superficial, consisting in ceremonies, and ostentatious show, conducted by the rulers and priests, who claimed to know the language of the prophets, and the law, but had "made it void by their traditions," they would not listen to anything that affected their dignity, honor, or wisdom. They spurned at, or attempted to evade, or corrupt everything which crossed their superstitious notions. The time in which we now live, is in many respects, very similar. Many of the traditions of the elders make void the word of God. Much of the religious mind is superficial, having no heart. Many of the religious ceremonies and acts are ostentatious, and the current of the public mind is turned almost wholly from the forcible, yet simple truths of the gospel. And when the masses do hear the word preached in its native simplicity, many of them begin to believe, while the watchmen begin significantly to ask, Hath not the Scripture said, "All shall know me from the least even unto the greatest." It does say so, but it is in the world to come. We preach that the world is ripening in sin. They ask, Hath not the Scripture said, the saints shall "reign with Christ a thousand years!" Yes, but it is after the resurrection of the just. We preach that perilous times are before us,—even here, a time of trouble for the nations. They ask, Hath not the Scripture said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. Yes, but it is when he "shall have smitten the earth with the rod of his wrath, and slain the wicked with the breath of his lips." We preach that Christ is soon to come to do this work, and to take the throne of David, and reign forever. They ask, Hath not the Scripture said, "The kingdoms of this world are to become the Lord's, and his Christ's, and he shall reign forever and ever!" Yes, and it says in connection with it, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged," and Christ has said, "he will send his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." We preach that the heavens shall "pass away with a great noise, the elements melt with fervent heat, the earth also, and the works therein shall be burned up." They ask, Hath not the Scripture said, "The earth abideth forever!" Yes, and it saith it shall be changed to a new earth. We preach that we should expect the Lord daily. They ask, Hath not the Scripture said, "There shall be signs in the sun, and moon, and stars, and upon the earth distress of nations, with perplexity," before Christ comes? Yes, and as in the case of "Elias, who must first come," they have come already, and ye have rejected them. By such quotations, and specious arguments, multi-

tudes are blinded. Let us examine the whole matter, and believe all that is written.

I. C. WELLCOME.

Hallowell, Me., July 20th, 1856.

THE BEGINNINGS OF SIN.

Sin does not overtake a person like an avalanche from the mountain. One is not instantly swallowed up by it, as were the rebels by an earthquake, in the camp of Israel. Sin, in its beginnings, acts more like the coming on of a lingering, fatal disease. There is a peculiar cause for its action, as there is a peculiar cause for sickness. I do not now refer to what is termed by many the "fallen disposition" of human beings, or the "natural inclination to evil," which some contend for the existence of in all mankind, but I refer to very action of sin in itself. Something in particular as a cause, sets the motions of sin at work, something in particular from time to time arouses them to new action, and something in particular gives them an impulse to fearful extremities in the end. What shall we call this something? Circumstances? Yes. Temptation? Yes. The temptation of circumstances. That seems to be just the idea. Let us illustrate. A child is taught, by parents and nurse, the difference between the evil and the good, and also the consequences of the evil and the good; and the child fully believes what he is taught; and the idea of doing that which is absolutely evil does not, at first, possess the child's mind. But the evil thing is presented, and when presented possesses some almost overwhelming charm to the young mind. He then reasons, in his way, on the probable effect of doing what he begins to desire to do; calculates the consequences, according to what he has been taught, as compromisingly as possible to his own mind, modifies the apparent evils resulting, to as low a degree as he can, and finally, tremblingly concludes he will go a little way, take one step, and thus experiment slightly. But when he has commenced, he is enchanted, or perhaps, merely pleased with the result; and becoming more bold, and eager, pushes the matter a little farther, and still farther, until, without any considerable compunction, he will commit the most open and alarming crimes. And then, this child is held up as a fearful example of "criminal organization," or "parental neglect," or "possessed of the devil," or something else out of the common course of human nature. The fact is, had the child been placed in other circumstances of temptation, he would have acted in a very different manner, and the community would have called him a "good boy." Do you not think that had the children at our places of imprisonment been in other circumstances than those which surrounded them, they would now be, as our children are, joyfully playing in our streets? They are not naturally moral and intellectual monsters, any more than others. They are, in their nature, no more depraved than others. Their disposition has, by circumstances, been drawn out in that particular way that has brought them into difficulty, while others by other circumstances, have been drawn in a more safe direction. I do not question that some persons are naturally "peculiarly organized," and that it seems "impossible to make anything good out of them," unless the grace of God takes them in hand, in a kind of miraculous form, and morally and mentally makes them "all over new." But this is an exception to the general rule.

I make a great deal too, to depend on parental training, and think with Solomon, that if you really do "train up a child in the way he should go, when he is old he will not depart from it," as a general rule, leaving out peculiar circumstances of temptation. But when we take peculiar circumstances into account, even Solomon himself was an exception! and many others have been.

Again, the young man goes from his home into the world of business, carrying with him the most salutary instruction, with his mind made up to virtue, and moral goodness. Go and tell him that he will commit such crimes in less than three years, as will bring him to prison, to shame, and to death, and he will look upon you with wonder, and regard you as insane. But the temptation is presented, and reasons urged why he should accept it. He stops to look. "There can be no harm in that," he thinks. The longer he looks the more he desires to look longer. From looking and desiring to look, he begins to desire to partake; and ventures, in the midst of many struggles of mind, to "just try!" He returns to the same point again, a few days after, and then goes a little deeper, and still continues to advance, until the thing loses all its horrid form, and becomes an every day affair. Now new scenes of temptation arise and are accepted, and swifter and swifter runs the tide of evil, until he is swallowed up in the ocean of crime.

Again: When we turned from sin to God, from the world to seek the kingdom of heaven, how careful were our words, and how particular were we to order all our thoughts in the fear of God! We almost feared to breathe loud lest we should offend! We indeed "walked softly with God!" But O! how many of us are there now! Have we not reasoned, "I can do this just once, and then stop!" "I can go just so far and then turn about." Have we not already come to the deceitful beginnings of sin? O let us look—watch, pray, turn again to God, and live.

EDWIN BURNHAM.

Newburyport, Mass., August, 1856.

LETTER FROM D. T. ROSS.

MR. EDITOR:—For six long years I have been laboring in this place, in company with a few faithful brethren and sisters, in promulgating the truths of our "blessed hope." Having but little chance to form an acquaintance with those of like precious faith, amidst a thousand discouraging circumstances, I had almost concluded that I would cease to follow the Adventists further; because as I turned my eyes to the east, north, south, or west, I could see but one continued scene of disunion, hatred, strife, spiritualism, and fanaticism, which to my mind presented a picture abhorrent to humanity, and disgraceful to civilization, and I was lost for an answer to the question, "Can any good thing come out from among them?" While thus discouraged, feeling I could do no more to help them, or to meliorate their condition as a whole, I resolved with one of old, "to let them alone," knowing that if they were of God they would prosper, and if of man, they would come to nought.

While thus deploring the state of bleeding, groaning, dying Zion, behold, brother Himes appeared in our midst. His presence seemed to give relief to my poor disconsolate heart; and on the evening of July 27th, the church came together with mingled feelings of joy and sadness, to see if there was still a balm in Gilead to heal our wounded spirits. After singing and prayer, Bro. H. commenced discoursing from these words, "She hath done what she could," and as he spoke the fire burned, and dissipated all our fears; for we were soon made to see that much remained for us to do, and we thanked God, and took courage to go on and do what we could.

The Lord's day has now dawned; and the king of day never shone more beautifully than to-day, and last evening's discourse is not forgotten, for the friends have done what they could in filling the house with candid minds to hear the truth. Brother Himes commenced addressing us from Isa. 26:7. Here he presented the faithfulness of God, in performing His promises to the sons of men, from the days of Adam to the present hour, and then closed his discourse by showing the glories of the restitution, when the government should be laid upon the shoulders of Christ, and all His saints should be His willing subjects; thereby greatly strengthening our faith, and adding comfort to our drooping hearts. And every believer again resolved by the help of God, to do what he could to attain those glories. In the evening he discoursed upon the signs of the times, and every word was as apples of gold in pictures of silver, being fitly spoken. And as he showed us the rapid decline of Catholicism, it did appear to me that the time was short that we had to preach the restitution of all things, for the comfort of believers, and I would do what I could to proclaim that truth.

Monday, Tuesday, and Wednesday evenings were spent by brother H. in feeding, and comforting, and encouraging the church, and the word was quick and powerful, and I trust brother H.'s sermons will long be remembered for good to this people. As it respects myself and family, brother H.'s visit will ever be remembered as among the most pleasant and profitable days of our life. I was happy to learn of brother H., that the evils above alluded to were no part of Adventism, but were experiences that had claimed some relation to the body of Adventists, though that claim is repudiated by the consistent portion of the Advent body.

I was also happy to learn that there were a goodly number of ministering brethren, that were order-loving people, and were striving with their might to set things in order in the churches. Therefore, instead of leaving the Advent body, I feel myself honored in standing at the foot of such a class of ministers, of which, in my opinion, brother Himes is at the head, under Jesus Christ our Lord. In short, I am happy to state that instead of finding brother Himes a bigot, and a would-be-Pope, I found him a philanthropist, a gentleman, a Christian, or in other words, a man,

in every sense of the word, and may God help his opponents to follow his worthy example, and in a short time, ignorance, bigotry, superstition, disorder and division in the church of Christ, will be matters of history. Dear brother, be faithful, and as you prepare the *Herald* for the public, may God give you wisdom, love, and light, and may you be instrumental, under God, in preserving the harmony of the churches, and presenting them without spot before the Son at His appearing.

Respectfully yours, hoping to enjoy your society together with all God's faithful children, in the kingdom so soon to come,
D. T. Ross.

Hebron, N. Y., Aug. 3d, 1856.

CHRIST.

CHRIST is the Fountain of life. O what a melting consideration, that out of His agony, comes our victory; out of His condemnation, our justification; out of His pain, our ease; out of His stripes, our healing; out of His gall and vinegar, our honey; out of His curse, our blessing; out of His crown of thorns, our crown of glory; out of His death, our life! If He could not be released, it was that we might be. If Pilate gave sentence against Him, it was that the great God might not give sentence against us. If He yielded, that it should be with Christ as they required, it was that it might be with our souls as well as we can desire.

Christ by His obedience and death becomes our righteousness—by Him we are made truly wise—through His work we have redemption; by His Spirit and grace we are sanctified; through His blood we are pardoned; in Him our souls are quickened into spiritual life and peace; by His departure, he prepares us mansions; through His intercession while absent, the healing waters of life continue to flow; by His resurrection we obtain life from the dead; at His coming we receive full salvation. Then this mortal shall be swallowed up of life, this flesh, these bones, veins and sinews, this entire body shall become instinct with immortal vigor, and radiant with the light of heaven. Christ is the fountain of the water of life, which if a man drink he shall never thirst again, but it shall be in him a well of water springing up into everlasting life. Christ is the bread of life—the living bread from heaven; he that eateth of this bread shall live forever. Christ is the resurrection and the life. He is the way, the truth and the life. O what a Saviour! how rich his grace, how boundless his love, how amazing his condescension! What inexhaustible stores of life and salvation are in him! How mighty the fountain from whence issue such overflowing streams of light, life and love! O that we might plunge beneath the sacred fount and there lose our sin, our guilt, our condemnation, and our fears of wrath to come! O that Christ were the spiritual life of our souls, dead in trespasses and sins, the resurrection of our dying bodies to life everlasting, and the giver to us each, of a crown of life, which shall forever adorn our immortal brows in the Paradise of God. Christian professor, is Christ your wisdom, righteousness, sanctification and redemption? Is he your life, light, joy and salvation? If so, rejoice! Rejoice in the Lord always, and again I say rejoice! But if Christ is not your all in all, then tremble, for thou art in the way of death!—*Star*.

A CRITICISM.

MR. EDITOR:—It may be out of place, but I am disposed to send you a criticism on the article, "Resurrection of the dead, No. iv," by "Inquirer," which appeared in the *Herald* for August 2d.

Your correspondent says, "The dogma of the resurrection of the body, has no foundation in the Scriptures. The phrase *anastasis tou Soomatos*, that is, the rising up of the body, was never used by Christ Jesus, nor by any of the inspired writers of God's word."

That phrase may not occur in the Bible, and yet a sacred writer does employ the word, *anastasis* in speaking of the resurrection of the saints. (See Matt. 27:51-53.) Here we have a description of the opening of the graves, the rising of many bodies of the saints, their coming out of the graves, and their appearing unto many. And it is worthy of remark, that the word which asserts the resurrection, is from the same root as the word which represents the resurrection of the Lord Jesus. For my part I can see no reason why a particular form of speech should always be used when speaking of the resurrection.

Again, your correspondent says, "although the Greek word *nekros* in the singular number may sometimes mean dead body, but it is an incontrovertible fact, that the word in the plural, as used in this phrase, always denotes the dead as a dead

person appears to one alive."

In determining the meaning of a Greek word, it is always well to look first to its radical significance. This may be done by separating the root, and examining the various classes of words which are formed from it. It appears to be a law of the language, that all derived meanings have a relation either natural, historical, or euphonic, to the radical meaning. The root of *nekros*, is *nek*, which Scott and Liddell say appears in the sense, "to perish." Instead of saying with your correspondent that *nekros* in the singular number may sometimes mean "dead body," I should say from my knowledge of the meaning of the word, that it is its first unclassical meaning; and I should say that if it ever means a person who is dead, the word is used because it was designed to make prominent the fact that the body was dead. In respect to the use of the word in the plural, "Inquirer" will find that it denotes dead bodies in the following instances: Homer's *Iliad*, 4: 506, *εὐκαρτο δεινέκρους*.—5:573, *ἐπεὶ οὐκ νεκροὺς, ἐπὶ τὰς τούτων νεκροὺς*. Following the laws of language, we should, I think, say, if the sacred writers, speaking of the saints who have fallen asleep, use the words *τοιὺς νεκροὺς* that there is an unmistakable reference to the fact, that the body is dead, and when they affirm a resurrection of the saints by the use of the words *ἀναστὰς τῶν νεκρῶν* they declare that that will be reanimated which had died, to wit the body. c.

Letter from I. H. Shipman.

DEAR BRO.—Our meetings at North Springfield, Vt., last week and over the Sabbath, were of interest, and we hope of profit, to the cause in that place.

The dedication of their neat and convenient chapel took place on the 7th inst. The attendance was large—the house being built on the free principle, and the community generally sympathizing with us, in consequence of the former place of worship being destroyed by fire, many felt interested to be present. Our Baptist friends were there to aid in singing, and their pastor assisted in the services, and presented them with a Bible for the desk. Our ministering brethren, Oren Roberts and L. D. Thompson, were with us also. The day being pleasant, all seemed to feel that God had favored us in very deed. Discourse on the occasion from Psal. 122:9. On the Sabbath, three were baptized, and thirteen united with the church. About eighty brethren and sisters partook of the Lord's supper, among whom we were glad to see a good delegation of brethren and sisters from Claremont. My old field of labor, and former home is in a state of prosperity, for which I thank God, and pray that prosperity may still attend them. Yours truly, I. H. SHIPMAN.

August 12th, 1856.

A SUBSCRIBER writes.—"In the *Herald* of Aug. 2d, I notice that you speak of offending some by what had been published in relation to the Sumner and Brooks affair, and the Kansas difficulties. I must acknowledge that I was a little disaffected when I read your version of the Brooks and Sumner affair, and the extracts you gave from Southern papers, lauding Brooks. But in the next paper I see you are equally just in making extracts from the same quarter, condemning Brooks for the outrage. I am willing that any religious journal should publish all such incidents, if they do not act out the partizan by keeping one side covered up, and the other exposed to broad day for political effect. I view the act of P. S. Brooks in beating Sumner, as most outrageous, and I condemn the blackguard abuse of Charles Sumner in equally strong terms. Very truly, your friend, and obedient servant."

Obituary.

"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in New Boston, N. H., of consumption, sister ELIZA T. ANDREWS, wife of brother Joseph Andrews, aged about 41 years.

The subject of this notice was formerly a member of the Calvinist Baptist church in New Boston, but in the preaching of Christ's advent about 1843, she became interested, and finally embraced the faith of our Lord's speedy coming, and in this faith she lived till she fell asleep in Christ, in the hope of soon being made immortal from the dead, at the appearing of our Lord Jesus Christ.

T. M. PREBLE.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., 1855.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEST.

Baltimore, July 16th, 1854.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

March 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours,

Alonzo Ball, M.D.,

Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Harland, Liv. Co., Mich., Nov. 16, 1855. Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bid, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours,

J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, '55. Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Mencham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856. Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church. Pulaaki House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgia pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Sidel.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American States, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspeals tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1-3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydine street.
BURLINGTON, IOWA. James S. Brandenburg.
BARNOR, Hancock county, Ill. Wm. C. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DENHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKIE, Wis. Wm. Storey.
MORRISVILLE, PA. Wm. Kitson.
NEWBURGH, MASS. Des. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th-street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, MD. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 216 Exchange-street.
SALEM, MASS. Lemuel Oster.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONIAUX, De Kalb county, Ill. Wells A. Fay.
STREBOTHAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46, KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the "Boston Advent Association,"
between Hudson and Tyler streets—a few steps west from
the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
6 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6d sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

Whatever may be the result.....	265	CORRESPONDENCE.	
Seek ye first the kingdom &c.....	266	A Part of the Truth kept back.....	270
MISCELLANEOUS.		Letter from D. T. Ross.....	270
Sovereign Grace.....	265	" I H Shipman.....	271
R-v. Mr. Spurgeon.....	265	A Criticism.....	271
sin.....	266	OBITUARY.	
Dr. Cumming.....	266	E. T. Andrews.....	271
Massacre of the Jews in 1370.....	266	EDITORIAL.	
Letter from Kansas.....	266	" Iniquity of the Amorites.....	268
Destructive Tornado.....	267	Tropics.....	268

ADVENT HERALD.

BOSTON, AUGUST 23, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Aurora, Kane county, Aug. 19th, 20th, and 21st. Bro. Spaulding will make arrangements for the meetings.

Sandwich Station, Friday, 22d, and over the Sabbath, as brother Fay may arrange.

Shabbona Grove and vicinity, Tuesday, 26th, and over the Sabbath.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

Camp-meeting in C. E.

There will be a Camp-meeting holden on land owned by Mr. H. N. Currie, near Stone Settlement, Stanbridge C. E., to commence on Friday, the 12th of September, and continue over the two following Sabbaths. Brn. S. W. Thurber and C. P. Dow are expected to attend.

The brethren will furnish pasturage for horses, &c. Come, brethren, to this feast of tabernacles, and bring your tents, and may God send his servants filled with the blessings of the Gospel of peace. In behalf of the Church, S. B. REYNOLDS.

Elders S. W. Thurber, D. H. Merrill and J. Chapman will hold a tent or grove meeting in East Farnham, C. E., September 4th, and over the Sabbath. J. CHAPMAN.

Campmeetings in Pa.

A Campmeeting will be held on land owned by Mr. Chancey Moore near the bank of the Portage Creek, one fourth of a mile from Mr. Field's Hotel, McKean, Pa., to commence Thursday, 28th of August, and continue a week or more.

Our ardent desire is that the brethren of the churches will make this meeting a subject of prayer, that this effort may be the means of salvation to many and the upbuilding of the churches throughout this region. Elders J. Litch, L. Osler, I. R. Gates, and other ministering brethren will be in attendance.

Committee of arrangements, Thomas Holland, Cyrinus Wycoff, Star Dennison, Esq., David Winslow, John Lewis, Saul Barr, Esq., J. D. Boyer.

A camp meeting will be held in Centre Co. Pa., on land owned by Bro. Joseph Eckley, near the Marsh Creek church, three miles from Middlebury, to commence the 4th of Sept., and continue over the Sabbath. Bro. L. Osler, J. Litch and others are expected.

We hope there will be a general gathering of the brethren and sisters in this and adjoining counties at this meeting. And may all unite in fervent prayer to God that this meeting may result in profit to the church and in the salvation of many sinners (In behalf of the brethren) M. L. JACKSON.

There will be a Campmeeting near 2d Fork, Elk Co. Pa., on the ground near the residence of Elder J. D. Boyer, to commence September 4th, and continue a week or more. The following ministering brethren will be in attendance to preach the word. Elders J. Litch, I. R. Gates, L. Osler; and also, we request the attendance of L. M. JACKSON.

In behalf of the Committee of arrangements, J. D. Boyer.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, some time in October. The date hereafter. It is hoped that the brethren through the state will feel a sufficient interest in this meeting to make an effort to attend, especially all our preachers. Come, brethren, in the spirit of labor and unity, and let us seek to confer in the spirit of Christ in relation to the great work to which He has called us, praying for heavenly wisdom.

S. K. Partridge, Secretary.
Nicholas Smith, Chairman.

Hallowell, Aug. 11th, 1856.

THE GENERAL CONVENTION OF ADVENTISTS, will probably be holden about the middle of October. Notice will be given in season, by the committee.

THE MASSACHUSETTS CONFERENCE OF ADVENT CHURCHES, will be holden in September, of which due notice will be given of time and place.

It is very important that the pastors and clerks of the churches should prepare a full report of the condition of things among them. Some are in prosperity, and others in adversity. Let us hear from all.

THE MINISTERS' CONFERENCE, will meet at the time and place of the Conference of churches, in September.

DANIELS' WORK ON SPIRITUALISM.—This work is undoubtedly the result of long and careful investigation. Spiritualists, and all interested upon the subject, will find it worthy their most serious attention and study. The volume contains 300 pages—is beautifully printed and illustrated. —Philadelphia Merchant.

For sale at this office. Price \$1.

LONDON SABBATHS.—An Edinburgh gentleman, at present in London, writing to the Scotsman, says: "It is a perfect joke to talk of Sunday music as Sunday desecration in a city such as this, where carts drive about with goods—where bakers, grocers, publicans, newsmen, confectioners, &c., keep open shop on Sunday—where street cries are as on other days—where trains and omnibuses run and newspapers are published—where the only thing really proscribed is the receiving and sending away of letters."

We are informed, says the Dubuque Express, that there is a cavern near Decora, so situated that the water which falls from its roof in winter is frozen, and such is the amount of ice formed that it supplies the citizens of that place in summer with the luxury of ice from a natural ice house.

SCIENTIFIC AMERICAN. Twelfth year! One thousand dollars cash prizes!

The twelfth Annual Volume of this useful publication commences on the 13th day of September next.

The "Scientific American" is an illustrated periodical, devoted chiefly to the promulgation of information relating to the various Mechanic and Chemie Arts, Industrial Manufactures, Agriculture, Patents, Inventions, Engineering, Millwork, and all interests which the light of practical science is calculated to advance.

Reports of U. S. patents granted are also published every week, including official copies of all the patent claims, together with news and information upon thousands of other subjects.

\$1000—In cash prizes—will be paid on the 1st of January next, for the largest list of subscribers, as follows:—\$200 for the 1st, \$175 for the 2nd, \$25 for the 4th, \$100 for the 5th, \$75 for the 6th, \$50 for the 7th, \$40 for the 8th, \$30 for the 9th, \$25 for the 10th, \$20 for the 11th and \$10 for the 12th. For all Clubs of 20 and upwards, the subscription price is only \$1.40. Names can be sent from any Post Office until January the 1st, 1857. Here are fine chances to secure cash prizes.

The Scientific American is published once a week; every number contains eight large quarto pages, forming annually a complete and splendid volume, illustrated with several hundred original engravings.

Terms—Single Subscriptions, \$2 a year, or \$1 for six months. Five copies, for six months, \$4; for a year, \$8. Specimen copies sent Gratis.

Southern, Western and Canada money, or Post Office Stamps, taken at par for subscriptions.

Letters should be directed (post paid) to Munn and Co.

128 Fulton st. New York.

Messrs. Munn & Co. are extensively engaged in procuring patents for new inventions, and will advise inventors, without charge, in regard to the novelty of their improvements.

CATASTROPHE IN CASCO BAY.—The Portland Advertiser, gives the following names and ages of persons who were drowned in Casco Bay, near Falmouth, on Wednesday 12 inst: Mrs. Alvira Brown aged 40 years; Lydia Brown, aged 24 years; James Brown, aged 12 years; Mrs. Miranda J. Winslow, aged 29 years; Ella M. Winslow, aged 4 years; Ervin F. Winslow, aged 2 years; Emma Baker, aged 12 years—all belonging in Yarmouth. They had been on a pleasure excursion among the Islands, and were on their return, when a whirlwind struck the boat so powerfully that she instantly sunk, stern first, and the women and children having gone into the cuddy for shelter from the rain, were all drowned. Messrs. Brown and Winslow being outside, managed to save their own lives, but were deprived of nearly all they held dear on earth. The whole town of Yarmouth was thrown into distress by this sudden dispensation of Providence.

It is said that some of the subjects of the Czar are inclined to doubt his mission as the head of the Church, and that he has issued a government circular to the Russian clergy; "He who doubts the Czar to be the sole protector of the Orthodox Church is declared to be an apostate."

The most energetic measures are being taken for the extension of Romanism in Canada. Land is being bought in every direction, and churches, nunneries and schools established. It would seem as though this Lower Province were becoming the rendezvous of priests, monks and nuns, from all parts of the world.

A FUNNY MESSAGE. Telegraphic operators occasionally have some rather singular messages brought to them for transmission. The following is a copy of one handed into the telegraph office in Utica, to be forwarded:

To—

Third Epistle of John 13 and 14 verses.

Signed, —

By referring to the text, it will be seen there is quite a respectable letter contained in the verses designated, and a small amount of money saved, viz.:

I had many things to write, but I will not with ink and pen write to thee;

"But trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name." —3d John, 13th and 14.

BOSTON SHIPPING.—Boston owns 541,000 tons of shipping, which is more than that of all the following ports united; viz., Baltimore, Richmond, Norfolk, Wilmington, Charleston, Savannah, Mobile and New Orleans. In 1855, the shipping of Boston equalled that of the whole district of Maine, excepting Portland and Bath. Nearly three-fourths of the tonnage employed in the East India trade belongs to Boston; and great numbers of the finest freighting ships in the Union are owned here. And our fleet of ships is constantly increasing—faster, probably, than is warranted by the present prospects of trade.

PHOTOGRAPHY UNDER WATER.—In the Journal of the Society of Arts, W. Thompson of Weymouth, England, gives an account of the means he adopted for taking a photograph of the sea, in Weymouth Bay, at a distance of three fathoms. It appears that the camera was placed in a box with a plate glass front, and a movable shutter to be drawn up when the camera was sunk to the bottom. The camera being focused in this box on land for objects in the foreground, at about ten yards or other suitable distance, was let down from the boat to the bottom of the sea, carrying with it the collodian plate, prepared in the ordinary way. When at the bottom, the shutter of the box was thus raised, and the plate was thus exposed for about ten minutes. The box was then drawn into the boat and the image developed in the usual manner. A view was thus taken of the rocks and weeds lying at the bottom of the bay. Mr. Thompson anticipates that it will be a ready and inexpensive means of arriving at knowledge of the condition of piers, bridges, piles, structures and rocks under water.

NEW ORLEANS, Aug. 14.—A terrible storm occurred in this vicinity on Sunday, which lasted all day, and also all day on Monday. Its effects, however, were most disastrous at Last Island, a great summer resort, and which our accounts represent to have been entirely inundated. Every building on the Island is said to have been swept away and no less than one hundred and thirty-seven lives reported lost.

The steamer Star, Capt Smith, which left here on the 9th, encountered the storm before reaching Last Island, and became perfectly unmanageable and was soon afterwards a perfect wreck.

The scene among the passengers was terrific, there being no less than 250 persons clinging to

the wrecked fragments of the vessel, each anxiously waiting the arrival of some other vessel to take them off. Whether any of this company have been lost is not yet known, yet hopes are entertained that all were saved, as a steamer is understood to have gone to their relief.

NEGLECTED CORRESPONDENTS.—The Piedmont (Va) Whig says, "Since the 25 of December seventeen negroes have left the neighborhood of Middleburg, and not more than half have ever been heard from."

LEATHER FROM PORPOISE SKINS.—At a recent industrial exhibition of one of the London Societies, among other novelties was some curried leather from the skin of the white porpoise. A report says "it seems to possess the essential requisites of toughness and softness, and has been considered superior to the skins of land animals; the price is the same as that of the best calf-skin; but a sample pair of boots shown is stated to have worn out seven soles."

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2. 00.

WANTED.—Copies of "Berean's Assistant," part I, "Children's Question Books." Will agents having them on hand unsold, report soon.

Appointments, &c.

I have appointments as follows:—At Canterbury, in the town house, the 3d Sabbath in Aug.; at West Boscawren, Pond school house, the 4th Sabbath in Aug. at Waterville (Warner) the 5th Sabbath in Aug. T. M. FRENCH.

I purpose to meet with the friends at Church's Hill, Augusta, the last Sabbath in August. N. SMITH.

The Lord willing, I will preach at Haverhill, Mass., Aug. 24th, at Westford, 29th; at Andover, N. H., 27th and 28th; at Denmore Hill, Vt., Friday, 29th; at Springfield, Aug. 31st. Week day meeting at 7 o'clock. L. D. THOMPSON.

I will preach at Lake Village, N. H., if the Lord will, the last Sabbath in Aug. J. COUCH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Daniel Milton—Your six months ended July 1.

J. D. Boyer—Sent books by express the 13th inst., with bill and receipt for money.

J. L. Clapp—Thank you. We had not charged the books Mr. H. left with you. The account is now square.

D. Bosworth—Sent Harps the 14th.

R. Woster—You are credited on our books as you saw it in the paper—the last previous credit being in January, 1855. We have now credited you \$2 to No. 820, as from what you write we have omitted to credit you that amount at some time—unless you have made a mistake of a year in your reckoning.

M. L. Jackson—Sent the 18th.

N. Chavillat—You were credited on our books to \$15. The 789 in the paper was an error.

J. T. Dixon—\$1 on H to No 815, and \$5 on acc't, which we have balanced. There was \$3 22 due Jan. 1st, 55, and if we sent you the amount one dollar less it was an error, but the balance is so small, that we square the books. It should not be authorized to say to you any different from that published, which is less than the cost of it, but will forward your note to Ed. H.

D. Bosworth—The cost of publication could not be estimated without the MS. to see how closely it is written. It would be in the neighborhood of \$25.00. Whatever we publish we have done out of the office, and only set the type for the Herald in. We could get it done for you, if you wished.

RECEIPTS

UP TO AUG. 19TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited p. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the names. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

Mary S. Clement—To what P. O. is your paper sent?

David Carter—To what P. O. is your paper sent? The best way to send money is by mail.

Mrs. E. Weaver, 799; J. F. Sawtell, sent books the 18th; J. Hughes, 789; Thos. Adanson, 815; L. Farley, 815; J. Clifford, 820; J. Jennie, 789; H. N. Squire, 724—\$2 50 due; C. Dow, 840; D. Mixer, 820; T. Scott, 794; H. A. Parson, 856, and -25 for G. E. M. P. to 120—each \$1.

O. Loomis, 836; B. B. Boardman, 794; B. Hooper, 815—it has been regularly sent; A. Fox, 789; H. Ashley, 846—each \$2.

J. Kells, 809—\$3.—B. W. Johnson, 783 and book and postage—\$1 20 will pay to the end of this vol.—\$5.—I. Polly, 898—\$10.—H. A. Humphrey, 815—75 cts.—H. H. Jones, 846—\$1.20.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 792.

BOSTON, SATURDAY, AUGUST 30, 1856.

VOLUME XVII. NO. 35.

HOMO DEI CREATURA.

THE following is a translation of the old Latin hymn, "Homo Dei Creatura."

Mortal, who art God's creation,
Why so little meditation
On the vast eternal station
Wherein death doth leave thee?
Couldst thou know how great that glory,
It so strong would come before thee,
Things so vain and transitory
Ne'er could then deceive thee.

Such of saints the joy and pleasure,
Such the torments without measure,
Such of each the endless treasure
That no thought can trow;
Till the soul, by life forsaken,
Shall in endless bliss awaken,
Or is suddenly o'ertaken
With eternal woe.

When the grave from sight shall sever,
Vain to know is the endeavor,
If in bliss or pain forever,
And but little mention.
There is then a show of sorrow,
But they part his goods to-morrow,
And his kindred thence will borrow
Envy and contention.

Death the good and bad inherit,
But the lot the undying spirit
Doth for good or evil merit
Distant is forever.
They may hold the pomp funereal,
They may feast upon thy burial;
Thou hast lost the eternal trial,
They can aid thee never.

Sovereign Grace.

BY JOHN CUMMING, D.D.

"No man can come to me, except the Father which hath sent me draw him."—John vi. 44.

Concluded.

Thus we have seen the means which God employs in drawing the sinner to Christ Jesus. But primarily and especially the mighty power, the irresistible power is the Holy Spirit of God. It not only true that light comes into the intellect, that love comes into the heart, that duty and right comes into the conscience; but that the Holy Spirit personally, literally, truly, takes up his lodgment in the human intellect, its light; in the human heart, its love; in the human conscience, its law; and works within to will and to do of God's good pleasure. Now this is not merely a fancy or a figure, but a fact, written and repeated in all parts of the Bible.

First of all, I have said, he comes into man's intellect. What is the state of our mind by nature? Clouded by prejudices, just like a November sky in our own great city; those clouds becoming thicker and more sombre the longer that they last; and the incidental beams of truth that penetrate the deep pall of prejudice are distorted and discolored by the medium through which they pass. That Holy Spirit, coming into that clouded, prejudiced, darkened intellect, scatters all the clouds that are on its sky, restores it to a pure and brilliant atmosphere, and enables the intellect in the light of truth to see all truth clearly.

Secondly he comes into the heart; and what does he find there? He finds it surrounded by passions, beaten hard by the feet of all the lusts of this present life; cold, callous, insensible, becoming more and more so; the very owner of it pleading, "My heart is wicked that I cannot believe;" which, translated into plain language, "I am so bad that I will not believe."

He finds man's heart coiled around by passions that like vipers feed upon its very life-blood, draw their strength and their nutriment from its ruin; grow strong as it grows weak; and he instantly casts out the money-changers, and them that sell doves; and makes the heart the channel of the universe, the very consecrated shrine and temple of God; and leaves not that heart till it responds in grateful and in joyous adoration, "I love my Saviour because he first loved me."

In the next place, the Holy Spirit, when he

comes into the human soul, persuades the sinner of his ruin, his misery, and his approaching destruction, unless he repent, believe, live, and love. What a strange thing it is that it needs a Divine power to persuade me that I need a Divine salvation. If your conviction of sin is not wrought by the Spirit of God, but only by argument, then a human saviour will be quite enough for you, and you will become a Socinian; but if your conviction of sin is wrought by the Holy Spirit of God, then none but God a Saviour will be adequate to your necessities. Now it is strange: if I am hungry I do not need anybody to persuade me that I am so—I feel it; if I am thirsty I need no one to tell me that I am—I feel it. But if I am poor, and blind, and ignorant, and guilty, and ruined—strange and startling paradox! I need God himself to persuade me that I am so. And that man who has the most of "Peace, peace," and the happiest and most comfortable persuasion of himself, is the very man that, like the Apocalyptic church, knoweth not that he is poor, and naked, and blind, and ignorant, and in need of all things.

And in the next place, this blessed and Holy Spirit discloses to man when he comes into his heart the excellence of that Saviour whom he has so long rejected. What is one of the offices of the Holy Spirit? To take of the things that are Christ's, and to show them to us. We read them in the Bible; but he takes them from the dead page, and writes them on the tablets of the living heart. And when the Holy Spirit has shown to me Christ as a Prophet, Christ as a Priest, Christ as a King; Christ as my Sacrifice, Christ as my Atonement, Christ as my Saviour; then thus taught I see in him the chief of ten thousand, and altogether lovely; I see in him all my wisdom, all my salvation, all my desire. I am not then surprised at the triumphant songs of saints glorified, when they say "Unto him that loved us, and washed us in his blood, and hath made us kings and priests unto God, be all the glory." I am not surprised at the warm and the glowing language in which ancient Christians spoke of him; I am only shocked that I should have so long undervalued him; I am only horrified that I should have been so long blind, and deaf, and insensible to his excellency; and now, from this time forth and henceforth, "God forbid that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world."

And in all this work of God's Holy Spirit in bringing me to Christ, my individuality is not changed. He gives me a new heart, not another heart; he makes me a new creature, not another creature. He does not transform A into B, or B into C; but he takes man as he is, moulds him afresh, inspires him with light, and life, and truth; and enables him to feel, what is strictly and literally true, "All things are yours. I am born again. I live; yet not I, but Christ liveth in me."

In conclusion, how entire is the ruin of man, seeing he needs such a Rebuilder and Restorer: how complete is the derangement that has passed upon him—not temporary, not transient, not incidental, but disastrous and fatal! How humble should man be; how little is there for man to be proud of; much to be thankful for, nothing to be degraded for; but everything to be humbled by. "God resisteth the proud; he giveth grace to the humble." And how obvious the duty that devolves upon us all, to pray that we may not only hear the gospel faithfully preached by God's ambassador, that we may not only see the truth by the exposition of it; that we may not only be convinced of the truth by argument; that we not only feel the truth by earnest and urgent appeal; but that the Holy Spirit of God would apply every truth, and motive, and hope, and revelation, to our intellects, our hearts, and our consciences; and thus, sent from the Father, draw us to Christ, in whom the Father and the Spirit are glorified; and through whom by the same Spirit we have access to God as dear children to our Father.

There is no evidence that heartfelt, earnest, and believing prayer, in the name of Jesus ever failed to draw down rich and enduring blessings.

"If ye, being evil, know how to give good gifts to your children, much more will your Father, which is in heaven, give the Holy Spirit to those that ask Him." Seek, and ye shall find; knock, and it shall be opened; ask, and ye shall obtain.

We see how deep must be that moral descent which needed the Son of God to come down from the throne. No ordinary or easily-alleviated ruin demanded so great a Restorer.

How weak must man be, how indisposed to what is true, and holy, and good, seeing that he needs the Divine Spirit to persuade him that he is ruined, or to lay hold on the only means of restoration! It is very easy to see that the denial of one great doctrine of the gospel involves the denial or abjuration of all. If Jesus be not God over all, blessed for ever, man's ruin cannot be so desperate as it is described to be; for nothing short of infinite wreck would seem to justify so great an interposition. Nor can man's heart be so corrupt, if the deity of the Holy Spirit be denied.

It is easy to see, from every sentiment expressed by Christians on earth or removed from it, that they looked on sovereign grace as the spring of all they have received below, or reaped above. Not one appears in the white-robed company in glory who takes to himself praise and honor. Every one ascribes all to Christ. Grace reigns on earth and in heaven. Free and unmerited salvation fills every heart with adoring gratitude and joy. "Saved by grace" is the recollection of every inmate of heaven, and the inspiration of his worship. God gives to us all the benefit and blessing. He takes to Himself all the glory. While all this is true, the lost have but one feeling—that their ruin is their own deserving; that no decree drove them, and no necessity lay upon them. This is the worm that never dies. They feel lost by their own deservings; they blame nothing external to themselves. It is really a very momentous question, Are we drawn by the Father to Jesus? Are we one with Him? Is His righteousness ours? Are we cleansed in His precious blood? Has His Holy Spirit taken possession of our hearts, and sealed us as His? Do we feel our inability to approach him in our strength, or to believe on Him of ourselves? Do we feel deeply that a Divine One must work in us to will and to do of His good pleasure. It is when we feel weak that we are truly strong; when we look up and lean, we make progress; our deep and conscious weakness and worthlessness induce us to pray and plead with Him who is able and willing to save.

Are we Christians? Is religion a name or a substance—a profession or a life? Are we holier, and happier, and wiser because Christ died for us, and the Holy Spirit has drawn us to Him? Our belief is real in proportion as our character is holy. The doctrines of grace are according to godliness; the grace of God teacheth us to live soberly, and righteously, and godly; looking for that blessed hope, the glorious re-appearing of Jesus Christ, our great God and Saviour. "By their fruits ye shall know them."

We must never pass by as unimportant or unnecessary the truth, that a life without a holy and consistent tone and direction is the sure proof of a heart without the grace of God. It is necessary and seasonable, in these days of ostentatious profession, to inculcate the necessity of exceeding and excelling the world in all the fruits of true religion, and thereby showing that Christianity raises the whole moral temperature of social and national life, and that it is not a dogma in the intellect or profession on the lip, but a power fertile in all that is pure, and holy, and true, always and everywhere.

The Rev. C. H. Spurgeon.

(Concluded from our last.)

As we copied some weeks since from another

paper a very disparaging notice of this preacher some of our readers have thought that in justice we should give as an illustration of his style and manner, the following:

An open air Sermon, preached in a Field, King Edward's Road, Hackney, London, England, to a Congregation of about twelve thousand persons, by the Rev. C. H. SPURGEON, on Tuesday Evening, September 4th, 1855.

"And I say unto you, many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into darkness: there shall be weeping and gnashing of teeth."—Matthew viii 11, 12.

And where are you to be cast to? Ye are to be cast "into outer darkness;" ye are to be put in the place where there will be no hope. For, by "light," in scripture, we understand "hope;" and you are to be put "into outer darkness," where there is no light—no hope. Is there a man here who has no hope? I cannot suppose such a person. One of you perhaps says, "I am thirty pounds in debt, and shall be sold up by-and-by but I have a hope that I may get a loan; and so escape my difficulty." Says another, "My business is ruined, but things may take a turn yet—I have a hope." Says another "I am in great distress, but I hope that God will provide for me."

Another says, "I am fifty pounds in debt; I am sorry for it: but I will set these strong hands to work, and do my best to get out of it." One of you thinks a friend is dying; but you have a hope that perhaps the fever may take a turn—that he may live. But, in hell there is no hope.

But I want to get over this as quickly as I can, for who can bear to talk this to his fellow creatures? What is it the lost are doing? They are "weeping and gnashing their teeth." Do you gnash your teeth now? You would not do it except you were in pain and agony. Well in hell there is always gnashing of teeth. And do you know why? There is one gnashing his teeth at his companion, and mutters, "I was led into hell by you; you led me astray, you taught me to drink the first time. And the other gnashes his teeth, and says, "What if I did? you made me worse than I should have been in after times."

There is a child who looks at her mother, and says "Mother, you trained me up to vice." And the mother gnashes her teeth again at the child, and says, "I have no pity for you, for you excelled me in it, and led me into deeper sin." Fathers gnash their teeth at their sons, and sons at their fathers. And, methinks, if there are any who will have to gnash their teeth more than others, it will be seducers, when they see those whom they have led from the path of virtue, and hear them saying, "Ah! we're glad you are in hell with us; you deserve it, for you led us here." Have any of you, to-night upon your consciences the fact that you have led others to the pit? O, may sovereign grace forgive you. "We have gone astray like lost sheep," said David. Now, a lost sheep never goes astray alone, if it is one of a flock. I lately read of a sheep that leaped over the parapet of a bridge, and was followed by every one of the flock. So if one man goes astray he leads others with him. Some of you will have to account for others' sins when you get to hell as well as your own. Oh, what "weeping and gnashing of teeth there" will be in that pit!

Now shut the black book. Who wants to say any more about it? I have warned you solemnly. I have told of the wrath to come! The evening darkens, and the sun is setting. Ah! and the evenings darken with some of you. I can see grey-headed men here. Are your grey hairs a crown of glory, or a fool's cap to you? Are you on the very verge of heaven, or are you tottering on the brink of your grave and sinking down to perdition?

Let me warn you, grey-headed men; y o

evening is coming. A poor tottering grey-head wilt thou take the last step into the pit? Let a young child step before thee, and beg thee to consider. There is thy staff—it has nothing of earth to rest upon; and now, ere thou diest, bethink thyself this night: let seventy years of sin start up: let the ghosts of thy forgotten transgressions march before thine eyes. What wilt thou do with seventy wasted years to answer for, with seventy years of criminality to bring before God? God give thee grace this night to repent and put thy trust in Jesus.

And you middle-aged men are not safe: the evening lowers with you too; you may soon die. A few mornings ago, I was roused early from my bed, by the request that I would hasten to see a dying man. I hurried off with all speed to see the poor creature; but when I reached the house he was dead—a corpse. As I stood in the room I thought, "Ah! that man little thought he should die so soon." There were his wife and children, and friends—they little thought he should die, for he was hale, strong, and hearty but a few days before. None of you have lease of your lives. If you have where is it? Go see if you have in your chest at home.

No! ye may die to-morrow. Let me therefore warn you by the mercy of God; let me speak to you as a brother may speak; for I love you, you know I do, and would press the matter home to your hearts. Oh, to be amongst the many who shall be accepted in Christ—how blessed that will be! and God has said that whosoever shall call on his name shall be saved: he casts out none that come unto him through Christ.

And now, ye youths and maidens, one word with you. Perhaps ye think that religion is not for you. "Let us be happy," say you; "let us be merry and joyous." How long, young man, how long? "Till I am twenty-one." Are you sure that you will live till then. Let me tell you one thing. If you do live till that time, if you have no heart for God now, you will have none then. Men do not get better if left alone. It is with him as a garden: if you permit weeds to grow, you will not expect to find it better in six months—but worse. Ah! men talk as if they could repent when they like. It is the work of God to give us repentance. Some even say, "I shall run to God on such-and-such a day." Ah! if you felt aright you would say, "I must run to God, and ask him to give me repentance now: lest I should die before I have found Jesus Christ my Savior."

Now one word in conclusion. I have told you of heaven and hell. What is the way then to escape from hell and to be found in heaven? I will not tell you my old tale again to-night. I recollect when I told you before, a good friend in the crowd said "tell us something fresh, old fellow." Now really in preaching ten times a week, we cannot say things fresh. You have heard John Gough, and you know he tells his tales over again. I have nothing but the old Gospel. "He that believeth and is baptised shall be saved." There is nothing here of works. It does not say, "He who is a good man shall be saved," but "he who believes and is baptised." Well, what is it to believe? It is to put your trust entirely upon Jesus. Poor Peter once believed, and Christ said to him, "come on Peter, walk to me on the water. Peter went stepping along on the tops of the waves without sinking, but when he looked at the waves he began to tremble, and down he went. Now, poor sinner Christ says, come on; "walk on your sins; come to me;" and if you do he will give you power. If you believe on Christ, you will be able to walk over your sins—to tread upon them and overcome them. I can remember the time when my sins first stared me in the face. I thought myself the most accursed of all men. I had not committed any very open transgression but had been well trained and tutored, and I thought my sins were thus greater than other people's. I cried to God to have mercy, but I feared he would not pardon me. Month after month I cried to God but he did hear me, and I knew not what it was to be saved. Sometimes I was so weary of the world that I desired to die, but then I recollected that there was a worse world after this and that it would be an ill matter to rush before my Maker unprepared. At times I wickedly thought God a most heartless tyrant, because he did not answer my prayer: and then at others I thought "I deserve his displeasure if he send you to hell he is just." But I remember the hour when I stepped into a little place of worship, and saw a tall thin man step into the pulpit: I have never seen him from that day, and probably never shall till we meet in heaven.

He opened the Bible, and read with a feeble voice, "Look unto me and be ye saved all the ends of the earth; for I am God, and beside me there is none else." Ah! thought I, I am one of the ends of the earth; and then turning round and fixing his gaze on me, as if he knew

me, the minister said, "Look, look, look." Why I thought I had a great deal to do, but I found it was only to look. I thought I had a garment to spin out for myself: but I found that if I looked, Christ would give me a garment. Look sinner, that is to be saved. Look unto him all ye ends of the earth, and be saved. This is what the Jews did when Moses held up the brazen serpent. He said, "Look!" and they looked. The serpent might be twisting round them, and they might be nearly dead: but they simply looked, and the moment they looked the serpent dropped off, and they were healed. Look to Jesus, sinner. "None but Jesus can do helpless sinners good." There is a hymn we often sing, but which I do not think is quite right. It says,

"Venture on him, venture wholly;
Let no other trust intrude."

Now, it is no venture to trust in Christ not in the least. He who trusts in Christ is quite secure. I recollect that when dear John Hyatt was dying Mathew Wilks said to him in his usual tone "John, could you trust your soul in the hands of Jesus Christ now?" "Yes!" said he "a million! a million souls!" I am sure that every Christian that has ever trusted in Christ can say "amen" to that. Trust in him; he will never deceive you. My blessed Master will never cast you away.

I cannot speak much longer, and I have only to thank you for your kindness. I never saw so large a number so still and quiet. I think after all the hard things that have been said that the English people know who loves them, and that they will stand by the man that will stand by them. I thank every one of you; and above all I beg you, if there be reason or sense in what I have said bethink yourselves of what you are, and may the Blessed Spirit reveal to you your state! May he show you that you are dead, that you are lost, ruined. May he make you feel how dreadful it would be to sink into hell! May he point you to heaven! May he take you as the angel did of old and put his hand upon you, and say, "Flee! flee! flee! Look to the mountains; look not behind thee! stay not in all the plain." And may we all meet in heaven at last; and there we shall be happy forever.

The Flesh Resting in Hope.

"The grave is mine house: I have made my bed in the darkness; . . . the clods of the valley shall be sweet unto him."—Job xvii. 13; xxi. 33.

Lie down frail body, I here,
Earth has no fairer bed,
No gentler pillow to afford.—
Come, rest thy home-sick head!

Lie down, "vile body" here,
This mould is smoothly strewn;
No couch of flowers more softly spread,—
Come, make this grave thine own!

Lie down with all thy aches,
There is no aching here;
How soon shall all thy life-long ills
For ever disappear!

Through these well-guarded gates
No foe can entrance gain;
No sickness wastes, nor once intrudes
The memory of pain.

The tossings of the night,
The frettings of the day,
All end; and, like a cloud of dawn,
Melt from the skies away.

Footsore and worn thou art,
Breathless with toil and fight,
How welcome now the long-sought sleep
Of this all tranquil night!

Brief night and quiet couch
In some star-lighted room,
Watch'd but by one beloved eye
Whose light dispels all gloom.

A sky without a cloud,
A sea without a wave,—
These are but shadows of thy rest
In this thy peaceful grave.

Rest for the toiling hand,
Rest for the thought-worn brow,
Rest for the weary way-sore foot,
Rest from all labor now;

Rest for the fever'd brain,
Rest for the throbbing eye;
Through these parch'd lips of thine no more
Shall pass the moan or sigh.

Soon shall the tramp of God
Give out the welcome sound,
That shakes thy silent chamber-walls,
And breaks the turf-seal'd ground.

Ye dwellers in the dust,
Awake! come forth and sing;
Sharp has your frost of winter been,
But bright shall be your spring.

'Twas sown in weakness here,
'Twill then be raised in power;

That which was sown an earthly seed,
Shall rise a heavenly flower.
London Journal of Proph.

Go to Ripton.

SOMETHING FOR YOUNG MINISTERS.

Rev. Jedediah Bushnell, formerly pastor of the Congregational church in Cornwall, Vt., now dead, was, in his day, a man of abundant labors, much usefulness, and corresponding influence. His parish lay at the western base of the Green Mountains, in the neighborhood of the flourishing towns on both sides of Lake Champlain; and throughout this region he was in high repute as a holy and wise counsellor. Of course, application for his counsel and his influence were frequent. He was a shrewd discerner of spirits, and, without any foolish eccentricity, he had nevertheless a way of saying things, which was his own.

An accomplished licentiate, fresh from the school, came into his room one morning, and said:

"Father Bushnell, I have come to consult with you respecting a field of labor."

"Right!" said the old gentleman, with emphatic approbation—"right, James! ready to roll up your sleeves and go to work, anxious to be at it! Well, I do rejoice to see the boys turning out in that temper."

"I am certainly anxious to lose no time," the young man replied; "but I suppose you are aware that young ministers need a little assistance from older brethren in finding a place for labor."

"Certainly, boy, certainly! We'll find you a place—never fear that. We'll find work for you—the Lord's work—plenty of it—plenty of it."

"I understand Windsor is vacant, I think I would like that charge. It is a fine parish."

"Can't have it, James: Windsor is in negotiation with a minister in the Bay State. I hope he will come, for he has a family who need the advantages of such a place."

"How about Plattsburgh? A classmate told me it was whispered around that there would soon be an opening there."

"Whew! waiting for dead men's shoes! I thought better of you, James. Never do that, boy, or you will be as gray as winter before you get to work. Besides, this *whispering* about that certain places will be open soon, is mean. Pay no attention to it; despise it. Plattsburgh has a good man now, and there I hope he will remain."

"What do you think of Burlington? There is a vacancy there, and the position is eligible."

"Too late there! Burlington made out a call last week for Mr. ———"

"Well, I am sorry things are rather unpromising for me."

"Sorry! Well, now, that is a strange talk. Sorry to see the posts of Zion manned! Sorry that the watchmen are taking their places on the towers, each with the trumpet at his mouth!"

"No. Father Bushnell, I did not mean that. But I have strong attachments to this part of the country, and I hope to find a location somewhere among you: but—"

"And what's to hinder? Plenty of work all about us—vacant churches—missionary corners—work enough for your whole class! Starks wants a minister very much. A minister is greatly needed over the lake at Skeensboro; another at Ticonderoga. They are wanted all around. Plenty of work—plenty—plenty!"

"But you are aware, Father Bushnell, that much experience and long study have been devoted to my preparation; and I hope you will not think me vain, or unreasonable if, in view of qualifications so hardly earned, I should wish to look about for some eligible position."

"Some e-l-i-g-i-b-l-e position! Ah, well! I understand now. You want a town church, and large and genteel at that. Probably you would not object to a tall steeple, and an organ, with salary in proportion. Well, James, if my advice can help you to an eligible position, you shall have it. You know Ripton up the mountain."

Now, Mr. Editor, if you have any Vermonter at hand, he can tell you what Ripton was twenty or thirty years ago, and why a slightly disdainful pout was on the licentiate's lips when the place was mentioned in connection with his present errand. James had been a Middlebury student, and he knew Ripton. Father Bushnell proceeded:

"Now, pack your satchel, and up the mountain to Ripton! Tell them that you have come to blow the gospel trumpet, and then go to work." Clear away the rubbish, and break up the fallow ground. Pray for the Holy Ghost. I know two there who will pray with you. Call down the fire. Set all in a blaze. Light up the mountain, until the flame shines over the lake, and to the hills beyond. The people of the villages will run from their houses, calling to each other, 'Look! Look! What's all this? Who has set the mountains a-fire? We never saw

such a blaze before. Why, it looks like glory, and makes Champlain appear like a sea of gold.' Some one will come along and tell them that James——, a young minister, went up to Ripton, and he commenced working for the Lord, and preached and prayed, to get others to pray; and then the fire came down from heaven, and covered the mountain and lake shores with its light. Then in such places as Rutland, Middlebury, Burlington, and Keeseville, the people will run out to look again, and exclaim, while they cover their foreheads with their hands, 'What a glorious fire! It's just what we want here—why can't we have it?' And if any of them are without a minister, they will say, 'There is the man for us! call the committee; tell them to make haste, before we lose him; for there will be enough after him, when they see the blaze on Ripton hill.'"

The licentiate endeavored to frame some jocose reply to what he pleased to term the pleasantry of Father Bushnell.

But the old gentleman added with great gravity:

"Seriously, James, if you want an eligible position, I advise you to go up to Ripton."

MORAL.—The heart of the church is saddened by mournful complaints of ministers, on the one hand, which cry in vain for the bread of life. Would not this state of things be greatly relieved of its gloomy aspects, if ministers who could were willing to go to Ripton?

The Fop and the Bookseller.

About two hundred years ago, a foppish young man strolled into the shop of Mr. Boulter, a goodly book seller in London, and inquired for some play books. Mr. Boulter informed him that he had none, but said he could recommend something much better. Accordingly, reaching down a little treatise by the Rev. John Flavel, on "keeping the heart," he presented it to him to read it, and assuring him it would do him much more good than play books. The gentleman read the title, and glancing on several pages here and there, broke out into many profane and hasty expressions, such as—"What a fanatic was he who made this book." Mr. Boulter begged of him to buy the book and read it, assuring him that he would find no cause to regret it.

At last the young man said he would buy it, but he would not read it. "What will you do with it then?" said Mr. Boulter. "I will tear it and burn it," said he, "and send it to the devil!"

Mr. Boulter told him then that he should not have it. Upon this the gentleman promised to read it; and Mr. Boulter said, "When you read it, if you do not like it, I will return you the money."

About a month after, the gentleman came to the shop again, greatly changed in appearance, in a plain modest dress, and with serious countenance, addressing Mr. Boulter thus:

"Sir, I most heartily thank you for putting this book into my hands. I bless God that he moved you to do it; it hath saved my soul." He then bought a hundred copies more of him, telling him that he would give them to the poor who could not afford to buy them; and so he left him, while Mr. Boulter could not sufficiently admire and praise the goodness of God.

Thus does the Lord from time to time reward the faithfulness of his servants to the conversion of sinners. Had Mr. Boulter been afraid of this fine gentleman, because he was rich and godless, and if he had been ashamed to own his Master before him, and his cause, he would not have had the honor of directing this poor wanderer to Jesus. Let us strive to do likewise.

Let those write for God, to whom God has given the power, and let those who cannot write themselves, diffuse the godly publications of others. Many are thus converted who will not go to hear the preached gospel.

Sunset in the Alps.

Anon the evening came, walking noiselessly upon the mountains, and shedding on the spirit a not unpleasant melancholy. The Alps seemed to grow taller. Deep masses of shade were projected from summit to summit. Pine forest, and green vale, and dashing torrent, and quiet hamlet, all retired from view, as if they wished to go to sleep beneath the friendly shadows. A deep and reverent silence stole over the Alps, as if the firmament had descended upon them. Over all nature was shed this spirit of tranquillity. Every tree was motionless. The murmur of the brook, the wing of the bird, the creak of our diligence, the voices of the postilion and *conducteur*, all felt the softening influence of the hour. But mark! what glory is this which begins to burn upon the crest of the snowy Alps? First there comes a flood of rosy light, and then a deep bright crimson, like the ruby's flash or the sapphire's blaze, and then a circle of flaming peaks studs the horizon. It looks as if a great conflagration were about to begin. But sudden-

ly the light fades, and piles of cold pale white rise above you. You can scarce believe them to be the same mountains. But quick as lightning, the flash comes again. A flood of glory rolls once more along their summits. It is a last and mighty blaze. You feel as if it were a struggle for life,—as it were a war waged by the spirits of darkness against these celestial forms. The struggle is over: the darkness has prevailed. These mighty mountain torches are extinguished one after one; and cold, ghastly piles of sepulchral hue, which you shiver to look up at and which remind you of the dead, rise still and calm in the firmament above you. You feel relieved when darkness interposes its veil betwixt you and them. The night sets in deep, and calm, and beautiful, with troops of stars overhead. The voice of the streams, all night long, fill the silent hills with melodious echoes.—*Wylie's Pilgrimage from the Alps and the Tiber.*

The Condition of Europe.

From the June number of Blackwood's Magazine, we extract the following, it being a portion of an article entitled, Speculations on the Future.

To any one who really sees Europe as it actually is at this hour, the spectacle is a sad one. To him who forgets that God rules all, from evil still evoking good, it is a hopeless one. Are we really at the close of a war, or only at the beginning of one still greater? Take up the newspapers—those Arguses, whose eyes travel to and fro on the face of the earth—and what do we read of?

First come voices of trouble from the East. Troubles in Arabia—fifty thousand rebels at Mecca swearing that the Sultan has forsworn the Prophet; troubles in Syria—wild men at Nablous rising because there is no one to keep them down; troubles in Bagdad, smouldering troubles in Smyrna and other places in Anatolia, where the charter we wrung from the Porte is only setting Turk and Christian the faster by the ears; perfect anarchy in Greece—neither men nor goods safe beyond three miles from the coast, where French troops patrol—and the people fiercer than ever against the Ottomans, and more than ever frantic to kiss the feet of the Czar, and subject themselves to an iron despotism which is probably marked out by Providence as the sole effectual cure of Hellenic madness. So much for Turkey—which, our rulers tell us, we have rescued and made strong! Is there a single whole place in it from head to foot?—But “we have checked the southward progress of Russia.” For the moment. But why those cries for help from the Caucasus—that marshalling of Chruleff's host—those plans now preparing in the bureaux at St. Petersburg for new forts on the east side of the Black Sea, and a war-navy on the Caspian?

Turkey disintegrating, and Russia adhering to her “hereditary policy”—this is but one scene of the diorama. Take another phase of the troubles. Were there ever before so many “armies of occupation” in Europe? Austrians in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy—all most generously keeping the peace in other people's territories—the wrong men in the right place! The sight of those various white, blue, and red-coated soldiers in alien countries is a significant proof of the disjointed state of affairs. It is like the sight of dragoons in a mob, telling of troubles. Italy is specially the seat of troubles and the object of apprehensions.—Geologically the most volcanic of European countries, she is so now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a new Roman Republic and a second flight of the Pope to Gaeta. Austria, overpassing her own frontiers, has corps of occupation alike in Parma and the Legations, where they rule like demons—and in her own Italian territories there prevails only a milder form of the same reign of terror. Radetzky writes to Vienna that either his master must say No at once to the remonstrances of the Western Powers and Sardinia, or he will resign. Indeed, in the present combustible state of the peninsula, can Austria recede without evoking the flames? It is a duel between Austria and Sardinia, contesting the supremacy of Italy.—Sardinia demands—publicly in the face of Europe demands—that the cords which bind Italy shall be slackened. If Austria yield, the star of Piedmont rises higher on the horizon, and all eyes turn to it. The light of hope will grow stronger all over the peninsula, and the slackening of her cords will only make galled Italy pant more furiously to be free.

But what a spectacle for modern Europe!—Italy and Greece—the heirs of the classic empires, the descendants of the ancient world—both mad and miserable—raving and chafing with a fury unintelligible to northern races!—Why, the very soldiers of our Italian Legion at

Malta are grown delirious—have been shouting and stabbing “for liberty” in a place where there is nothing but batteries and oranges—and would doubtless throw themselves into the sea to swim for Sicily, if they could carry their arms with them.

Is this peace? Cross the Alps and look northward. Poland groaning, and at times hoping, but securely manacled, and perhaps about to be offered by her master a political sop. Hungary, bleeding at the heart, but with no hope on earth, save in the utter crumbling of the Hapsburgh throne, which would only bring a Muscovite instead of an Austrian bondage. These we count not at present. They figure largely in the speculations of superficial observers, but it is not by them that the troubled sleep of Europe will first be broken; indeed it seems to us their day cannot come at all until Germany and Italy have first gone through the fire, and come out greatly changed. But Germany is troubled, and will probably be into the furnace sooner than most people imagine. Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act—but there are symptoms that the tranquillity of Central Europe is anything but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now than there was before 1848—and even in the “free republic” of Hamburg, the most cruel measures of oppression are put in force against the press. The Germans are a slow-moving race, and if they had even a promise of better things coming, they would wait on, smoking their pipes and drinking their beer, with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things—the nobility, worse than the throne, seem only bent upon pushing things backward toward feudalism; and the consequence is, that were revolution to commence in serious form either at Paris or in Italy, Germany would speedily catch the flame. In France itself tranquillity is only secure so long as the firm hand of Napoleon III. holds the reins. While he lives France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans and Socialists would be seen struggling together in the dread maelstrom. For such a convulsion there can be but one issue. Order must be re-established—but around whom is the nation to rally? Suppose Napoleon III. gone, what Saul is there overtopping all the rest by head and shoulders? What name is there, but one, that is known beyond the limits of Paris and a few leading towns?

Such, it appears to us, is the essential condition of the leading states of the Continent. Troubled they are all of them. Never was the political state of Europe so full of quicksands. “Distress of nations and perplexity”—such is the exact aspect of the times. One can not take a bold step any way without plunging into abysses which the future only can fathom. Not to speak of the evidently transition state of the Spanish peninsula, Turkey is disintegrating—Italy is on the eve of exploding—even Germany is not safe; and a crisis in any one of these quarters may set Europe by the ears. Liberalism and Despotism are for the moment strangely interweaved. France threatens the press of Belgium—Austria similarly threatens Sardinia, and crushes Italy. Sardinia menaces despotic Austria—England sympathizes with freedom everywhere, but does not act. France dreads an outbreak in Italy, and stands balancing between Austria and Sardinia, yet at the same time is not disinclined to intervene to check Espartero and democracy in Spain.

A Southern View.

We find in the Laurensville (S.C.) Herald of Aug. 1st, a letter addressed to the editor by Gen. A. C. Jones, the leader of one of the South Carolinian bands.

“We left our camps and got on board the steamer ‘Star of the West’ at Kansas City, bound for Leavenworth City, at which place we landed the same day (28th June) ‘right side up.’ Let me say to you, that when we got on board we found seventy-five Abolitionists on the vessel, whom we immediately took into custody, and from them secured 26 Rifles. I notice in the papers that it is stated they were taken and secured by Capt. Clarkson, of Leavenworth City, which, I can assure you, is a mistake, for, had it not been for our company they would have gone on board a boat which we chanced to meet going down the Missouri river. My company prevented them from getting off, and still retained them prisoners until we landed at Leavenworth City, where we met Capt. Clarkson, and his company, who had heard that the Abolitionists were coming on this boat. We there took their baggage off, and Capt. Clarkson's company with some of my men guarded them to Weston, the termination of the boats running. Had the boat stopped at Leavenworth City, we would have sent them back, hence our motive for send-

ing them to Weston. We did not intend they should put their foot on the soil of Kansas. They remained at Weston a day or two, guarded on the boat, and was not allowed to land, and then returned.

Let me tell you that affairs in Kansas are truly critical at this time. We understand that Gen. Lane is at Topeka with 1000 troops, armed and equipped, ready for battle, and I think that we shall have to march to that place in order to fight. This we will do without fear; knowing the cause is just, we fear not the infernal Yankees although we may be cut in pieces.

My Dear Sir we need money; we cannot get along in these wilds, and two thousand miles from home, without aid. We need men too, in abundance; if we are not supported by men and money the Territory must be lost to the South. The leading men of this Territory say, that if Kansas be made a free State, in a few years Missouri will become a free State also, and so gradually all the Southern States will become engulfed with abolitionists and Northern fanaticism. This is a plain case. Then, I say to you, as well as the citizens of Laurens, to arouse from their lethargy and send us aid. I know that old Laurens will never falter. South Carolina stands uppermost in this Territory. I hope, and know that she will never disgrace herself. Civil war and assassination is the order of the day here. We stop every boat that comes up the river, and if we find any abolitionists on board, who are armed, we turn them back, for we do not intend that they shall come here to fight, if we can avoid it. In conclusion, then, let me say send us men and money, and the fertile Territory of Kansas is ours, if not we must lose it.”

Reported fight in Kansas.

St. Louis, Aug. 18. A Westport Border Ruf. fan extra, of the 18th says: “On Monday night a party of 200 free-soilers attacked the town of Franklin, Kansas Territory, which contained at the time only about 20 pro-slavery men. A fight ensued lasting four hours, during which six free-soilers and four pro-slavery men were killed. The free-soilers afterwards robbed the post office, and set fire to it, and then retreated, carrying off the cannon belonging to the town. The next day 100 U. S. troops occupied the town.

Another report says there were 17 free-soilers killed and wounded in this affair.

The following intelligence received at Chicago on Tuesday, is the other side of the story telegraphed from St. Louis on Tuesday, of an attack on Franklin by two hundred Free State men, and a fight of four hours:

“The Free Soilers have discovered that the organized plan of the Pro-Slavery party is to concentrate men, arms and ammunition at different points of the Territory, for the purpose of making a sudden and general attack immediately after the adjournment of Congress, to expel all the Free State settlers. Twelve fortified block houses have been erected at different Pro-Slavery points, which are well supplied with cannon, rifles and ammunition, garrisoned principally by Missourians.

On the night of the 12th instant a company of Free State men attacked the fort at Franklin for the purpose of securing arms, when a fight ensued between them and the forces stationed there, which lasted four hours. One Free State man was killed, and one seriously wounded. Three Missourians were wounded. The Free State men captured a block house, took one cannon and fifty stand of arms; the latter included many of the rifles seized at Lawrence in May by the Pro-Slavery men.

The Missourians retreated to Camp Worthington, southwest of Lawrence, and it is feared there will be further disturbance between the parties, although quietness now exists.

An extra of the Leavenworth Journal, on the 4th, has the following call to arms:

“The border towns are greatly excited, and a general mustering of Missourians is demanded by the Pro-Slavery leaders in the Territory.”

Additional intelligence from Kansas this afternoon states that, before the attack on the fort at Franklin, the Free State men applied for the dispersion of the pro-slavery force that had gathered there under the proclamation of Gov. Shannon, which was refused.

A large meeting was held at Kansas City on the 15th, at which it was resolved to send two thousand men immediately into the Territory.

A meeting was held at Lexington on the 19th, and a resolution was passed that they would send their quota of men by the first boat to help to settle the difficulties.”

St. Louis, Aug. 19. The Democrat has a letter from Kansas of the 14th, explaining the attack on Franklin. It is stated that a large company of South Carolinians and Missourians were encamped at Washington Creek, and making daily depredations upon the farms of the settlers in the vicinity. These settlers sent to

Lawrence for assistance. The Lawrence people dispatched Mr. Hoyt, formerly of Massachusetts, to the camp of the Southerners, to inquire into the cause of their depredations. Hoyt who was unarmed was taken prisoner, and instantly shot dead. The Lawrence men were excited, and immediately proceeded to attack the fortification at Franklin, in order to obtain arms to drive the Southerners from the Territory, but in consequence of their loss in killed and wounded, they had returned to Lawrence without attacking the camp of the Southerners.

St. Louis, Aug. 20. Advice received from Kansas to-day state that the party of Southerners which left here two weeks ago for Kansas, were attacked between Kansas City and Leecompton by a large body of Free Soilers. A desperate conflict took place, during which many were killed and wounded. The Southerners were driven from the field.

New York Aug. 21. (Kansas correspondence of the New York Times.) Lawrence, Aug. 12th. Lane's party are all safe, and will be in Topeka on Wednesday night. They have met no opposition: have seen no Missourians or soldiers, and have built a good road all the way. They are in good health and spirits, well provided with teams and farming utensils. They have located two towns on the way on pleasant sites, and left a party of men to settle them. Dr. Cutter's party are with them.

Mr. Whitman has just arrived at Topeka, all safe.

Dr. Dow has returned.

They report the settlements through which they passed as nearly all Free State: not one in a hundred being pro-slavery.

A pro-slavery camp, mostly recent adventurers from the South, numbering about 80, was broken up last Saturday near Ossawatimie, just before our men arrived, so that there was no blood shed. This camp has been the storehouse for all the plunder in the vicinity, but most of it was carried away by the plunderers.

An attack is now meditated upon another camp of a similar character upon Washington Creek, some ten miles south-west of this place.

St. Louis Aug. 21. The Leavenworth City Kansas Journal, of the 17th inst., contains an account of another outbreak which occurred in Kansas that day.

Mr. Brown, at the head of 300 Free soilers, attacked and drove into Missouri a colony of Georgians, who were near Ossawatimie burning houses and destroying the property of Free State men.

On the 15th, the Treadwell settlement, in Douglas county, numbering thirty men, was attacked by 400 free soilers, armed and mounted, under Messrs. Brown and Walker. The Treadwell party were on foot, and they sent to Gov. Shannon for aid. He called on the U. S. troops to go to their assistance, but they refused to do so.

The anti-slavery men are driving, as fast as they can, all the pro-slavery men out of Douglas county.

A fight occurred on the 14th near Ossawatimie between 200 Free Soilers and 12 Pro-Slavery men. The latter were in the fort. Fourteen Free Soilers were killed and six wounded.

On the morning of the 16th, Leecompton was attacked and taken by 800 of Gen. Lane's men. The U. S. troops having charge of Messrs. Robinson, Brown, and others, surrendered without firing a gun. Col. Titus was absent at the time, having gone to the assistance of the Pro-Slavery party in Treadwell. His house, about a mile from Leecompton, was burned. Mr. Glows, the editor of the Southern Advocate, and Mr. Systarre were killed.

A large body of men were organizing in the border counties of Missouri, for the purpose of entering Kansas.

It is reported that it is the purpose of the pro-slavery party to burn Lawrence on the 20th, for which place a large force had left Leavenworth.

The force under Gen. Lane, it is said, numbers from 700 to 800 men.

THE FIRST SUNDAY SCHOOL.—It is said that the first Sabbath school was established by Rev. Joseph Alleine, author of the “Alarm to the Unconverted,” in 1688.—Robert Raikes, who gave practical form and application to the idea, commenced his efforts in 1781, a century later. It is said that the first Sabbath school in this country of which there is any distinct account, was established at Ephratah, Pa., in 1750.

A TASTE FOR READING.—Sir John Herschel has declared that if he were to ask for a taste which should stand him in stead under every variety of circumstances, and be a source of happiness and cheerfulness to him through life, and a shield against its ills, however things might go amiss, and the world frown upon him, it would be a taste for good and useful reading. Give a man, he affirms, this taste, and the means

of gratifying it, and you cannot fail of making him good and happy; for you bring him in contact with the best society in all ages, with the tenderest, the bravest, and the purest men who have adorned humanity, making him a denizen of all nations, a contemporary of all times, and giving him practical proof that the world has been created for him, for his solace, and for his enjoyment.



The Advent Herald.

BOSTON, AUGUST 30, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from page 260.

3. Bow, in the hand of the rider on the white horse, Rev. 6:2.—Symbolic of the spiritual weapons, wielded by the religious teachers that the warrior symbolizes.
3. BRANCHES, of a vine, three, from the grapes of which wine was expressed and given to the king, Gen. 40:10, 11.—Symbolical of a corresponding number of days, after which such service would be again performed: (vs. 12, 13,) "The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast his butler."
3. BRASS, compared with silver and gold, Dan. 2:32.—Symbolic of inferiority:—See Silver, and Belly and Thighs.
2. BREAD, as an article of food, Ezek. 4:9.—Symbolical of bread thus used.
3. BREAST-PLATES, as of iron, worn by the locusts Rev. 9:9-17.—Symbolical of the insensibility of the agents thus symbolized, to the misery of their victims.
3. BREAST AND ARMS, the silver parts of Nebuchadnezzar's image, Dan. 2:32.—Symbolical of Medo-Persia, as the successor of Babylon to universal empire: (v. 39) "After these shall arise another kingdom inferior to thee."—See Head.
2. BREATH, put into the reorganized dead bones, Ezek. 37:6, 10.—Symbolical of the living again of Israel's pious dead.—See v. 12.
3. BRIDE, the Lamb's wife, Rev. 19:7, 8.—Symbolical of the redeemed church, which (2 Cor. 11:2) is "espoused to one husband to be presented, as a chaste virgin to Christ," who (Eph. 5:23-27) "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."
3. BRIMSTONE, that issued from the mouths of the horses, under the sixth trumpet, Rev. 9:17, 18.—Symbolical of the pestiferous influence which the Turkish hordes should exert on those they assailed—analogue to that of the fumes of sulphur on the vital organs.
3. CAMP, pictured on a tile, Ezek. 4:2.—Symbolical of the camp of an enemy besieging Jerusalem.
3. CAMP, of the saints in the new Jerusalem, Rev. 20:9.—Symbolical of the saints protected within the beloved city, at the epoch of the resurrection of "the rest of the dead," at the end of the one thousand years.
3. CANDLESTICK, with seven lamps thereon, Zech. 4:2, 3, 11.—Symbolical of the church of God

on earth—the church universal.

3. CANDLESTICKS, seven golden ones, Rev. 1:12, 13.—Symbolical of the seven churches of Asia, viz., (v. 11) of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Philadelphia, and of Laodicea; (v. 20) "The seven candlesticks which thou sawest are the seven churches."
3. CANDLESTICKS, the two, Rev. 11:4.—Symbolical of the church of God under the dispensations of the Old and of the New Testaments which united in witnessing for Jesus—"a great cloud of witnesses."—See Olive-trees.
3. CARPENTERS, fraying or filing horns, Zech. 1:21.—Symbolical of the conquerors of the kingdoms symbolized by the horns: "These are come to fray them, to cast out the horns of the Gentiles, which lifted their horn over Judah to scatter it."
3. CATTLE, or kine, seven fat fleshed and well-favored ones feeding in a meadow, devoured by seven lean and ill-favored ones, Gen. 41:18-21.—Symbolical of seven years of great plenty, with an abundance of food for man and beast, followed by seven years of severe famine.—See Ears.
3. CATTLE, Rev. 8:13.—Symbolical of wealth.
3. CAVES of the earth, resorted to for a hiding place from the presence of the Lamb, Rev. 5:15.—Symbolical of the expedients for security and protection that will be resorted to in that day.
3. Censer, in the hand of an angel in heaven, with incense burning in it; and then filled with fire and cast to the earth, Rev. 8:3-5.—Symbolical of the acceptance of the prayers of the church in heaven and of the termination of Man's probationary period at the second advent.

To be continued.

III. TROPES.

2. THE METAPHOR.

A Metaphor, is an affirmation incompatible with the nature of that of which the affirmation is made. In other words, it affirms that an object is, what literally it is only like, or it attributes to it acts, to which its acts bear only a resemblance.

This figure differs from the Simile only in the absence of the sign of comparison. And the meaning of the sentence in which it occurs, is always precisely what it would be if a Simile was used.

Thus the declaration in Isa. 40:6.—"All flesh is grass,"—has the same significance that that does in 1 Pet. 1:24—"all flesh is as grass;" the former is a metaphor, and the last a simile.

The metaphor may be a noun, and have respect to an agent or object; a verb, and have respect to an act; an adjective, and have respect to the quality of an agent or object; an adverb, and have respect to the nature of an action; or a preposition, in respect to the relation of one thing to another.

In the use of this figure the name of the subject of it is literally expressed, and the figure is always to be found in the predicate, i. e. in the affirmation that is made of the subject. Thus in Prov. 20:27 "The Spirit of man, is the candle of the Lord, searching all the inward parts" it is the "spirit of man," and not some other object that is thus denominated; and the metaphor consists in its being termed "the candle of the Lord"—it being so called because it serves as a light for man's self examination.

When a nature is ascribed to an object which does not properly belong to it, the acts affirmed of it are proper to that imputed nature and not to its own.

Some Metaphors are elliptical, or partially expressed—there being an omission of the affirmation that the person or object is what the metaphor implies. Thus in Isa. 11:10—"In that day there shall be a root of Jesse, which shall stand for an ensign of the people"—the meaning is, "there shall be the Messiah who is a Root of Jesse" &c. The connection will always determine the subject of which the elliptical metaphor is a denominative.

To determine whether a word is used metaphorically, or not, it is only necessary to consider whether its literal meaning is compatible or incompatible with its nature.

The Scriptures abound with this figure.

"Thy word is a lamp unto my feet, and a light unto my path," Ps. 119:105. It instructs and directs us in our course of conduct.

"I have said to corruption thou art my father: to the worm, thou art my sister and mother," Job. 17:14.

"The Lord is my rock, and my fortress, and my deliverer," Ps. 18:2.—He being the defense of the righteous.

"I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor." Job 29:14-16.

"A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow," Prov. 25:18.

"The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords," Ps. 55:21.

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart," Prov. 3:3.—the memory being thus denominated by an ellipsis.

"My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp and the law is light; and reproofs of instruction are the way of life," Prov. 6:20-23.

"Wine . . . biteth like a serpent, and stingeth like an adder," Prov. 23:32.

"Blessed is the man whose transgression is forgiven, whose sin is covered," Ps. 32:1.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins," Isa. 44:22.

"I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass," Isa. 48:4.

Jesus "said unto them, Destroy this temple, and in three days I will raise it up . . . but He spake of the temple of his body," John 2:19, 21.

"Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me," 2 Pet. 1:14.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so that being clothed we may not be found naked. For we that are in this tabernacle do groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," 2 Cor. 5:1, 4.

"The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4:12.

"You hath he quickened, who were dead in trespasses and sins . . . Even when we were dead in sins, hath quickened us together with Christ," Eph. 2:1, 5.

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God through the Spirit," 1b vs 19-22.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices," 1 Pet. 2:5.

"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away," James 4:14.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places: wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God," Eph. 6:11, 17.

"Let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof: let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth. He shall judge the world with righteousness and his people with truth,"—Ps. 96:11-13.

"Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God,"—Isa. 62:3.

"He shall smite the earth with the rod of his mouth,"—Isa. 11:4.

"Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,"—Isa. 11:4.

"The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously,"—Isa. 24:23.

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken,"—Isa. 33:20.

MY JOURNAL.

Saturday, July 26th.—Took leave of friends and came to Salem, Washington Co. N. Y., where Bro. Ross met me soon, and conveyed me to his place, in East Hebron, to commence a course of lectures. I was very cordially received, notwithstanding a man some years since very industriously circulated a book, here, called the "Trial of J. V. Himes, before the Chardon street church, in Boston." I do not know as this people know, that no such trial was ever held, and that the book consisted of statements and charges, by disaffected persons, which, when brought before the Supreme Court of Providence, R. I., with all the swearing they were capable of bringing before the Court, failed of being proved, whereupon, they, by the advice of the best jury lawyer then in Rhode Island, withdrew the case, and thus gave me a clean breast. It would give me pleasure, if some who were drawn into this infamous transaction, would honorably clear themselves from it. For in other respects, they are persons of worth.

The signal failure of that conspiracy, gave me more influence, in many respects, than I ever had before. Besides, the persons concerned in it seriously injured themselves. They that dig the ditch for others, sometimes fall into it.

We commenced our services in the evening, and had but small attendance, because few were expecting a meeting; but made a very good beginning.

It is Saturday night, the last day of the week. And are we now living in the end of the typical week of creation? Yes, near the end. Very soon, "The time of rest, the promised Sabbath comes."

Sabbath, July 27th.—A beautiful morn has dawned upon us. I am at the humble dwelling of brother Ross, the pastor of a happy flock in East Hebron, a rural district, and a retired place. The chapel is situated a few rods from the parsonage, and the society live in the neighborhood at convenient distances for regular attendance on the ordinances of the house of God. Happy flock. May they ever be faithful.

Elder Ross is a man of good abilities, and grace, and has been efficient in his labors. He was formerly of the M. E. church. He is very pleasantly situated here, and if faithful, will continue to see his labors crowned with good. The church numbers upwards of eighty members. I gave three discourses to large and attentive audiences. I also spoke three evenings in the week, and although in the midst of haying and harvest, and extreme heat, a goodly number were in attendance. My visit was one of much interest, and I trust will result in good.

This whole region is open to the proclamation of the Advent doctrine. But there are but few laborers to enter it. And this is the case everywhere. When shall teachers be raised up to enter the harvest-field? I might add, How? There is a lack of faithful teachers and pastors among all denominations. I hear the cry of destitution from all quarters. There are thousands of destitute churches among the Baptists, and other denominations are suffering in about the same proportion to their numbers.

Dr. Wayland states that the Baptists of this country have ten theological schools, with 105 students and twenty-four professors, which graduate annually about thirty-five men, while the annual demand requires at least six hundred! With such a state of things, it is not to be wondered at, that Baptist ministers are so earnest in proselyting ministers from other denominations. Within a few years, no less than four of the Advent preachers have been induced to go over to the Baptist churches in the hope of being more useful. In a dark and trying hour, the presentation of bright prospects and hopes in a new position, has a powerful influence on the human mind. In these changes, we lose to the Advent cause excellent gifts, and worthy brethren; but still, we rejoice to know as far as the Advent faith is concerned, they have not given up a particle of truth. They will preach it in their new positions, and thus the cause may be advanced after all. But with our present destitution, and the doubtful policy of such changes, we can but hope that the Advent ministry will remain firm and true to the cause. They are all needed, and we should, to supply the demand, add ten, rather than diminish one.

But it is inquired, What can we do to add to the number of our ministry? I reply, that we can give encouragement to those we now have, by union, co-operation, and a proper support. Make the most and the best of what we have. Let the churches prize them, and make them feel that they are appreciated highly for their work's sake. And on this last point, I may add, that many of the Advent churches have done nobly for the ministry—no membership can do better.

But there is another mode of increasing the ministry. When we have prayed that the Lord of the harvest would raise up laborers, we must take those young men by the hand, (whom he calls to preach) and help them. They must be instructed and helped on, as Timothy and Titus were by Paul. We have no schools for them, but we have some fathers, who may train them, both in preaching and pastoral duties, and put them in the way of early usefulness.

But the chief means of raising up laborers, is to have more faith in God and his cause ourselves. When we show to those about us the importance, and value of the cause, by our love, labor and sacrifice, we may reasonably expect others to be affected. When we show the evidence that we have the Lord's last message to the church and world, and give proof of it in our lives and labors, then we may expect to call in others, who will be worthy, and efficient, to join the ranks of the faithful few.

I may add, that there are many servants of God who hold views in common with us, who ought to be with us. They are in bondage where they are. Let them come out into liberty, and act as they feel, and believe, for God and his cause. If such will do their duty, they need fear nothing. Let all such remember the answer of certain men that had been sent out. "Lacked ye anything?" said the Master. They said, "Nothing." The Adventists are poor, but there is no class of Christians more liberal. No laborer among them that has done his duty, has ever suffered with their knowledge.

Thursday, July 31st.—Took leave of friends in Hebron, and brother and sister Ross accompanied me to Salem, where I took the cars for Albany, to preach, and break bread to the "little flock" there in the evening. We had a good season, many were comforted.

Friday, visited friends in Troy and Lansingburg, and then took the P.M. train for Westfield, Mass., called on several friends, and took the A.M. train, Saturday, for Worcester, and arrived at noon. Dined with brother Wood, had an interesting interview with Elder D. T. Taylor, who has lately returned from the country, and is doing well for the church there. Returned to Boston in the evening, after an absence of a month, where I received happy greetings from family and friends.

Sabbath, Aug. 3d.—Preached to the church in Boston, and broke bread. The Lord is with his people here.

The 4th I spent in B.; the 5th, went to Newburyport on business. Returned the 6th, and prepared for my tour West, on the 7th. Thus I live and labor. But it seems to me that I do but little for the cause of God. Yet I do what I can. It is "my meat and drink" to serve the Advent cause. I love to be at the feet of the churches, and to serve them night and day. But I feel that I am less than the least of all saints, and am not worthy of a place in God's house, yet I hope in his mercy, and for a crown in the day of his coming.

THE SULTAN OF TURKEY.—The Constantinople correspondent of the London Daily News throws discredit on the article which recently appeared in the London Times, representing the Sultan as an imbecile and his Ministers as contemptible. He believes the articles to have been founded on the idle gossip which very often passes for news, even amongst the diplomatic circle there. It is exceedingly difficult to learn what is going on in regard to ordinary affairs, and to penetrate into such matters as the Times descanted upon is almost impossible. The private concerns of the Turkish Sultans, as is well known, have always been concealed by an almost impenetrable veil of secrecy. His habits, his privacy, his sayings and doings, are considered important State secrets. His frailties and infirmities, whether moral or physical, are all matters within the knowledge only of some trusty officers of the Imperial household, who are pledged by a more than masonic compact, by honor, by interest, by ardent devotion and gratitude, never to divulge, under any circumstances, the private concerns of their master. Diligent inquiry failed to elicit a single fact to substantiate the averments of the Times. This is not conclusive, however, for the reasons just stated, but there are well established facts going to show that the reports relative to the Sultan are groundless, or, at least, that they ought to be received with much caution. Abdul Medjid is a man of "strong and inflexible will" and perseveres steadily in the path of reform, which the correspondent holds to be utterly incompatible with the idea of "back stairs" influence. The writer considers the present Sultan the best ruler, on the whole, that Turkey has had for many years.—*Journal.*

THE LAST ISLAND CALAMITY.—Mr. Dufner, one of the survivors of the calamity at Last Island, has

furnished the New Orleans *Picayune* the following account of the disaster:

On Saturday night, the 9th inst., a heavy north-east wind prevailed, which excited the fears of a storm in the minds of many; the wind increased gradually until about ten o'clock on Sunday morning, when there existed no longer any doubt that we were threatened with imminent danger. From that time the wind blew a perfect hurricane; every building upon the island giving way, one after another, until nothing remained. At this moment every one sought the most elevated point on the island, exerting themselves at the same time to avoid the fragments of the buildings which were scattered in every direction by the wind. Many persons were wounded—some mortally.

The water at this time (about 2 o'clock P. M.) commenced rising so rapidly from the bay side, that there could be no longer any doubt that the island would be submerged. The scene at this moment forbids description. Men, women and children were seen running in all directions, in search of some means of salvation. The violence of the wind, together with the rain, which fell like hail, and the sand which blinded their eyes, prevented many from reaching the objects they had aimed at. At about 4 o'clock the Bay and Gulf currents met, and the sea waved over the whole island. Those who were so fortunate as to find some object to cling to, were seen floating in all directions. Many of them, however, were separated from the straw to which they clung for life, and launched into eternity; the others were washed away by the rapid current and drowned before they could reach their point of destination. Many were drowned from being stunned by scattered fragments of the buildings which had been blown asunder by the storm; others were crushed by the floating timbers and logs, which were removed from the beach, and met them on their journey.

To attempt a description of this sad event, would be useless. No words could depict the awful scene which occurred on the nights of the 11th and 12th inst. It was not until the next morning, the 12th, that we could ascertain the extent of the disaster. Upon my return, after having drifted for about twenty hours, I found the steamer *Star*, which had arrived the day before, and was lying at anchor, a perfect wreck, nothing but her hull and boilers, and a portion of her machinery remaining—upon this wreck the lives of a large number were saved—towards her each one directed his path as he was recovered from the deep, and was welcomed with tears by his fellow-sufferers, who had been so fortunate as to escape—the scene was heart-rending; the good fortune of many a poor individual in being saved, was blighted by the news of the loss of a father, brother, sister, wife, or some near relative.

ROBBING THE MAILS.—There seems to be a good evidence that the individual, who had stolen money from letters recently mailed is in Newburyport or Boston, or at some point between these places where the mail bag is opened. A highly respectable gentleman of this city, deposited a letter in the Boston Post Office, on the 31st of July, containing a \$20 bill, directed to R. Bayley & Sons, which has not yet reached its destination. Probably the same person who purloined the other letters took this, and it is not likely that there are two thieves on the same route at the same time.—*Journal.*

We have had money sent over this route, which has never reached us, and doubt not there may be a rogue somewhere on it. The loss of a letter mailed by us to Bro. John Pearson some weeks since, and which never reached him, containing a valuable paper, may be thus accounted for.

DURING the recent tornado in North Andover, Mass., a shoemaker was at work in his shop, a separate building. He had a pair of shoes in his hands. The tornado came upon his shop without warning, rolled it over and over and destroyed it. He found himself sitting on the opposite side of the road, with his shoes in his hands. A tree near by was a curious spectacle, hung entirely with children's shoes, gaiter boots, &c. The poor fellow was taken entirely by surprise, and did not know what to make of it all.

HARTFORD, August 21. The Charter Oak fell this morning at quarter before one o'clock, with a tremendous crash. About six feet of the stump remains. This famous tree was far past its prime when the Charter was concealed in it, on the ninth of May, 1689, and was probably an old tree when Columbus discovered the New World. It stood upon the old Wyllis estate, now owned by Hon. J. W. Stuart. Crowds of citizens are visiting the ruins, and each one bears away a portion of the venerable tree.

The Connecticut river has risen here ten feet

since six o'clock last night, and is still rising rapidly, and it is raining fast.

A SAD REPLY.—It is stated that Captain Erwin, the husband of one of the ladies who perished in the recent calamity in our harbor, arrived at New York on Monday, from a long voyage, and immediately telegraphed to this city for his wife to meet him at that port. A dispatch, bearing the sad news of her unfortunate death, was sent back in reply.

THE TEETH.—The enamel of the teeth is one of the most curious substances in the human organism. It is a vitriform compound, sufficiently hard to strike fire with steel; its surface is smooth and polished, and it forms a thicker layer on the crown of the tooth, and at the parts where the teeth come in contact, than towards the cervix or neck. Its crystalline fibres, as seen through a microscope, are transverse to the perpendicular surface of the teeth, and seem to protrude from the ivory beneath, in innumerable filiform points, giving to the more translucent medium which they thus penetrate and pervade, a beautiful velvety appearance. It is supposed, however, that the enamel has neither blood vessels nor nerves, in its matured and completed state, and that its formation and its sensitiveness to touch are dependent upon the vascular and nervous structure of the interior osseous portion of the tooth, with which it communicates by pressure, or transferred motion.

PERSONAL APPEARANCE OF JESUS.—Cornelius Gæulicæ, a distinguished historical and poetical writer, who was a Roman Consul in the time of Jesus Christ, thus describes the personal appearance of the founder of our religion:

"A tall, well-proportioned man, straight in stature, of nearly six feet in height; his hair was of the color of new wine from the roots to the ears, and from thence to the shoulders it curled, and fell down to the lowest part of them; upon the crown of his head it parted in two, after the manner of the Nazarenes; his forehead was flat and fair; his eyes were gray, large and extremely lively; his nose and mouth well proportioned; his face was neither round nor sharp, resembled his mother's and was adorned with a graceful vermilion; his beard was thick and forked, and of the color of his hair, which he wore long, the scissors having never been used upon his head, nor had the hand of any one touched him, except that of his mother, when he was a child; his neck was not stiff, nor was his carriage proud; he stooped a little with his head; his hands were large and spreading, and his arms were very beautiful; there was an air of serenity in his countenance, which attracted at once the love and reverence of all beholders; in his reproofs he was terrible, but in his exhortations amiable, and courteous; he was never seen to laugh, but often observed to weep: gravity, prudence, meekness, and clemency were depicted in his countenance."

CANNIBALISM.—A Chinese Junk, called the *Fui Goon*, with a crew of thirteen men, was on the 2d of January thrown upon the Island of Andaman, of the Nicobar group, when five of the men were seized by the natives, torn to pieces, and eaten. The *Calcutta Englishman* recommends the following philanthropic means of redress. Either that the islands should be taken possession of, or "a body of convicts landed, with the necessities of life for a certain period; either they would kill these murderers, or the murderers them. In either case civilization would benefit." (!)

Our Legion of Honor.

This consists of our worthy friends and patrons who are prompt in the payment of their subscriptions, and also those who extend to us material aid, over and above the just claims we have on them, and by which past embarrassments have often been greatly relieved.

We are near the middle of the last half of the present year, and must soon send to those in arrears a statement of their indebtedness. We wish to spare as many as we can from the receipt of such, and to lessen as far as may be our labor in making and sending bills. We hope that those of our worthy subscribers who have not, will early enroll themselves in our "Legion of Honor," which will add materially to our happiness, lessen our anxieties, and contribute to their own sense of dealing justly.

This is the season of the year when we find it the hardest to meet our bills, because of the withholding of our dues, and therefore we would the more urgently call the attention of those who, involuntarily as we trust, are doing by us as they would not be done by, to our necessities and their obligations.

"We thank you for thus reminding us," we

fancy many a good brother will say, as he reads this, and returns the evidence of his kind wishes for the *Herald's* prosperity.

In our Legion of Honor, we also enumerate those worthy ones from whom the Lord has withheld the ability to pay, and who promptly inform us of their circumstances.

Advertisement. A KANSAS COLONY.

In case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west, and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the *Advent Herald* for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not: the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent. of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.
H. TANNER, Buffalo, N. Y.

Boston, Aug. 30th, 1856.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE KINGDOM OF GOD.

BY O. R. FASSETT.

"Thy kingdom come! thus day by day,
We lift our hands to God and pray;
But who has ever duly weighed
The meaning of the words he said?"

The text forms a part of what is familiarly termed, "the Lord's prayer." It is the first petition in the prayer; and evidently the first in importance.

The prayer is here found in connection with Christ's sermon on the mount, and forming a part of that memorable discourse under the instructions how we should pray.—v. 5-15. On another occasion when our Lord was requested by his disciples to teach them to pray, as John taught his disciples, he taught them this prayer.—Luke 11:1-4. This prayer is therefore one of great interest and importance; and has ever been so considered by the church. It has been one in universal use for now near nineteen centuries, and most fervently prayed by nearly every individual Christian since Christ taught it his disciples, and is now translated in nearly all the languages and dialects of the world. We teach it our children from the first moment they begin to articulate words, and lisping in innocence the praises of their Creator. This prayer is one day to be answered, and when it is, "God's holy will," will be done on earth, even "as in heaven." Nothing short of this need be expected; and nothing short, will be an answer to the petition. O happy day when all the earth shall be filled with God's praise, and all creatures give the homage and reverence due to his exalted name. "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah."—Psa 66:4. Though this prayer has been one of such universal interest, and in such common use, yet there exists, especially in these "later days," a diversity of views respecting its meaning. Strange as it may appear, the church herself is perplexed as to the significance of the petition she is taught daily to offer!

The view entertained in the Christian church, in our day, respecting its teachings, may, as a general rule, be divided into the two following:

I. A prayer for the diffusion and universal spread and prevalence of the gospel over the earth, resulting in the conversion of all men, nations, and people, to Christ.

II. A prayer anticipating and desiring the final "restitution of all things" to their original perfection and bliss; when the earth shall become the happy and permanent abode of the redeemed, who with their glorified Lord shall "take the kingdom," and "reign forever and ever;" and this not to be effected by the preaching of the gospel, or human agency, but by the direct interposition and power of God, who will renew the physical world, and raise and glorify his people, to inherit it forever.

The merits of these two distinct opinions in the Christian church respecting the kingdom of God, we design to discuss in this discourse, in the light of divine revelation; and invite a candid and prayerful examination of the subject. For we conceive that this question is the great issue in theological discussion of the present day; viz.: the true nature of the kingdom of God.

1. Do the Scriptures teach the wide diffusion and universal spread and prevalence of the gospel over the earth, so as to result in the conversion of all men and kingdoms to Christ?

Those who maintain this view of the text, adduce the following arguments which we will consider.

Argument 1. The Scriptures teach that the kingdom is a work of grace in the heart. Assuming this ground, they assert that all that is necessary to the full establishment and development of the kingdom, is the surrender of the hearts of all people to God, on the hearing of the gospel; and that this can be done by all, in all places; by the children of Ham as well as of Japheth; by the dwellers in the Arctic as well as in the temperate and spicy regions of the south; and as the gospel

is to be "preached in all the world," the time will come when all will embrace the gospel, and give their hearts to God; and that this will be synonymous with the full glory of the kingdom of God on earth.

But there are several objections to such a view of the Scriptures, or such an interpretation of them; some of which we will consider.

Objection 1. Though the Scriptures teach the spread and diffusion of the gospel throughout the world, yet they do not declare, that all will embrace or obey the gospel. Our Lord says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14. This does not imply the conversion of all nations! To be preached "as a witness," is very different from it being preached so as to result in the conversion of all. It is to be a testimony against the world; plainly, because the world will disbelieve and reject it; and it will be "a swift witness" against them "at the last day." Our Saviour in his commission to his disciples, to "go into all the world and preach the gospel to every creature," did not encourage them with the prospect of the conversion of all, but adds, "He that believeth not shall be damned," and assures them that the world will despise and reject the gospel they bring. "Marvel not if the world hate you." "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

Objection 2. The assumption that the kingdom is "a work of grace in the heart," is not true. Those passages of scripture usually cited in proof of it, fail to do so; they are the following: "The kingdom of God is within you."—Luke 17:21. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

The first of these passages, as will be seen by the context, was addressed to the Pharisees. "And when he was demanded by the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation, neither shall they say, lo here, or lo there! for behold the kingdom of God is within you." Now is it true that the Saviour designed to teach that the kingdom of God was within these wicked, hypocritical Pharisees, whom on another occasion he likens to "whited sepulchres," which within were filled with "dead men's bones, and all uncleanness." It cannot be! In the context, we observe, that the Pharisees inquire of the Lord, "When the kingdom of God shall come?" In answering this inquiry, he tells them of the manner and time of its manifestation, thus: It will not be "with outward show," (margin) as they had anticipated, or by any visible and long continued development, as in the rise of worldly kingdoms, but would be sudden and most unexpected to the world. "As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of man be in his day."—v. 24. Thus teaching them that the time of its establishment will be at his second advent in glory, when he "shall come as the lightning" from heaven. Having thus instructed them he turns to his disciples and says: "They shall say to you, see here, or see there," i.e., Here is the kingdom, or there it is; "go ye not after them, nor follow them; for as the lightning, so shall the Son of man be in his day." And if we would follow the advice of Christ, we will not look for the kingdom of God anywhere, or in any way, but suddenly from heaven, when he shall come in glory to reign. This passage therefore has not the remotest allusion to a work of grace in the heart. The second passage quoted, only teaches what are the principles and graces that should adorn the Christian, namely: they are those which will govern and exist in the kingdom of God wherein the righteous will hereafter dwell; they are "righteousness, peace, and joy;" if therefore we would be fitted to dwell there, we must possess these qualities of mind here.

Objection 2. The following scriptures cannot be reconciled with this view.

Our Lord says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves cast out."—Luke 13:28. If the kingdom be simply a work of grace in the heart as some maintain, how is it that patriarchs and prophets are there? And he adds, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—v. 29. How are all the redeemed of every clime to be gathered and dwell in the heart of the believer? We cannot admit that the teachings of the scriptures are so absurd and irreconcilable! It is

man's interpretation of them which makes them appear so inconsistent.

(To be continued.)

IS THE MILLENNIUM A PROBATIONARY DISPENSATION?

DEAR SIR, AND CHRISTIAN BROTHER:—I have long wished for an opportunity of addressing you on the subject of "The Millennial State." It is now fairly brought before you in a letter of inquiry in the Herald of Sept. 9th, '55, by "R. W. F.," from Illinois, asking "Whether there will be men in the flesh after the commencement of the millennium?" He states the difficulty he finds, but attempts no solution of it; and I know that the solution you give, and the doctrines you hold, is not at all satisfactory to many in Britain, who believe in the pre-millennial advent and resurrection of the saints. The solution you give in the Herald is consistent with the views generally given by it, for about ten years, and I suppose from the beginning.

Several years ago, I offered to write you some articles on this subject, but you took no notice of my communication, and I have never found means to publish my proposed "Sketch of the Prophetic History of the world," in which the subject is fully handled. The views of the Herald, and mine on this point are directly opposed to each other, and may be reduced to the question, "Is the millennial state probationary?" You give a decided answer, No. I say, Yes; it is probationary to all the nations still in the flesh. To that you reply, There are no longer any nations in the flesh, and that "flesh and blood cannot inherit the kingdom of God," &c. While I concede the millennium state to be "the kingdom of God," and grant that flesh and blood cannot inherit that kingdom; yet I contend that there is distinct and undoubted evidence in the Bible, that there shall still be nations in flesh and blood upon the earth during the millennium, not indeed as heirs of that blessed state, but in a state of probation during the whole millennium, from which probation Gog and Magog shall fall away after the millennium, when Satan is loosed and deceives them.

Of course, brother Himes, neither you nor I can pretend to be infallible, and are bound equally to contend for what we believe to be truth, and should be equally ready to renounce any doctrine we hold, when proved to be erroneous. On this great question we hold views directly opposite to each other, and it is certain that one of us is wrong. I believe you to be wrong, and wish to deliver you and many other brethren from error, by proving it. You believe me to be wrong, and it is your duty to deliver me by proving my error, for no Christian should suffer the sin of error to remain upon a brother without trying to remove it. And as there can be no doubt that the truth of the question can be proved by scripture, and the error evinced to be contrary to Scripture, let the question be fully tested. If I am wrong, I will be glad to be delivered from my error, and pray God to enable you clearly to prove it, and me to see it. If you are wrong, may God enable me to adduce scriptures fully to satisfy you of the truth, and make you willing to acknowledge it.

We are mutually agreed that the second advent of Christ, and the resurrection of the dead saints, small and great, and the change of those that are ready and looking for Christ, are pre-millennial events. We are agreed that all these shall receive their glorified bodies like Christ, and shall be caught up to meet—to come with, and shall be forever with the Lord. (1 Thess. 4:14-17.) We are agreed that none of these shall "ever marry or be given in marriage," and shall never again be in a state of probation, either in or after the millennium. So far as these are concerned, then, we are agreed that the millennial kingdom is the heavenly inheritance, which they shall possess forever, even for ever and ever; and it is consequently no probationary state to them. But there are abundant intimations in both the Old and New Testaments of other inhabitants of the new heavens and new earth during the millennium, who are neither glorified in the translation of the saints, nor destroyed in the destruction of the wicked, in "the great day of wrath." In that day of wrath, Christ shall be "revealed from heaven with his mighty angels in flaming fire, taking vengeance on all the wicked, who will not know God, nor receive the gospel; and will be glorified in his risen and changed saints; but he will also be admired in all them that believe in that day."—2 Thess. 1:6-10. Who are these last? They are not glorified saints, nor yet wicked unbelievers. The glorified saints are translated before the day of wrath. In that day, when the judgments of God are abroad upon the earth, many will learn righteousness, who are neither to be glorified at Christ's coming, nor destroyed in the destruction of the wicked. These shall "pass into their chambers

for a little secrecy, till the indignation be overpast, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."—Isa. 24:19-21. It is only those that are looking for Christ that will be caught up with the raised saints to meet their Lord, (Heb. 9:28) but many who are left among the tares and not translated, in the day of wrath when God's judgments are abroad, believe in Christ, and in these Christ shall be admired in and of, in the day when all the tares shall be gathered together in bundles and burned. In that day the tares and wheat shall be separated, and shall never be mixed again. You say, all the tares are destroyed, and all the wheat is gathered into the garner, and the field is cleared forever of all flesh. Nay, brother, do not draw such a sweeping inference. There are distinct intimations that some are left, though the earth be utterly broken down and dissolved, and though it fall and not rise again; yea, though it melt with fervent heat, and be burned up, and the things that are therein; though it pass away, and its place be no more found, yet after all that shaking and judgment, so that "but few men are left," yet there are some left, "even as the gleanings of grapes when the vintage is done." (Isa. 24th.) These left ones, precious as the golden wedge of Ophir—two or three on the uttermost bough, are the left of the nations which came of Jerusalem, who when that indignation is overpast, shall go up to Jerusalem to worship the King, not as glorified saints, but restored, and now blessed of the Lord, and "their offspring with them." These are the left of the nations, and are neither destroyed nor glorified, but still in the flesh, and shall pass through a probation.

We are agreed that the judgment of the sheep and goats, wheat and tares, or the righteous and wicked, "the judgment of the quick," is before the millennium, and is "the day of judgment, and perdition of ungodly men," or judgment of the great day of wrath described in Rev. 19th. In that day and judgment, "the dragon that old serpent which is the devil and Satan, is bound and cast into the abyss, that he may deceive the nation no more till the thousand years be ended." What nations? Not the glorified saints who shall be ever with the Lord—not the wicked dead that are in the graves, and of whom it would be almost absurd to say that Satan was bound during that thousand years that he might not deceive them. Who then are these nations? Most distinctly the nations in the flesh upon the earth during the millennium. But where is the proof of the existence of any such nations? The whole prophecy of the restoration of the kingdom to Israel, is proof of their existence in the flesh, and all the nations are still spoken of as distinct from them after their restoration. But as a nation, they shall never be restored till Christ come again. "Your house is left unto you desolate"—"Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." "This people (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, (not forever) and Jerusalem shall be trodden down of the Gentiles (not nor ever but) till the times of the Gentiles be fulfilled."—Luke 21:25. Then the great crisis of Israel's hope comes,—when the Gentile times are ended, when the election from among the nations is completed, then "the Deliverer will come out of Zion, and turn away ungodliness from Jacob," then "I (Jesus who went away) will so come again and restore the kingdom to Israel." (Acts 1st.) I will return and build the tabernacle of David which is fallen down, and will build again the ruins thereof, and will set it up "that the residue of men may seek after the Lord and all the Gentiles," &c. (Acts 14:13-17.)

JAMES SCOTT.

Edinburgh, Scotland, Oct., 1855.

(To be continued.)

"YE ARE NOT YOUR OWN."—1 COR. 6:20.

THROUGHOUT the Scriptures the Christian is represented as one who should consider himself with whatever he may possess, as fully consecrated to the service, and entirely at the disposal of his divine Master. He is not to live unto himself, but unto Him who died and rose again. The promotion of the honor and glory of his God is to be his one great object in life. The energies of his body and mind are to be devoted to this purpose. His time, his talents, his property, yea, everything are blessings given him by God, of which he is to make the best possible use in his service. Therefore whatever he does, he does all to the glory of God. He continually realizes the truth of the declaration of the apostle, "Ye are not your own," and acts accordingly.

O that all professing Christians did thus live—that all who have named the name of Christ, would give themselves up unreservedly to him,

and be willing to spend and be spent in his cause. But alas! how sadly true is the reverse. As we look around on the mass of nominal Christians, how few do we find who appear to be living with an eye single to the glory of God; so few indeed, that we are sometimes led to cry out, "Help Lord, for the godly man ceaseth, and the faithful fail from off the face of the earth."

Too much reason has a scoffing world to ask (while witnessing the devotion to the world and to self of those who in name have espoused the cause of Christ) the taunting question, "What do these more than others?" But among so many who have proved recreant to their high profession, and are unworthy to bear the name of Christ, there always have been some self-sacrificing, true-hearted ones, devoted, loyal subjects to their chosen King; those who have been willing to encounter persecution, reproach and suffering; who have taken joyfully the spoiling of their goods, and have counted life itself not dear, for His sake under whose banner they had enlisted. Such compose the noble, glorious band of faithful ones of whom the world is not worthy; bright examples of vital godliness, of living practical Christianity, ever exerting a sanctifying and hallowed influence on those around them. But why is the number so few? Why do not all the professed followers of Jesus live such lives of devotedness to him? It is their inestimable privilege, and imperative duty, thus to do. They must endeavor to promote his glory here if they would share it hereafter. Why then do they not? One reason that might be advanced is, that they do not feel the great obligation they are under to devote themselves to the service of God. They do not fully realize that as he is their Creator, and everything that they have comes from his bountiful hand, therefore it is no more than their reasonable service, that they should consecrate all to him.

Again, they do not keep in lively remembrance the precious price which has been paid for their redemption; for no one who continually realized what Christ has done for him, would for one moment withhold himself, or anything that he had, but all would be cheerfully rendered up to be used in the service of his Lord and Master. His language would be, "Lord I give myself to thee, take me, use me as thou wilt, only enable me to glorify thee, to do something in thy cause, to be the humble instrument of promoting in some little measure thine honor and glory." And more than this, they do not consider the solemn obligation they are under not to live for themselves, because they have made a covenant with God, and voluntarily given themselves to him; his vows are upon them, and did they realize it as they ought, they would feel themselves bound by everything that is sacred to fulfil them.

Another reason why so many live not up to their high profession, is the dread of the reproach that would be cast upon them, should they act up to their convictions of duty, and bear the cross, despising the shame, and willing as some have been to bear any persecution for Christ's sake. It is true we do not live in the days of open, violent persecution; we can worship God according to the dictates of our own consciences, and not be compelled as some of our brethren in former days have been, to go to the stake and give up our lives for our attachment to Christ, but we must have the martyr-spirit; we must feel as did those devoted ones, that our all is given to Christ, and that if called upon we would even die a martyr's death for him. And though those days of bitter persecution are past, do we not feel at times that it requires as much grace and strength to maintain a consistent Christian walk in these days of formality and worldly-mindedness among the followers of Christ, as it did to give the body to be burned in those days when the fires of persecution raged high, and devoured so many of the faithful adherents to the Christian religion?

But there is another and perhaps the prominent reason why so few are willing to consecrate themselves wholly to the Lord. It is the love of riches, the treasures of earth; it is so difficult for the heart to relax its grasp on these; and even after having surrendered all, is so prone to return again and fix its affections upon them; truly this is the besetting sin of many of those who profess to be not their own. Instead of consecrating all to God, and considering themselves responsible to him for the use which they make of his bounty, they give but a small, and oftentimes but a very small portion to his service, using all the rest to gratify their worldly ambition and enjoyments; they add house to house, field to field, and accumulate property in various other ways, and then boastingly say, lo! all this my hand hath gotten, while the cause of the Redeemer in vain demands that which they could and should give for its advancement. What a dishonor are such to the

church; we expect nothing better from the world, for the world will love its own, but we do, we ought to expect something different from those who profess to have been redeemed by Christ's precious blood, and to be living not for themselves, but often we are sadly disappointed.

My dear brethren and sisters who are looking for the speedy realization of our blessed hope, are we as fully consecrated to Christ as we should be? Have we laid all upon his altar, heartily resolving that we will not live for ourselves; that our whole influence shall be on the side of Christ; that our talents shall be devoted to his service, and all our possessions given up a willing offering for the spread of his truth? Surely we as a people who are expecting so soon to give an account of our stewardship, we of all others should be keeping nothing back. Let us not be heaping up treasures for the fires of the last day. We should not withhold our influence where it can be exerted in the spread of the great and important truth of Christ's immediate coming. Let us give ourselves up in a new consecration, and not in word only, but in deed and truth live not unto ourselves, but unto our crucified, risen and coming Saviour.

And now a few words to those whose lot (like that of her who is trying feebly to express some of the thoughts of her heart) is cast in a community where those truths which we love to dwell upon, (and which have made us a separate people from other religious bodies,) are not proclaimed. To those who have not the sweet privilege of enjoying the society of those of like precious faith, well do I know the trials and discouragements which you have to contend with. I can sympathize with you in your privations; most earnestly do I long with you for the fellowship of kindred minds; but let us not be disheartened; if we are the Lord's we have no reason to despond; he knows and will do what is best with and for us. Perhaps in his all-wise providence he has placed us where we are, that we may be the means of disseminating among those with whom we associate, the truths that have so deeply affected our own hearts. O let us be faithful to our trust, and labor for Him to whom we profess to have yielded ourselves servants to obey. But what can we do? say some; we are poor in this world's goods; we have not the means to employ one even occasionally, to speak to the people on the subject of our hope; our influence is very feeble, what can we do? Yes, I know that many of us are limited for means; that we cannot do what we gladly would; and we may feel that our influence if exerted to its utmost extent would be comparatively nothing against the strong current of opposition which meets us at almost every step. Still I believe that we may all do something. The thought has lately occurred to me that we might do something by a systematic distribution of tracts; and by looking over the last issue of the *Herald*, I see that our beloved and respected brother, in No. 5 of his articles on the General Convention, suggests this as one of the ways by which the truth of our Lord's soon coming may be spread. Is not this a good suggestion for those of us to act upon who live, one two or three in a place, and have not the means to obtain preaching on this subject? Do we realize how much may be accomplished in this way with little means? for how small an amount might a tract directly bearing upon the nearness of Christ's second advent, be placed in the hands of every family in a town or village, and with what beneficial results who can tell! Let us think of this matter. And may we all, whatever may be our calling, sensibly feel that we are not our own, and glorify God in our bodies and spirits which are his.

Manchester, Mass., Aug. 1856.

Apology.

I wish to say to the brethren and friends in Madison, Wilton, Damarascotta, Bristol, South Woolwich, and several other places, that the reason I have not visited them this season is, my health has been such as to prevent. I am now so feeble that I must refrain from preaching at present, excepting a part of the time at the places of my stated appointments, and perhaps there also. I exceedingly regret that I must relinquish the work I love, that of preaching the word of the Lord to perishing sinners, and proclaiming the glad tidings of the kingdom of God at hand, to the bride of Christ. But I will try to yield cheerfully to all calamities that in the providence of God may befall me. The Lord doeth all things well. Your brother in hope of seeing Jesus soon, and of being made like him in a world where sickness and sorrow shall not be known.

I. C. WELLCOME.

Hallowell, Me., Aug., 1856.

Hope paves the golden way to bliss, and cheerfulness is the lamp that lights the beautiful walk.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEST.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 & f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours,

Alonso Ball, M.D.,

Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bid, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family, and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours,

J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55. Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her.

Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church, Palaski House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years.

Vincent Silldell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspella tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandaburg.
BARCOCK, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, VT. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CAROT, (Lower Branch,) Va. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Crook.
DERRY LINE, Vt. S. Foster.
DETROIT, Mich. L. S. Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HAYDEN, N. Y. J. L. Clapp.
HAYDEN, N. Y. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kison.
NEWBURYPORT, Mass. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Bushy, 215 Exchange-street.
SALEM, Mass. Lemuel Osler.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONATK, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—\$1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Province.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

PORTAL.....	Reported fight in Kansas.....275
Homo Dei Creator.....	273
Flesh Resting in Hope.....	274
MISCELLANEOUS.....	Is the Millennium, &c.....278
Sovereign Grace.....	Ye are not your Own.....278
Rev. Mr. Spurgeon.....	273
Go to Kipton.....	274
Pop and Bookseller.....	274
Sunset in the Alps.....	274
Condition of Europe.....	275
Southern View.....	275
	Symbolic Dictionary.....276
	Tropes.....276
	My Journal.....276
	A Kansas Colony.....277

ADVENT HERALD.

BOSTON, AUGUST 30, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Payne's Point, Ogle county, Sept. 2d, to 6th. Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill. I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

TENT MEETING WEST.—Providence permitting there will be a tent-meeting in Moline, commencing Saturday evening, Sept. 6th, and continue four days. Brother Himes, with other preachers, is expected to preach on the occasion. Brethren in the region are cordially invited to attend.

In behalf of the church,

P. B. MORGAN, Pastor.

Camp-meeting in C. E.

There will be a Camp-meeting holden on land owned by Mr. H. N. Currie, near Stone Settlement, Stanbridge C. E., to commence on Friday, the 12th of September, and continue over the two following Sabbaths. Brn. S. W. Thurber and C. P. Dow are expected to attend.

The brethren will furnish pasturage for horses, &c. Come, brethren, to this feast of tabernacles, and bring your tents, and may God send his servants filled with the blessings of the Gospel of peace. In behalf of the Church,

S. B. REYNOLDS.

Elders S. W. Thurber, D. H. Merrill and J. Chapman will hold a tent or grove meeting in East Farnham, C. E., September 4th, and over the Sabbath. J. CHAPMAN.

Campmeetings in Pa.

A camp meeting will be held in Centre Co. Pa., on land owned by Bro. Joseph Eckley, near the Marsh Creek church, three miles from Middlebury, to commence the 4th of Sept, and continue over the Sabbath. Bro. L. Osler, J. Litch and others are expected.

We hope there will be a general gathering of the brethren and sisters in this and adjoining counties at this meeting. And may all unite in fervent prayer to God that this meeting may result in profit to the church and in the salvation of many sinners (In behalf of the brethren) M. L. Jackson.

There will be a Campmeeting near 2d Fork, Elk Co. Pa., on the ground near the residence of Elder J. D. Boyer, to commence September 4th, and continue a week or more. The following ministering brethren will be in attendance to preach the word. Elders J. Litch, I. R. Gates, L. Osler; and also, we request the attendance of L. M. Jackson.

In behalf of the Committee of arrangements,
J. D. Boyer.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, some time in October. The date hereafter. It is hoped that the brethren through the state will feel a sufficient interest in this meeting to make an effort to attend, especially all our preachers. Come, brethren, in the spirit of labor and unity, and let us seek to confer in the spirit of Christ in relation to the great work to which He has called us, praying for heavenly wisdom.

S. K. Partridge, Secretary.
Nicholas Smith, Chairman.

Hallowell, Aug. 11th, 1856.

THE LAST CONGRESSIONAL ASSAULT.—The Advertiser gives from its special correspondent at Washington the following particulars of the assault by Mr. McMullen, a Democratic member of the House from Virginia, upon Mr. Granger, Republican, from New York:

The assault by Mr. McMullen on Mr Granger to-day was a disgraceful affair. The parties were in an omnibus proceeding to the capitol, and fell into a conversation on political affairs. Both were very earnest. Mr. McMullen said the South would not submit to the election of Fremont. Mr. Granger replied that after November they would have to submit. The discussion immediately became personal; Mr. McMullen said he was insulted, and told Mr. Granger his gray hairs alone protected him. Mr. Granger said he asked no immunity: whereupon Mr. McMullen clinched, and struck him two severe blows, bruising Mr. Granger's face badly. Mr. Granger defended himself as well as he could. The parties were immediately separated by Col. Chester (of the Pennsylvania Inquirer), who gives substantially the foregoing account of the affair. Mr. Granger is an old man, considerably under the medium height; very earnest in his manner, but frank, good-natured and generally popular.

NEWS FROM UTAH.—Advices from Great Salt Lake City are received to the 25th of June. The famine, which at one time seemed likely to desolate the Territory, was relieved to some extent by the ripening of peas, turnips, beets, radishes, &c. The News of the 18th says:

"There is still a scarcity of breadstuffs though peas, turnips, beets, radishes, &c., in the gardens of the diligent, are greatly helping out that deficiency, and beef is fat and tolerably plenty. When such is the case, which is far better than it was at this time in 1848, why is so much begging by women and children, who not only have no line from their Bishops, but many of them who cannot, or will not tell even the name of their Bishop? And that is not the worst feature, for young, active and middle-aged women creep around with gray wigs on, feigning age and infirmity, and young children, who are perfectly supple, walk as though they were lame, and say there parents are sick or dead, when they are alive and very well."

An order is published by Gov. Young, that owners of fields of grain shall allow gleaners to follow the rakers and binders, in order that the poor may be able to contribute to their own support.

A Singular Discovery.

About a half mile to the east of this place, on Brown's section of canal enlargement, a few days since, while his workmen were employed in excavating the earth on the south side of the canal and directly under the traveled road, they opened a mound of human skeletons, variously estimated by those who saw them to be from three to six hundred. The mound was about ten feet wide with a corresponding length. The bones lay compact, forming a depth of about three feet in thickness. There was only about sixteen inches of earth between them and the surface. When first discovered they were in a good state of preservation, looking white and natural. After being exposed to the atmosphere, they crumbled to pieces by the slightest jar. They were hauled off and dumped into the banks of the new canal.

Who can throw any light upon the unwritten history of the thousands who have lived and died in this country long—long previous to this present generation?

Gasport, N. Y.

WARREN CLARK.

CAPTAIN SYMMES'S HOLE.—Most of our readers have doubtless seen allusions to the theory of Capt. Symmes, who maintained that the world is hollow, with an opening at the poles. But there are many who probably do not know the particulars of the strange hallucination which has caused so much pleasantry. Captain Symmes flourished about the year 1818, when he resided in Ohio. The following copy of one of his circulars will explain the nature of his theory:

"CIRCULAR.

Light gives light, to light discover—*ad infinitum*. Sr. Louis, Missouri Territory, North America, April 20, A. D., 1818.

TO ALL THE WORLD.

I declare the earth is hollow and habitable within; containing a number of solid concentric spheres, one within the other, and that it is open at the poles twelve or sixteen degrees. I pledge my life in support of this truth, and am ready to explore the hollow, if the world will support and aid me in the undertaking.

John Cleve Symmes of Ohio.

N. B. I have ready for the press a Treatise on

the Principle of matter, wherein I show proofs of the above position, account for various phenomena, and disclose Dr. Darwin's golden secret. My terms are the patronage of this and the new world I dedicate to my wife and her ten children. I select Dr. S. L. Mitchell, Sir H. Davy, and Baron Alexander de Humboldt as my protectors. I ask one hundred brave companions, well equipped, to start for Siberia, in the fall season, with reindeers and sleighs, on the ice of the frozen sea. I engage we find warm and rich land, stocked with thrifty vegetables and animals, if not man, on reaching one degree northward of latitude 82 deg. We will return in the succeeding spring.

J. C. S.

To his Excellency Gov. William Clarke."

The above is copied into a number of Niles's Register for 1818, from an Ohio journal, which vouches for Symmes as a man of intelligence and respectability.

MODE OF PLACING BOOKS IN ANCIENT LIBRARIES.

It may not be known to those who are not accustomed to meet with old books in their original bindings, or of seeing public libraries of antiquity, that the volumes were formerly placed on the shelves, the leaves, not the back, in front; and that the two sides of the binding were joined together with silk or other strings, and in some instances, where the books were of greater value and curiosity than common, even fastened with gold or silver chains. —Philip Bliss, Oxen.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " gilt	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hull's Inheritance of the Saints</i>	1.00	.16.
" " " " gilt	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jeus and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00	.18.
<i>Lord's Gengnosy</i>	1.25	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " gilt	1.50	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " gilt	1.25	.12.
<i>The World's Jubilee. By Mrs.</i>		
<i>Silliman</i>	1.00	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>" the Apocalypse (1st Series)</i>	.75	.21.
" " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18
<i>The End</i>	"	.18

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40	.38.
<i>Eternal Day</i>	.50	.10.
<i>Night of Weeping</i>	.30	.07.
<i>Story of Grace</i>	.30	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments as follows:—At Canterbury, in the town house, the 3d Sabbath in Aug.; at West Boscawen, Pond school house, the 4th Sabbath in Aug. at Waterloo (Warner) the 5th Sabbath in Aug. T. M. PREBLE.

I purpose to meet with the friends at Church's Hill, Augusta, the last Sabbath in August. N. SMITH.

The Lord willing, I will preach at Haverhill, Mass., Aug. 24th, at Westford, 26th; at Auburn, N. H., 27th and 28th; at Denmore Hill, Vt., 29th; at Springfield, Aug. 31st. Week day meeting at 7 o'clock. L. D. THOMPSON.

I will preach at Lake Village, N. H., if the Lord will, the next Sabbath in Aug. J. COUCH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Daniel Campbell—You will find the retail prices in the Herald. Take off one-fourth from those, and you have the wholesale prices. C. P. Dow, \$10—You say credit \$4 to you, \$2 to E. H. Hutchins, and \$1 to E. Peck, without saying what to do with the other \$3; and so we have credited you \$7, instead of \$4. The name of John Clark is written on his paper each week, as with each of the other Champion papers, and all enclosed in one wrapper to that office. A. W. Soule—Sent books the 20th.

I. C. Wellcome—On the 2d of July, we rec'd an order from J. Fairbanks for 1 doz. Ques. books to be sent by mail. The price of books was \$1, and postage 25 cts. As \$1 cts. would pay his Herald to Jan. 1st, we marked the whole amt. \$2.06, on the books, and made a business note in the Herald of July 12, to that effect—the books being mailed the 3d. On the 15th of July we rec'd \$1 from him, with an order for that amt. in books. We sent 9 copies, which with postage amounted to 97 cts, and left \$1.19 due on the previous books, with the \$1 on Herald to Jan. 1st, or \$2 in all—without any error on our part, as you suppose. It now appears that he sent \$2 between the 3d and 13th of July, which failed to reach us, and which we have now credited, and which balances his account for books; and for Herald to end of volume.

J. Butler—We had not stopped your paper, and know not why you should not have rec'd it. Have sent back Nos.

Oren Davis—Sent library on the 23d.

S. A. Gorton—Books sent by express on the 23d.

L. Miller—Sent you book Aug. 25th. Not paid and postage \$1.21. Not knowing your P. O. address when you formerly took the Herald, we knew not where to look to find the amt. due.

Asa Northam—Sent you books Aug. 25th to Union Mills. Have sent your paper to Unionville—each as per order. Which is right?

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offense.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Bridgeport, Ct., returns the paper of I. H. ATHERTON, who owes.....\$1.50.

The P. M. of Claremont, N. H., returns the paper sent to N. W. MOORE, who owes.....\$2.00.

RECEIPTS.

UP TO AUG. 26TH, 1856.

The No. appended to each name is that of the Herald to which the money credited was sent. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carroth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

Mary S. Clement—To what P. O. is your paper sent?

David Carter—To what P. O. is your paper sent? The best way to send money is by mail.

A. Emerson \$15, A. C. Abel \$20, M. A. Moses \$15, Rev J. Fisher \$41, C. B. Burnham \$15, G. Murphy \$15, L. Nichols \$20, D. H. C. has paid to No 808—6 weeks ahead; P. K. Mc Cue \$19, P. Panlin \$94, J. W. Heath \$15, L. Hackett \$73—\$1.62 will pay to Jan. 1st, '57, L. Case \$794, W. Jackson \$96, A. Purdy \$809, C. Miller, Jr. N. sub. \$ 822, E. Dearborn \$15, G. L. Simpson \$15, A. Clark \$41, Rev S. D. Cooper, \$41, S. Haddock \$800, B. G. Gardner \$799, Geo. Bates \$799, L. Carvin \$15, and \$1 for likeness; sent the 26th, E. Peck \$794—each \$1.

Emily J. Cook \$83—we rec'd \$3 from you the 5th of July, for H. Hill, which pd. his Herald to No 846. M. R. Porter \$800, U. L. Tooker \$46, A. C. Brown \$41, L. D. Chappell \$46, S. Barr \$31, J. Miller \$51.

A. P. Wells, He don't say where he formerly took the paper, and so we credit from present time to 849, E. E. Hutchins \$46, Geo. Hamilton \$790—was it not from Geo. H. Jun., who has pd. to No 790? J. Pain \$700, Wm Campbell \$52, W. B. Maynard \$34—each \$2.

P. Scarborough \$55 and book, sent the 25th—\$10 due—\$2.

Horace Green \$28, with books and postage, sent the 26th—\$4—H. Seurdevant, book \$9 cts, S. C. Watson \$96—28 cts; R. Watson \$14 75 cts; M. G. Metcalf \$42.1 dol and 34 cts and 1 dollar and 19 cents for books and postage the 28th, C. Powley, \$50, 2 dollars 50 cents; T. Wilcox \$15.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO 799.

BOSTON, SATURDAY, SEPTEMBER 6, 1856.

VOLUME XVII. NO. 36.

ACROSTIC.

For the Herald.

A messenger of joyful news,
Defend the truth, the light diffuse;
Vindicate the Saviour near,
Eathroned in glory to appear—
Nor cease until thy work is done,
Thou Herald of the coming One.

Harbinger of the promised day,
Extend the truth, teach no delay;
Rest neither day nor night, but cry—
Awake! prepare! the Saviour's nigh!
Lo, with the clouds he'll come again,
Descending upon earth to reign.

Chazy, N. Y., 1856.

C. P. Dow.

The Heavenly Applicant.

BY JOHN CUMMING, D.D.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Thoughts extremely important arise from these words. Like all the sayings of the Son of God, they are rich in suggestive truths. "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon;" is the wish, if not the words, of many. Youth is reluctant to pass into manhood; manhood is reluctant to pass into the sere and yellow leaf of declining years; the sick is unwilling to descend into the valley of the shadow of death; and these, therefore, seem to give expression to their wishes, often unconsciously while they do so: "Oh that the sun would only stop a little longer in his meridian; that the day of life would only last a little longer before it goes into the cold shadow of night; that we might gaze a little longer on this world's scenes; and taste a little more of its springs, before we go hence, and be no more seen." But the sun will not give ear to the persuasion of them who would try to win him, nor to the deprecations of those who would wish to arrest him in his march. Onward, steadily, the shadow marches on the dial, the sunshine ascends the spire; and life ceases to be a fact on earth, and becomes a responsibility at the judgment seat of Christ.

But the shortest life is long enough to secure in it, and to enter at the end of it, an eternal life; to every man under the sun is given a "now" as the accepted time, a "to-day" as the day of salvation; during which the Saviour, the Son of God, applies for admission into the heart, to make us, what nature cannot make us, children of God, heirs of glory, and joint heirs with Christ.

Here is an appeal, on the part of our blessed Lord, to each individual heart. It suggests, first of all, as a preliminary inquiry: What is a Christian? Not surely a mere profession of a true, a beautiful, and a holy faith; but far deeper, the possession of Christ in the soul, an indwelling, regulating, and restorative life. Christianity is not mere subscription to a creed, every article of which may be drawn undiluted from the Bible. It is something higher and deeper than this. Christianity is not baptism when young by sprinkling; or baptism when old by immersion; it is something altogether beyond and above this also; it is Christ in you the hope of glory. It is not a cold dogma in the head, nor an enthusiastic and airy hope in the heart; it is a personal Christ living in the individual heart, its light, its life, its motive spring, the source of all that makes it happy upon earth, and gives an introduction to happiness hereafter. Hence, to preach the gospel is not to preach a creed, but to preach Christ. The prescription of the minister is not, "Believe in justification by faith," precious as that truth is; but, "Believe in the Lord Jesus Christ, and thou shalt be saved." The solemn responsibility that needs and ought to be pressed upon every man, is this, Christ is at the door of his heart; by a thousand unmistakable intimations he proves himself there; and if the heart be not opened at his appeal, and the holy applicant not admitted, if the whole sway of that heart, and conscience, and intellect, be not placed under his sceptre, it is

not because God is unwilling to receive you, but because "Ye will not come unto me, that ye may be saved."

Let us ascertain here, first of all, who is the applicant who says, "Behold, I stand at the door, and knock." No ordinary visitant is here; all Scripture is replete with the description of his glory; all true Christians know well in whom they have believed. It is the Wonderful, the Counsellor, the mighty God, the Prince of peace, the Father of the age to come, that says, "I stand at the door, and knock." It is the brightness of the Father's glory; whom angels adore; before whom the redeemed in heaven cast their crowns, and worship perpetually; it is that very same Being of whom the Father said, "This is my beloved Son;" on whose head the Holy Spirit descended as a dove, at his sublime baptism; that very Being of whom the Baptist said, "Behold the Lamb of God;" of whom Paul said, "Whom we preach;" of whom Peter said, "To whom can we go but unto thee? thou hast the words of eternal life;" and of whom John has written, "The Word was made flesh, and dwelt among us; and we beheld his glory."

A monarch visiting the lowliest hamlet in his realm; a queen crossing the threshold of the meanest hovel; an angel bringing glad tidings to the loneliest sufferer; are faint and dim measurements of the descent of Him who leaves the throne of glory, and knocks at the humblest heart in the remotest nook, seeking admission, and saving and sanctifying ascendancy there. Such is the glorious character of Him who seeks admission. Scarcely less impressive, and touching, are the words in which he conveys his wish: "I knock at the door; if any man will open." He made man; he might force the entrance that is denied him. But as God will not forcibly keep man from falling, so God will not forcibly rescue man from ruin. We fell in the exercise of our free will; we are saved, not against our wills, but by being made willing: "He worketh within us, to will and to do of his good pleasure." In other words, when we sank from our aboriginal glory, we carried with us the free, unfettered feelings, responsibilities, and recollections of men; and when we shall rise and be reinstated in the realms of bliss, we shall feel that whilst we have no merit, and no credit, yet we were not driven to heaven, but drawn,—not forced into heaven, but made willing to open, that Christ might enter and sup with us, and we sup with him; that is, hold communion with us.

To be continued.

The Charter Oak.

The Hartford *Courant* came to us last week in mourning, for the loss of the far-famed Charter Oak, which was blown down about ten minutes before one o'clock in the stormy morning of Aug. 21, 1856.

This tree was a very ancient, and a very honorable one, and stood near the "Old South Church," on the grounds of Hon. Isaac W. Stuart,—formerly the Wyllys' estate, in the south part of Hartford city.

How old it was, there are no means of determining—its interior parts having begun to decay before the settlement of Hartford in 1636—two hundred and twenty years ago.

An oak will attain to a great age. The celebrated planter, Evelyn, counted in the sections of oaks, that had not begun to decay, from 300 to 400 concentric rings—each ring being of one year's growth. And Gilpen mentions some in England that chronicled upon their trunks ages before the conquest. This tree must have been past its prime when Columbus discovered America; and we should be justified in ascribing to it an age of a thousand years or more, according to the estimate of good judges.

Two hundred and twenty years ago, when the whites settled at Hartford, it was venerated by the Indians as a famous old tree. Before Governor Wyllys came to America, he sent forward his steward to prepare a place for his residence, and who selected the beautiful site which con-

tained within its grounds this oak. As the steward was cutting away the trees on the beautiful hill-side, a deputation of Indians came to him, and requested that he would spare "this old hollow oak." They said: "It has been the guide of our ancestors for centuries as to the time of planting our corn—when the leaves are the size of a mouse's ear, then is the time to put the seed in the ground." It was spared at their solicitation, and left to stand, till it has yielded to the process of natural decay—doubtless the oldest tree in all New England.

In 1662, a Charter having been granted by King Charles the 2d to the Colony of Connecticut, it arrived in Hartford, probably in September, though the precise date is now unknown. On the 9th of October it was publicly read to the assembled freemen of the colony, and was declared to "belong to them and their successors;" and the people evinced their gratitude by appointing a committee to take charge of it, under the solemnities of an oath, and to preserve this palladium of the rights of the people. It contained many liberal provisions, as may be seen on examining it in the Secretary of State's office, where the original copy is still preserved with care. It was the organic law of Connecticut till the present Constitution took its place in 1818.

In 1686, the governments of the separate colonies of New England were superseded by the appointment, by James the 2d, of Sir Edmund Andross as governor-general over them all and who demanded the surrender of their Charters. He arrived in Boston in December of that year, and wrote to the colony of Connecticut to surrender her charter; which she refused. A writ of *quo warranto* being sent to her, Gov. Treat, in January, 1687, called a special session of the Assembly, which refused to accede to the demands of the new king. They held to their charter. In March, another special session was convened, but still the representatives of the people refused to "surrender." In May they met again in regular session, under the Charter, and re-elected Treat as the Governor.

On the 31st of October, 1687, Sir Edmund Andross, attended by the members of his council, and a body guard of sixty soldiers, entered Hartford to take the Charter by force. The General Assembly was in session. He was received with courtesy, but with coldness. He entered the Assembly room and publicly demanded the Charter. Remonstrances were made, and the session was protracted till evening. The Governor and his associates appeared to yield, the Charter was brought in and laid upon the table.

Sir Edmund thought that the last moment of the Colony had come, when suddenly the lights were all put out, and total darkness followed! There was no noise, no resistance, but all was quiet. The candles were again lighted, but the charter was gone! Sir Edmund Andross was disconcerted. He declared the Government of Connecticut to be in his own hands, and that the Colony was annexed to Massachusetts and other New England colonies, and proceeded to appoint officers. Whilst he was doing this, Capt. Jeremiah Wadsworth, a patriot of those times, was concealing the Charter in the hollow of this oak.

In 1689, King James abdicated, and on the 9th of May of that year, Gov. Treat and his associate officers, resumed the government of Connecticut under the charter, which had been preserved in the *Old Hollow Oak*. It was beautifully written on parchment, and enclosed in a box of about three feet in length, in which it was brought over, which is still preserved in the Hartford Athenæum, with the sap of the oak left upon it; and since then this tree has been known as the Charter Oak.

A daughter of Secretary Wyllys, and descendant of Gov. W., wrote:

"That venerable tree which concealed the Charter of our rights, stands at the foot of Wyllys hill. The first inhabitant of that name found it standing in the height of its glory. Age seems to have curtailed its branches, yet it is not exceeded in the height of its coloring, or richness

of its foliage. The trunk measures twenty-one feet in circumference, and near seven in diameter. The cavity which was the asylum of our charter, was near the roots, and large enough to admit a child. Within the space of eight years that cavity has closed, as if it had fulfilled the Divine purpose for which it had been reared."

It has been regarded with great affection by the people of Connecticut, and was always one of the objects of interest—a kind of Mecca—to all persons visiting Hartford city. Many have been the references to it by antiquarians and historians, and it has often been the subject of poetry and song. Perhaps we may be pardoned if we here reproduce a boyish effusion which we perpetrated twenty years ago, when our then youthful blood had been stirred by imaginations of the past, after gazing into its old and gnarled branches.

Immortal Tree! Relic of ages past!

Monarch of oaks! Long centuries have come And slowly gone, till thou art left the last

Of all thy race; but vigorous still, like some Young forest tree! Thou hast endured the blast, And met the storm unhurt. The stirring drum Has beat beneath thy boughs, and the war song Of the rude savage sounded long and long.

Tell us, O Tree, how long thou here hadst stood When first our fathers saw thee? then an old And hollow Oak! If thou wilt be so good,

Reveal thy silent past! Thy life unfold! What wondrous scenes thou might relate, that would

Be strange and new! Hast thou seen warriors bold Meeting in savage warfare, long before

The pale face landed on this western shore? Have council fires blazed 'neath thee? Canst thou tell

When first the deer was startled from his lair? Or whether savages did always dwell

Upon Columbia's soil?—If not, from where They came, and why they ventured? Thou couldst swell

The page of history, and we should stare At thy disclosures, if thou wouldst disclose What has transpired since first thy sun arose.

Posterity will reverence thy name Above all other trees; and they will tell

Their sons, when thou art gone, about thy fame: That here once stood the tree that guarded well

The Charter of our Liberties, when came The oppressor, tyrant foe, to sound the knell

Of our young freedom. Still, may thy form stand For ages yet, the glory of our land,

Other trees have had a short lived fame:—thy Proud name is destined to endure until

The memory of present times shall lie Buried in oblivion! Time may kill

Thy beauty; but thy name shall never die. Then stand, O Oak! and grow and flourish still

Our country's pride, our city's choicest tree— The badge, the emblem of our Liberty.

It was destined, however, to stand only twenty years from that date. Proudly it has stood, tottering with age; and reduced to a mere shell of a few inches, by the steady inroads of Time itself, it still clung with fondness to the loved spot on which it had witnessed the decay and downfall of its associates—the bloody wars of the red man, and the red man's decay—the birth and death of generations of the white man, whose axe had cut away its tottering comrades of olden time. But whilst preserving a fair exterior, it was inwardly wasting away. About three years ago some boys built a fire in its hollow which burnt the punk in it and was with difficulty extinguished,—although the fire department was called out for that purpose. It was feared that this would kill the tree, but such was not the fact. The hollow in the trunk had become so large that a fire company of 27 full grown men at that time stood up in it together. Mr. Stuart, the proprietor, had a stout door made to close the entrance, covered over with

tin the stumps of severed limbs, and took every precaution to preserve it. The next spring fresh sprouts put forth; for the past three years they have continued to grow upon the most of its limbs, though other limbs were decaying, and at the time of its fall it had a large growth of young acorns. But its nourishment, for some years, has been drawn through only two or three inches of live wood on the Southeastern side.

A few weeks since, a horizontal crack, some four or five feet in length was observed, which slowly opened, and a day or two before the fall of the tree had parted it in some places nearly three inches. Thus weakened it could not survive the storm, which commenced at New Orleans on Sunday Aug. 17th, caused the loss of many lives there, and reached Hartford on the evening of the 19th. It increased in violence till the night of the 20th. About an hour after midnight, the wind having been blowing freshly from the north west for an hour or more, a sudden and terrific gust came. A watchman by the name of Butler who was standing a few rods distant at the head of Charter St., heard a crash, nearly as loud as the explosion of a percussion cap, and saw the old Oak swaying in the breeze; a crackling noise followed, and within the space of half a minute it fell with a crash that startled the sleepers in the neighborhood, and the famous monarch of the forest was prostrate on the ground.

The tree measured 33 feet in circumference at the bottom; and it has broken off so as to leave 8 feet of stump on one side and six feet on the other—the stump measuring 21 feet in circumference at its top.

The tree was from 50 to 60 ft. from bough to bough.

The report of its fall brought thousands of people to visit it, who bore away acorns, sprigs, leaves, and parts of limbs, as Mr. Stuart permitted. A photograph view, was taken of it as it lay. At noon a dirge was played by Colt's Armory Band over the fallen Tree, and at sundown the bells of the city were tolled, as a token of the universal feeling that one of the venerated links which bind these days to the irrecoverable past had been sundered.

At the suggestion Rev. Dr. Hawes, it is proposed to erect a monument on its site commemorative of the time, and of the act which immortalized its memory.

Other Oaks have grown to a larger size than this. One in Whitby Park (Eng.), in 1697, was 9 feet in diameter without the bark. It measured 144 feet from bough to bough, and its trunk contained 28 tons of timber.

Dr. Platt mentions an Oak in Norbury (Eng.) 45 feet in circumference, which increased but half an inch in twenty years. When it was felled, two horsemen on opposite sides of it were concealed from each other. He also mentions one which could accommodate 4374 men with its shade.

The Buddington Oak in the Vale of Gloucester, was 54 feet in circumference at the base.

Damory's Oak in Dorsetshire is the largest on record. It was 68 feet in circumference, and had a cavity 16 feet long and 20 high, used for an ale house.

Other Oaks, also, are celebrated in history. Among these are the Oak against which an arrow glanced before it killed William Rufus, in New Forrest, Eng.—the Royal Oak in which King Charles II. hid himself after his defeat at Worcester—the one in Stirlingshire where Wallace convened his followers,—and Alfred's Oak at Oxford. To these may be added Byron's Oak at Newstead Abbey, and the Oak in which Santa Anna took refuge after his defeat by the Texans in 1836, and where he was discovered by them and taken prisoner. There is, however, no Oak in American history, which is worthy of comparison with the far famed Hartford Charter Oak.—*Ed. Ad. Her.*

The Sleet.

Awake, awake, the sun is up; awake and sally forth.

We've had a rain of jewelry from out the frozen north;

The earth is robed in dazzling white, each tree is hung with gems,
And diamonds in ten thousand shapes are hanging from their stems.

Each bush and every humble shrub with precious stones is strung,

And all the purest, brightest things, by hands full round are flung

The emerald, and the amethyst! the topazes! behold!

And here and there, a ruby red, is sparkling in the cold.

The chrysolite and jasper see, and that bright sardine stone,

The holy Patmos prophet saw, upon the heavenly throne.

Here all the gold of Ophir shines, with all Golconda's store,

And who could ever number up the countless myriads more?

The holly in its darkest green, with crimson fruit looks gay,

Enchased in solid silver too, how rich in its display!

In green and gold the shaggy pine seems almost in a blaze,

With all the sun's reflected light, yet softened to the gaze.

The Cedar! O, thou favored tree! in Scripture it is told

They laid thee in the house of God, and cover'd thee with gold!

But great as was King Solomon, he nor the house he made,

Were dressed in such magnificence as thou hast here displayed!

The beech tree stands in rich array of long and shining threads.

Its brittle boughs all bending low to earth their drooping heads,

And now and then some broken limb, comes crashing from on high,

And showering down a world of gems that sparkle as they fly.

The lofty oak, the hundred limb'd Briareus of the trees!

Spreads out his pond'rous icy arms loud crackling in the breeze,

And as the roused up lion shakes the dew-drops from his mane,

So does the woodland monarch shake his crystals o'er the plain.

But time would fail to tell of all that bright and starry host,

The north wind brings to witch the world from out the realms of frost;

The meanest thing—the most deformed—the dry and sapless bough,

The bramble rude, the rugged thorn, are pure and spotless now.

Ye counsellors of earth! come forth, ye princes who have gold,*

Your diadems, ye kings! bring here the jeweled crowns ye hold;

Come woman in thine ornaments, in all their costly sheen,

And let them be the loveliest ones that ever graced a queen.

This grass that's under foot, this weed with branching arms,

Thus glistening in the morning sun, hath fifty-fold their charms;

Then cast your baubles vile away, and bend in solemn thought,

To Him who has this gorgeous scene from storm and tempest wrought.

Yet this fair pageant soon must fade before the breath of noon;

And by the fiat from on high, your wealth shall fade as soon.

O! lay not worthless riches up, which moth and rust assail,

But those which at the judgment day, through Christ, will then avail.

What, though the sun so soon must melt this frost-work and its forms,

He speaks them into life again, who rides amid the storms;

So in the twinkling of an eye, at his last trumpet dread,

Our bodies, fashioned gloriously, shall rise up from the dead.

The sun goes up his destined way—how few do heed my calls!

In tears the vision melts away, the baseless fabric falls;

I too, could shed some tears, alas! that this sweet scene is passed,

For scenes as sweet, it brings to mind, which fled away as fast.

* Job chapter iii.

The Lost Tribes of Israel.

Scholars have indulged in wild speculations touching the fate of the ten tribes of Israel, who were first led into captivity by the king of Assyria. They have been supposed by some to be identical with the Abyssinians of Africa, or the Indians of America, and traces of them have been recognized, so it was thought, among Asiatic tribes, but Mr. Kennedy, of England, who has given years to patient study and research, recently read an able paper before the "British Association for the advancement of Science," of which we give a brief summary. He said:

"That the number of those taken away in the different captivities had been much over-estimated, only the principal people having been made captive as hostages, with the men of war, and others most available as slaves; that the main body of the ten tribes, was taken away by the Assyrians, but were left in their ancient possessions, when they became again partially subjected to the kings of Judah; that the tribes that can be supposed to have been really removed were the Reubenites, the Gadites, with the half

tribe of Manassah, and that of Naphthali, who, being placed on the east of Jordan, and on the north, were most exposed to the attacks of the enemy; that the greatest part of those who had been taken away to Babylon, or their descendants, and the descendants of those taken away by the Assyrians, returned to their ancient land; that, while in Babylonia, Assyria, and other countries of their conquerors, they could not be supposed to have lived apart by their tribes, so that in the space of two hundred years and upward, those taken away must have lost almost every distinction of tribes, and thus have become prepared to form part of that restored nation which took the name of the Jews from the principal tribe among them; that the tribe of Judah having been the most numerous, and their city of Jerusalem the center round which the Israelites congregated, it follows, as a natural consequence, that their name would become the prevailing one; that the amalgamation or union into one people of all the Israelites was in accordance with the predictions of the prophets; that the remnant of the Israelites left in Babylonia and Assyria, though smaller in number than that portion which was restored to their ancient possessions, might yet have increased to an immense multitude in the six hundred years which elapsed between the first restoration and the time of Josephus, but that the remnant left beyond the Euphrates cannot properly be considered to have been the representatives of the ten tribes, much less the entire body of the ten tribes; that in the time of Josephus all distinctions of the other tribes having become lost, except those of Judah and Benjamin, he erroneously supposed they were the only tribes that had returned, and that the other ten tribes still remained beyond the Euphrates; that in any case the dream of Esdras respecting the ten tribes of having taken counsel among themselves, and gone into a further country, where never mankind dwelt, was a mere dream or vision, as it in reality professes to have been."

The Day of Judgment.

That there is to be a day of Judgment, of final reckoning, is clearly revealed in the Holy Scriptures. No one can imagine the terrors and glories of that great occasion.

We are appalled by the tread of the earthquake, by the crushing tornado, or by the fearful utterances of a terrific thunder storm, but what are all these even combined, when compared with the,

"Great Day of God Almighty and the Lamb."

A day in which will be exhibited a

"God in grandeur and a world on fire."

"Great day of dread decision and despair!

At thought of thee, each sublunary wish

Lets go its eager grasp and quits the world."

Speaking of this day the Apostle Peter says, "The heavens and the earth, which are kept in store reserved unto fire against the day of Judgment, and perdition of ungodly men. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."

Paul speaks of it (11 Thess i. 7-9) as a day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The Apostle Jude assures us that "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them (men) of all their ungodly deeds which they have ungodly committed and of all their hard speeches which ungodly sinners have spoken against him."

This day of judgment is not appointed for men merely, but God will bring to judgment the fallen angels, too, for says Jude, the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

From these and other passages, familiar to the Bible reader, we learn who is to be the Judge on the Great day—the once crucified, the long contemned Jesus; we learn also what is to be the manner of his coming and what the object of his advent.

The sea shall deliver up the unnumbered millions that have gone down to its deep and silent chambers—in the storm, amid the din of battle, or in the silent, ocean funeral. The Earth, the great charnel house of the dead, whose alluvial deposits are made up in a great measure of the once living nations, will return its dead—an immense concourse. All these the long resplendent lines of the righteous, clothed with robes of immortality: the broken ranks of the "fearful and unbelieving," the fallen angels and the millions of the glorified angels from heaven—all—from heaven earth, and hell—all

—from North, South, East and West—all—all—all—will be seen on that great and awful day coming, COMING, to the Throne of the Eternal!

What rejoicings will be witnessed on that glorious day!—what fearful lamentations will be uttered! What splendor and power will be displayed by the judge on His throne! How great the contrast between the crown of thorns that lacerated His temples in Herod's Hall and the resplendent diadem that will encircle his brow on that great rewarding day!

How great the contrast between the robes of mock royalty forced upon Jesus by Herod and his men of War, and the effulgent robes of purity and light which will beautify and adorn the Beloved on the last Great Day!

No longer will he be viewed as the crucified—as a blasphemer and a malefactor, the object of scorn and contempt, but He will be seen by the guilty as the stern, avenging Judge, and admired more and more by His people, as the glorious Deliverer!

No longer will He be followed by the poor, the deaf, the blind, and the halt, begging for bread and praying to be healed, or by enemies seeking to entrap him in his words, but he will be surrounded by angel and arch angel, by cherubim and seraphim, by Patriarchs, Apostles and Prophets, by the spirits of just men made perfect, an innumerable multitude, an interminable procession, shouting, "like the sound of many waters, like the sound of mighty thunderings"—"Alleluia, for the Lord God Omnipotent reigneth."

Reader! you must be present on that Great Day, for says the Apostle "we shall all stand before the judgment seat of Christ." You will see the Judge on his throne, for "every eye shall see him" we are assured; you will be one of the billions that will stand at his Bar, and if you would take your stand there, not among the fearful and unbelieving, amazed and terror stricken, if you would be there with a joyful heart and the song of praise on your lips—then take your place now among the friends of Jesus—for "now is the accepted time, behold now is the day of salvation."—*Due West Telescope.*

Obscurities of Divine Revelation.

Revelation to us is not like the broad and clear sun that sheds down its rays on the spread-out landscape covered with smiling fields, and flocks, and hamlets; disclosing each tree, and hill, and house, and the winding course of each rivulet—it is, to use an illustration suggested by another, like the light-house that gleams on a dark and stormy coast to reveal the haven to the ocean-tossed mariner. "It shines afar over the stormy ocean, only penetrating a darkness which it never was intended to expel." The mariner can see that light clearly. It guides him. It cheers him when the tempest beats around him, and when the waves roll high. It shows him where the port is. It assures him that if he reaches that spot he is safe. It is all that he wants from that shore now, amid the darkness of the night, to guide him. True, it is not a sun, it does not dissipate all the darkness; "is a mere star, showing nothing but itself—perhaps not even its own reflection on the water." But it is enough. There it stands, despite the darkness, to tell the mariner just what he wished to know, and no more. It has saved many a richly-freighted bark, and all that he needs is that he will save his own. It tells him that there is a haven there, though it leaves him all uninformed about anything else. Beyond the distance where it throws its beams, all is midnight. On a thousand questions on which curiosity might be excited, it casts no light whatever. "The cities, the towns, the green fields, the thousand happy homes which spread along the shore to which it invites him, it does not reveal." On a calmer sea curiosity would be glad to know all about the land on which that light stands, and to anticipate the time when, safe from danger, the feet might range over those fields "beyond the swelling flood." And so, too, "all is dark in reference to that stormy expanse over which the mariner has sailed," and all around him, as well as on the land to which he goes; but shall he therefore reject the aid of that light because it discloses no more? Shall he refuse its assistance in guiding his vessel into port because it does not disclose to him all that there is in that land, or shed a flood of day on the heavens above him, and on all that stormy ocean on which he is embarked?

So it is in respect to the Gospel. Man, too, is on a stormy ocean—the ocean of life, and the night is very dark. There are tempests that beat around us; undercurrents that would drift us into unknown seas; rocks that make our voyage perilous. The Gospel is a light "standing on the dark shore of eternity, just simply guiding us there." It reveals to us almost nothing of the land to which we go, but only the way to reach it. It does nothing to answer the thousand questions which we would ask about that world, but it tells how we may see it with our own eyes,

it does not tell us all about the past—the vast ocean of eternity that rolled on countless ages before we had a beginning; about the government of God; about our own mysterious being; but it would guide us to God's "holy hill and tabernacle," and where what is now obscure may become as clear as noonday.—*A Barnes.*

Spain.

The insurrection in Spain is for the present at an end. The reactionary influences have triumphed. Saragossa after demanding and obtaining time for deliberation, decided on opening her gates to the officer sent by O'Donnell to take the command. As all internal disturbances have been quelled, the French troops, which were on their march to the frontier, have been countermanded; and the new form of government is left to be decided on free from the pressure of foreign force, though we should not like to say as much for the influence of foreign intrigues. We have therefore but to suspend our judgment till we see what new shape the Spanish government will assume. There are politicians who promise much for the cause of national liberty, which we might the more readily believe if they had attempted to show how the fallen constitution failed to secure it. What we do see is, that the Queen has forfeited her pledged word. How large an amount of Royal perfidy is at present in existence throughout Europe, accumulating and making more fierce the retribution that will surely come!

The Treaty of Paris threatens already to involve us in difficulties. Russia stands upon the letter of her bond with a perverse ingenuity which puzzles the diplomatists who drew up the treaty in a spirit of unsuspecting simplicity. The towns of Ismail and Reni on the Danube are surrendered, but their fortifications are destroyed. Encroachments continue to prevail on the frontier of Norway. Bomarsund is not to be fortified, but it is occupied by a strong military force. The restoring of Kars is delayed on the most frivolous pretexts; and, last of all, the surrender of control over the course of the Danube is rendered nugatory by Russian occupation of the Isle of Serpents, which commands its mouth. This last encroachment—for which of course some shadow of excuse is not wanting—has especially roused the indignation of Austria, which more than any other country is interested in the free navigation of that great river. France is said to be indifferent; and there are but too many indications that if the war had been further protracted, England must have continued it single-handed, and that a future necessity for a new warlike alliance, will fail to call forth the enthusiasm which hailed the old one.—*London Christian Times.*

The Great Comet of 1556.

If the accounts from Limerick are to be credited, the marvellous comet of 1556, after an absence of just three centuries, has made its predicted reappearance in the south of Ireland. *The Observer* of Saturday, Aug. 2, says:

A gentleman has just informed us that he saw last night, for the third time, what appears from his description to be the long-expected comet of 1556, the re-appearance of which this year has been so long foretold. On last Wednesday night, about half-past 10 o'clock, his attention was attracted by what appeared to be a fire rising on the top of Keeper mountain, due east of his position. He remarked the object to a gentleman who was with him, but, as the fire rose and cleared the top of the mountain, his friend suggested that it must be a lantern suspended to a kite. It had then the appearance of a globe of fire as large as a good-sized orange, with a broad tail of light extending about 18 inches from the body. The two gentlemen watched it for an hour. On Thursday night they saw it again. It rose a few moments later, presenting the same appearances, and was high in the heavens at half-past 11 o'clock, when they went home. At that hour one of the gentlemen pointed it out to his sister. Last night, from the same place, the same persons again saw it rise about 20 minutes before 11 o'clock, and then it first occurred to one of them (our informant) that it might be a comet. He ceased to watch it about midnight, but the watchman observed it up to half-past 1 o'clock this morning. It did not seem so large as on the previous nights, but still far exceeded the most brilliant form in which the planet Jupiter has ever been beheld. As the greatest comet on record is really due about this time, and as the extreme sultriness of the weather would seem to warrant the belief that such a celestial visitor is near at hand, we shall be glad to hear if any other persons have observed the appearance which has thrice risen upon our astonished friends."

The above is from the *London Times* of the 5th Aug. but no similar appearance has, it is believed, been seen in this country.

Death from Camphene.

A recent notice, that a beloved daughter of Bishop Janes had been fearfully burned by the explosion of a Camphene lamp, and that she is now suffering in dreadful agony, has awakened me to the performance of this duty and prompts this statement.

We keep a record of deaths, and of persons injured by the use of Camphene and its kindred fluid used for the purpose of illumination. From this extensive record, which contains all the published details in each particular case, we present the following synopsis.

	Killed	Wounded
1850	2	10
1851	23	49
1852	15	31
1853	28	50
1854	55	70
1855	40	46
1856	6	23
Total	169	279

Killed and wounded, four hundred and forty-eight (448) persons.

The manufacturers of Camphene and its kindred fluid have here an exhibition that must awaken in their minds regret both deep and abiding, regrets that must follow them to their pillows and deprive sleep of its rest.

Unkind words are not appropriate here—let the facts speak, for these have more force than words.

Our field of research is limited, but its yield is here, in this exhibition, a dreadful witness.

In closing this communication, I felt it to be my duty to refer to the columns of the *Journal of Commerce* of July 12th, 1854, which contains a letter from the Rev. H. J. Perry of Kentucky to a brother clergyman, giving a detailed account of the explosion of a Camphene lamp, by which three beloved daughters, Ann Eliza, aged 18 years, less 6 days; Hester Jane, 16 years and one day, and Laura Washington, aged 9 years 8 months and 6 days, were so dreadfully burned that they all died next day after suffering the most excruciating agony—and were all buried in one grave. I have reprinted that letter in connection with the account of deaths and sufferings by the use of Camphene, for extensive circulation. The season of the year has now arrived, when the heat acts upon all burning fluids and renders their use increasingly dangerous.

E. Meriam.

Brooklyn Heights, N. Y., June 4, 1856.

IRISH CATHOLICS.—The following quotation from the July number of *Brownson's Review* merits attention. It is a virtual confession that the Catholics have given just offence by their course in regard to American affairs, and that the Americans have done right in resisting them. He tells his Catholic readers how they have roused the opposition of native-born and Protestant Americans, and in telling them this intimates they had better change their policy and behave differently.

"In the parts of the country where the prejudices against Catholicity are the strongest, it has seemed to be Celtic rather than Catholic, and Americans have felt that to become Catholics they must become Celts and make common cause with every class of Irish agitators, who treat Catholic America as if it were a province of Ireland. A considerable portion of our Catholic population have brought with them their old prejudices of race, national animosities, and bitter passions, and make our country the arena for fighting out their old hereditary feuds. Our so-called Catholic journals are little else than Irish papers, and appeal rather to Irish than to Catholic interests and sympathies. Some of them teem with abuse of Americans, and are filled with diatribes against the race from which the majority of non-Catholic Americans claim to have sprung. Their tone and temper are foreign; and their whole tendency is to make an American feel that, practically, the church in this country is the church of a foreign colony, and by no means Catholic.' All this may be very natural and very easily explained to the Catholic who is willing to pardon almost anything to a people that has stood firm by the faith during three centuries of martyrdom, but every one must see, better fitted to repel Americans from the church than to attract them to it; especially when they find the 'foreignism' which offends them defended by a portion of the clergy, and apparently opposed by none; and carried even into politics, and made or attempted to be made, the turning point in our elections.'"—*N. Y. Observer.*

Kansas Matters.

The accounts published in last week's *Herald* respecting the aggressions of the Free State men on the Southerners, were from Pro-Slavery sources, and we find they were exaggerated. We gave them as they came to hand, and this

week as an impartial journalist, give the other side of the story. It seems that the free state men despatched Mr. Arny as a special messenger to Washington, to call upon the President for protection from the Buford men, as the Southerners are called out there. The President was too much occupied to see the free state agent, and he was turned over to Mr. Sydney Webster, the private secretary of the President, who informed him that it was his opinion that the free state men would have to take care of themselves—that the President was just now so much engaged that he could not attend to the matter. Mr. Arny left his papers in the hands of the private secretary.

The documents embrace a letter to the President and a semi-official account of the attack on Franklin.

MR. ARNY TO THE PRESIDENT.

TO HIS EXCELLENCY FRANKLIN PIERCE, PRESIDENT OF THE UNITED STATES—

Sir a few days ago I had the honor to address you as secretary of a mass convention held in McLean county, Illinois, and to transmit to you certain certificates and affidavits, in relation to outrages perpetrated by citizens of Missouri upon peaceable emigrants from our State and county, while on the Missouri river and other public highways of that State, en route to Kansas.

Since then the "Nation Kansas Committee," located at Chicago, Illinois, have received from the "Central Kansas Committee" at Lawrence, Kansas, official information in regard to the preparation of citizens of Missouri and other States to drive out of the Territory of Kansas or murder all "the free State settlers." The fact will be found testified to in the affidavit of Robert Morrow, Esq. herewith enclosed.

The committees are fully satisfied that unless the general government interpose, to prevent the incursions and outrages contemplated by armed bands of men from Missouri and other States, who are prepared to overrun the Territory, that a civil war will be the result, which will involve the whole Northwest against the South.

It will be apparent to your Excellency that any military demonstration, such as is contemplated by citizens of Missouri and other States of the South, against free State citizens of the Northwest, who have left their former homes to settle peaceably in Kansas, will justify those persons, and also the States from whence they came, to resort to similar means in self defence; and especially so if the Executive of the United States, or of the State of Missouri, should fail to adopt measures to prevent these unlawful acts.

As the free State citizens of Kansas deprecate civil war, and have evinced their desire for peace by their submission to robberies and other outrages, they appeal to you to protect them; and in behalf of their Committee, whose credentials I bear, as also in behalf of the National Kansas Committee, of which I have the honor to be a member, I solicit your immediate consideration of this important subject, and the interposition of your power and authority to prevent the impending civil war, and its attendant horrors. With all respect yours, W. F. M. ARNY.

WASHINGTON CITY, Aug. 21, 1856.

SEMI-OFFICIAL ACCOUNT OF THE ATTACK ON FRANKLIN.

The undersigned would hereby certify that he left the Territory of Kansas on the 15th day of August, 1856, and makes the following statement of the leading facts connected with the present state of things in that Territory, from personal knowledge of the circumstances:—Since the attack upon Lawrence, May 21st last, with the exception of a few skirmishes, matters in the Territory have remained in comparative quiet. The presence of the government troops, while it seemed to produce a check upon the designs of the pro-slavery men, served them with an opportunity to make more extensive preparations. Provisions and arms, both guns and cannon and ammunition, have been secretly introduced into and stored in different parts of the Territory; bands of from 50 to 200 men each, from Missouri, are fortifying themselves in a continuous line through the settled portions of the Territory, in readiness for a simultaneous descent by night, upon the scattered and defenceless free State people. Men from South Carolina and Georgia, commonly called Buford men, remained in Kansas, and erected fortifications, calling them colonies, in different parts of the Territory; the fortifications numbered some ten or twelve. There are three in Douglas county, two at Ossawatimie, one of them commanded by Coleman, who murdered Dow; and the rest extend along the Missouri river. The Missourians have been furnishing the Carolina Georgians and their own men, with provisions, ammunition, &c. When all was ready, the Missouri borderers made an avowal of their plan; they thought they had the free State men in their power; they resolved to execute it. The question as to the time of attack was the only point, and this was settled on to take place immediately after the adjournment of Congress. Fully satisfied that extreme danger impended

over the free State men, they (the free State men) appealed to the military to afford them protection by the dispersion of those armed bands. This was refused in the case of a band of upwards of one hundred men, encamped about six miles from Lawrence, on Washington Creek. The river meanwhile was guarded at every point, and no free State man left Kansas up the Missouri river, or through the State of Missouri. So certain were the Missourians and other pro-slavery men of success, that on the 12th, Mr. Hoyt, formerly of Massachusetts, was shot down on the prairies, by the ruffians at the block house, near Washington Creek, and on the same day another free State man was killed by these brutal murderers. Seeing this state of things, knowing that life and death hung upon the crisis, the free State men resolved to meet it like men. They could not wait; to do that would be to secure the success of the ruffians, they decided not to do it, for not only would their property be sacrificed, but their wives and children ruthlessly robbed and murdered. They concluded that the time had come, having been refused protection by the government troops, when they must defend themselves. Franklin was one of the dens of the ruffians. They occupied a block house in the town. This block house the free State men attacked, and carried on the night of the 12th of August. They lost one man, killed—Edward Sackett from Detroit—and two were wounded, and seven others were slightly wounded. They surrendered and were permitted to leave. The free state men took sixty stand of arms, one cannon, powder, and a large amount of stores. The most of the arms had been stolen from Lawrence, and were identified—there were a few United States muskets. The story of the *St. Louis Republican* and other papers, in regard to the killing of the Postmaster and robbery of mails, &c., is untrue—not a citizen, nor the property of any citizen was searched or disturbed.

The assault was confined to the marauders' den—it began there and ended there. I left Leavenworth on the 15th; very little of the difficulty was known there of the difficulty at Franklin. The pro-slavery men supposed that "abolitionists were routed, and content." At Kansas City the case was different—some of those who escaped from Franklin had told the truth. A large meeting was called on Friday afternoon, the 15th instant, and the citizens agreed to raise their quota of 2,000 men to overrun Kansas. Atchison and Stringfellow were on the boat and got off at Kansas City. Next afternoon, the 16th, we arrived at Lexington; there, too, the news of the defeat of the ruffians at Franklin was known, and a large meeting was held, and the citizens of Lexington resolved to send their quota of men to subdue the free men of Kansas. From all that I saw in Kansas Territory and on the Missouri river, I am fully satisfied that Missourians, Georgians and South Carolinians are about to invade the Territory and destroy all free state men, and that civil war, with all its attendant horrors, will prevail, unless the general government immediately interposes to prevent it.

Given under my hand and seal, this 19th day of August, A. D. 1856. ROBERT MORROW.

State of Illinois, Cook County, ss.: Subscribed and sworn to before me, Louis D. Hoard, Clerk of the Cook County Circuit, in and for said county. In witness whereof, I have hereunto set my hand and affixed the seal of our said Circuit Court, at Chicago, this 19th day of August, A. D. 1856. L. D. Hoard, Clerk of Cook County Circuit Court.

The foregoing is the free state account of matters. Below is an extract from an appeal of the pro-slavery party, addressed to the people of Lafayette County by a public meeting of the inhabitants of Lexington Mo. on the 20th ult.:

"Now men of Lafayette, what will you do? Will you stand still, and see the enemy approach step by step until he stands upon your doorstep and finds you unarmed, or will you go out to meet him and, drive him from your native soil?"

We have stood still long enough. The time has come when we must do something to protect our fire-sides. The enemy is advancing upon us—the next breath from Kansas may bring to our ears the death shrieks of our fathers, brothers, sisters, sons, daughters, neighbors, and friends, who went there to find a home but have been butchered by the abolitionists. They call now for help and protection. Will you it to them? or will you desert them?"

Now is the time for action. We must have men to go into the territory immediately, or all will be lost. The intention of the abolitionists is to drive us from the territory and carry the next election and get possession of the reins of government. This we must not submit to. If we do Kansas is lost to the South forever—and our homes must be given up to the abolition enemy.

Come then to the rescue! Up, men of Lafayette!

Meet at Lexington, on Wednesday, at 12

o'clock August 20th. Bring your horses with you, your guns and your clothing—all ready to go on to Kansas. Let every man who can possibly leave home, go now to save the lives of our friends. Let those who cannot go, hitch up their wagons, and throw in a few provisions, and get more as they come along by their neighbors and bring it to Lexington on Wednesday. Let others bring horses and mules and saddles, and guns—all to come in on Wednesday. We must go immediately: there is no time to spare and no one must hold back. Let all do a little and the job will be light.

We want two hundred to three hundred men from this county. Jackson, Johnson, Clay, Ray, Saline, Carroll, and other counties are acting in this matter. All of them will send up a company of men, and there will be concert of action. New Santa Fe, Jackson county will be the rendezvous for the whole crowd, and our motto this time will be "no quarter!" Come then on Wednesday, and let us have concert of action. Let no one stay away; we need the old men to advise, the young men to execute. We confidently look for eight hundred to a thousand citizens to be present.

This is the decisive moment; if we fail to act now, it will be useless to do so after the abolitionists have full possession of the country. For your own sakes, for the sake of your wives your children, your firesides, your homes—come up, and let us act in this matter decidedly and put an end to abolitionism in Kansas. Their motto is "no quarter to pro-slavery men."

This appeal has created an intense excitement among the excitable border population of Missouri, and according to the latest accounts they were pouring into Kansas in armed companies of two and three hundred each. At New Orleans, too, a public meeting is called to assist the pro-slavery party in the present crisis, while the state of Texas has appropriated the sum of \$50,000 to aid in making Kansas a slave State.



The Advent Herald.

BOSTON, SEPTEMBER 6, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

REPLIES TO INQUIRIES.

UNDER the head of "Queries of a Correspondent" on another page will be found a series of interrogations, to which the following are our answers.

Ans. to 1st Q. It is easy for any one to ask questions which philosophers, or which angels cannot and may not answer: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—Job. 11:7-9. "There is no searching of His understanding."—Isa. 40:28.

No affirmative or negative answer might be a proper reply to a question of this nature. Believing in the trinity of God, we, in common with all who thus hold, never attempt to explain the *modus existendi* (manner of existence) of the Infinite Creator. It is incomprehensible to human reason: not contradictory to, but beyond and above it. We have been shocked and horrified at the flippancy and gross familiarity with which some persons have discussed this question. As

"Fools madly rush where angels fear to tread,"

so some will venture to enter the portals of the Most High, and with profane hands attempt to expose to the rude gaze, "the secret things" which "belong unto the Lord thy God." How confidently they talk of what angels never venture to lip! How assured they feel respecting what God has never seen fit to reveal! How they will dogmatize respecting things beyond the level of their capacities—things which are too high, and too deep for them—"as high as heaven what canst thou do? deeper than hell what canst thou know!" Angels veil their faces when they enter Jehovah's presence chamber, and shall mortals, who are of yesterday and know comparatively

nothing, speak flippantly of Him, who should be contemplated only with the most profound awe!

"No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."—Luke 10:22. All we know of God is a matter of revelation. Human reason, man's intuition, respecting Him is vain and impotent. Incredulity may cavil at, but it is the province of faith to believe the revelations which God has made of Himself; "for God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6.

"Dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16), we can only open the Sacred volume and read. There we find distinctly affirmed God's unity. Hear Him: "I am the Lord, and there is none else, there is no God besides Me; that they may know from the rising of the sun, and from the west, that there is no God besides Me, I am the Lord, and there is none else."—Isa. 45:5, 6. "Unto thee it was showed that thou mightest know that the Lord he is God, there is none else beside him."—Deut. 4:35. "We know that an idol is nothing in the world, and there is none other God but one."—1 Cor. 8:4. "Hearken unto me, O Jacob, and Israel my called, I am He, I am the First, I also am the Last."—Isa. 48:12. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first and I am the last, and besides me there is no God."—Isa. 44:6. "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4:10. "He only is our rock, and our salvation."—Psa. 62:2. "He only knoweth the hearts of the children of men."—2 Ch. 6:30. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other."—Matt. 6:24. "Is there a God besides me? yea, there is no God, I know not any."—Isa. 45:18. "Hear, O Israel, the Lord our God is one God."—Deut. 6:4. "Before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and besides Me there is no Saviour."—Isa. 43:10, 11.

While there is this unity, the Father is not the Son; nor is the Son the Father; nor are the two the Holy Ghost, nor is the Spirit them. It is "the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."—1 Pet. 1:3. And hence Christ taught His disciples to say, "Our Father."—Luke 11:2. That the Father is God, no argument is needed to prove, nor need there be here quoted any of the numerous scriptures that affirm it. What then is said of the Son and Holy Spirit?

"Unto the Son," the Father saith, "Thy throne, O God, is forever and ever."—Heb. 1:8. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:1-3, 14. "Being in the form of God, He thought it not robbery to be equal with God."—Phil. 2:6. But "to whom will ye liken Me, and make Me equal? saith the Holy One."—Isa. 40:25. Christ said to John, "I am Alpha and Omega, the beginning and ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1:8. "In the year that king Uzziah died," Isaiah "saw the Lord sitting upon a throne . . . and one cried unto another and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory."—Isa. 6:3. But Christ was He whose glory Isaiah saw, as John testifies, saying, "These things said Esaias, when He saw His glory and spake of Him."—John 12:24. "The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him," said, "They shall look upon Me, whom they pierced;" (Zech. 12:1, 10), and the evangelist affirms the fulfillment of this prediction, when he quotes and applies to Christ, whose side the soldier pierced: "And another scripture saith, They shall look on Him whom they pierced."—John 19:37. "Without controversy great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3:16. "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."—Acts 20:28. "We were not redeemed with corruptible things, such

as silver and gold, but with the precious blood of Christ."—1 Pet. 1:18, 19. Thomas hailed Him "My Lord, and my God."—John 20:28. Isaiah prophesied, "Unto Us a child is born, unto us a Son is given: and His name shall be called Wonderful, Counsellor, the Mighty God."—Isa. 9:6. And again, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel," (7:14,) "which, being interpreted is, God with us;" for He is *Emmanuel*, that is, *with us*, for He hath dwelt among us, and *El*, which is God. "We know that the Son of God is come, and hath given us an understanding that we may know Him that is True: and we are in Him that is True, even in His Son Jesus Christ. This is the True God, and eternal life."—1 John 5:20. Paul doth magnify the Jews, "out of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."—Rom. 9:5. "For in Him dwelleth all the fullness of the Godhead bodily."—Col. 2:9. And therefore "All should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."—John 5:23.

Thus much of the Son; but as the Saviour commanded His disciples to go into all the world, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. 18:19) it may not be proper to omit the scripture testimony of Him. We are exhorted by the apostle "not to grieve the Spirit of God."—Eph. 4:30. The "Spirit maketh intercession for us with groanings that cannot be uttered."—Rom. 8:26. "The Spirit said unto Peter, Behold three men seek thee."—Acts 10:19. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." (13:2.) Christ said of Him, "The Comforter, which is the Holy Ghost whom the Father will send in my name, He shall teach you all things;" "He shall testify of Me," "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you . . . He shall guide you into all truth."—John 14:26; 15:26, 27; 16:7-14. "What man knoweth the things of a man save the spirit of a man which is in him; even so the things of God knoweth no man, but the Spirit of God."—1 Cor. 2:11. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost it shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31, 32. An angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men but unto God."—Acts 5:3, 4. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16. "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people," 6:16. "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5. "Hereby we know that God abideth in us, by the Spirit He hath given us."—1 John 3:24. "The love of God is shed abroad in your hearts by the Holy Ghost which is given unto us."—Rom. 5:5. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3.

Such is some of the testimony which God has placed on record respecting Himself. We have not interlarded it with our interpretations, but have left it to speak for itself. Nevertheless as our opinion is asked for, we have no hesitation in saying that those scriptures, to our understanding, not only affirm the oneness of God, but they affirm the Father to be God, the Son to be God, and the Holy Ghost to be God. As there cannot be more than one God, they cannot be three, but one. They cannot be one in the sense that one man acts in three capacities; for then there could be no distinction between them. But "through the Son, we have access by one Spirit, unto the Father" (Eph. 2:18); and the Spirit by whom, is not the Father to whom, nor the Son through whom we have that access. "God hath sent forth His Son, that we might receive the adoption of sons;" and "because we are sons, God hath sent forth the Spirit of His Son into our hearts crying, Abba, Father."—Gal. 4:4-6. Thus the Son is distinguished from the Father as first sent by Him, and the Spirit is distinguished both from the Father and the Son, as sent by the Father af-

ter he had sent the Son—the Spirit being, as our Saviour taught us, 'The Comforter, whom the Father will send in my name;' 'The Comforter whom I will send unto you from the Father' (John 14:26; 15:26); and so, when that Comforter is come, they were to baptize 'in the name of the Father, and of the Son, and of the Holy Ghost.' Their distinction, is incompatible with a mere difference of manifestation; and yet it is not such a distinction as that by which one man is distinguished from other men, or as one star from other stars; for 'we know that . . . there is none other God but one.'—1 Cor. 8:4.

'But we don't comprehend this,' some will say. No; for you cannot. You cannot comprehend how the grass grows in the field, nor explain the principle of animal life! Much less can you comprehend the modus of the existence of the Infinite. As no man knoweth the Father but by the revelation of the Son, and as no one can call Christ Lord, but by the Holy Ghost, so no human reason can fathom that which is unfathomable. But being only above reason, and not contrary to it, faith can receive the Scripture testimony respecting it; unbelief may be rebuked for rejecting it, and inquisitiveness be checked from passing the threshold of the mystery in which Jehovah has chosen to veil Himself.

It is but just to say that the text on which the query here replied to is based, is not found in many manuscripts, and those of the oldest date; and so it is never quoted as a proof text—though its teaching is amply sustained by the other scriptures.

Ans. to 2d Q. A creation in God's image would not involve such a condition. The image of God in which man was created consisted in knowledge, righteousness, and holiness: 'And have put on the new man, which is renewed in knowledge, after the image of Him that created him.' Col. 3:10. 'Put on the new man which after God is created in righteousness and true holiness.' Eph. 4:24.

Ans. to 3d Q. So the text specifies—the soul, as thus used, being the vital principle which gives life to the body and enables the spirit to inhabit it. It is applied to animals as well as to man, which the Greek word for spirit never is.

Ans. to 4th Q. The spirit can be separate from the soul, i.e. from the life of the body; for 'the dust shall return to the earth as it was, and the spirit shall return unto God who gave it.' Eccl. 12:7. Also, 'as the body without the spirit is dead,' (James 2:26)—i.e., is destitute of its *psuche*, soul, or animal life, it follows, as that does not pertain to the spirit, that they may be sundered.

The last question under this point is not so worded as to convey to us any tangible idea, so that we do not gather from it what the writer wishes to ask.

Ans. to 5th Q. 'Moral power' relates to the conscience. The understanding, attaches to the intellect, which is not predicable of matter, but of mind, and is doubtless a gift of 'grace;' for it is God's gift to man,—of which grace is significant.

Ans. 6th. We read of Christ (John 1:3) 'All things were made by him; and without him was not anything made that was made.' It is the office of the Holy Spirit to regenerate man's fallen nature.

7th. The 'life of God' must here signify the new life which the Spirit imparts; without which the sinner is dead in sin—he being unable to have inherited from Adam the life which Adam lost, and which no one has since had by nature.

8th. In the text quoted, 'soul' is put by a synecdoche for person—as if it had read, the person that sinneth shall die—death being the separation of the spirit and the body, when the latter returns to the earth as it was, and the former to God who gave it. Death is no where predicated of the spirit, but often is of the soul; which, when distinguished from the spirit, is the vital principle, or animal life, that becomes extinct when the spirit is absent from the body. 'The memory,' 'judgment,' 'conscience,' and 'affections,' are attributes of the mind, by which it takes cognizance of the past, arrives at conclusions, perceives the right and wrong of things, and loves or hates; the exercise of these faculties is the 'reason,' and the power which enables the man to reason is the 'mind,' or intellect. These should be distinguished from each other, and not confounded. These faculties of the mind are not the mind, any more than weight, color, form, &c., the properties of matter, are the matter—of which they are only the attendants that bring it within our powers of cognizance. Man can exist in the body when the mental powers are all deranged, but he is then in an abnormal condition, and is insane. This answers all under this head so far as we apprehend their import.

9th. The 'Spirit' is here spoken of in distinction from the 'breath,' and therefore cannot be the same. Besides the Hebrew of the two words is widely different.

10th. It is by a metaphor, that 'the spirit of man,' is thus denominated 'the candle of the Lord;' but the context shows in what respect such a predicate is appropriate to it—'searching all the inward parts.' Thus God uses the spirit of man as a light to the man by which he may examine his acts and his intentions, so that his own conscience will acquit or convict himself. Its being the candle of the Lord would not prevent the Lord's extinguishing it, if he saw fit to do so. But 'spirit' here, is not from the same Hebrew word that is rendered spirit, in the previous text; it is from the one there rendered 'breath.' By the 'lamp' or candle 'of the wicked,' (Prov. 13:9) is in that connection meant not the spirit, but the moral light, or hope which buoys them up in their course of conduct; and to put out their lamp, is put by substitution, for the extinguishment of their hope, so that they progress despairingly, not knowing which way to turn, like a man groping in darkness. But the 'light' which the righteous follow will continue to illumine their pathway, unto the perfect day.

11th. Not necessarily so. Our interrogator here betrays an error that is common to those who never familiarized themselves with the characteristics of figures. The figurative expression which is its proper denominative in one place, may not be applicable to it in another connection. While the spirit might be denominated the 'candle of the Lord,' when the searching of the heart is its office, it might not be thus denominated in returning to God who gave it; for the propriety of every figurative expression is dependent on its connection, as well as on the subject of which it is a predicate. The spirit, however, in this text, is from a different Hebrew word, than is that in the former.

12th. We don't gather the import of this interrogation, unless it be to ask if God breathes in the disembodied spirit, as his breath—which idea is so revolting, that we prefer to think that we fail to see its meaning.

13th. Life can be extinguished; but the 'thoughts' are the plans or purposes which the man had thought to accomplish, and it is thus rendered in former versions. The Hebrew of this word nowhere else occurs in the Scriptures, and literally signifies the purposes of man, which death prevents his executing.

14th. As 'without the Spirit the body is dead,' the latter would return to dust, and so the spirit only of Paul could be with Christ until the resurrection shall reunite it to the body.

15th. He so affirms it, and we do not doubt it.

16th. The committing of one's spirit to God's hand, is simply a resigning of one's self into his power, trusting that He will watch over and keep that which is committed to him. It does not determine the disposition that is to be made of that which is committed, which must be learned from other scriptures, to which reference has already been made.

17th. We do not know in what respect baptism can be a 'threefold ordinance'—we never before heard it thus denominated. We suppose that water baptism must be here referred to—not as a meaningless rite, but as the visible outward sign of an inward grace. The 'sprinkling of clean water' in Ezek. 36:25-27, does not, we think refer to the gift of the Holy Ghost at Pentecost, which was an extraordinary endowment, but to the previous renewing of the apostles by the Holy Ghost, as all Christians are renewed, and for which 'sprinkling clean water,' is put by substitution.—the baptism of the Holy Ghost signifying, ordinarily, the regeneration of the sinner at conversion; and, extraordinarily, when any miraculous gift is conferred by the Spirit.

The gift of the Holy Ghost on the day of Pentecost, we understand to have been the 'baptism of the Holy Ghost,' which the Saviour promised when he said, Acts 1:5, 'John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' This was a fulfilment also of an earlier prediction; for Peter says, Acts 3:16, 17, 'This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy.' Again we read, (vs. 32, 33), 'This Jesus hath God raised up whereof we are witnesses.—Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye

now see and hear.' When the Apostle Peter was sent to Cornelius, he says, (Acts 11:15), 'As I began to speak, the Holy Ghost fell on them, as on us at the beginning.' Thus was the baptism of the Holy Ghost administered to the apostles 'not many days' after the Saviour's ascension.

18th. Under the figure of a 'baptism,' the Saviour doubtless referred to the sufferings—to the agony of spirit and of flesh—which he was to endure in satisfying the demands of the law by the sacrifice of Himself. We receive the benefits, but do not endure the sufferings of his baptism. We are planted in the likeness of Christ's death when we have sorrow and contrition for, and die unto sin—baptism being the outward symbol of that inward effect. When Paul quotes in Eph. 5:14, from Isa. 60:1, 'Awake, thou that sleepest!' and adds, 'arise from the dead,' he puts those, by substitution, for their arousing from a condition of sleepy or dead indifference to the claims of the gospel, as a pre-requisite to their becoming the recipients of the light which Christ will impart to all who come to God through him. The 'baptism of the Holy Ghost' is the regenerating of the sinner through the efficacy of Christ's blood; and to this Ezekiel referred when, by a substitution, God said, 'I will sprinkle clean water upon you, and ye shall be clean. The context of 1 John 5:8, shows that Christ is the subject of the discourse. He is spoken of as having come, not by water only, but by water and blood—referring to his baptism and death. These testify of him, and not these only, but the Spirit descended and rested on him—making three witnesses on earth of the Sonship of Christ. It was the water of Christ's baptism of which this agreement with the blood and Spirit is affirmed; but the agreement consists in the uniformity of their testimony to his Messiahship, and not to any similarity of nature or relation; so that Christ's being immersed by John is no objection to that agreement. And when Paul said, 1 Cor. 6:11, 'But ye are washed,' &c., he referred not to the outward ordinance, but by a substitution, 'washed,' illustrated that those he addressed were cleansed from the pollutions of sin in which they had lived, so that they had become sanctified to God and justified before the law.

The last question, we must answer as before, that we never heard of the term 'three-fold' ordinance, as applied to baptism, and don't know its theological import. It is an ordinance of Christ; but we do not know that it is multifold in its significance or in its observance.

"PERSONAL APPEARANCE OF JESUS.—Cornelius Gæstulicus, a distinguished historical and poetical writer, who was a Roman Consul in the time of Jesus Christ, thus describes the personal appearance of the founder of our religion."

With the above preface, there was given in the *Herald* of last week, what purported to be a personal description of our Saviour; and which did not come under the editor's eye till the paper came from the press. This reference to it is for the purpose of adding what should always be stated in connection with it.

That pretended description did not appear till fifteen centuries after the time of Christ, and was brought out in an age famed for the existence of forged decretals and other mythical productions.

Protestants have always regarded it as apocryphal, and as a Papal forgery. It is ordinarily imputed to one "Publius Lentulus," of whom history makes no mention. "Cneus Cornelius Lentulus" whose surname is said to have been "Gæstulicus" was made Consul in Rome in A. D. 26, and Suetonius mentions him as one who wrote some history, and attempted poetry of an epigrammatic character; but none of his works came down to the 16th century when the pretended description first appeared, and there is no evidence that connects it with them. In all the forgeries of the monks, they imputed the authorship of them to ancient names, to give them weight; and as every forgery has a false paternity, the existence of such is no evidence of genuineness.

It is singular that in the New Testament account of Christ, there is not a syllable that gives any indication, of his height, the color of his hair, eyes, or complexion, or anything that relates to his personal appearance; all the attempts to portray him on canvas, are purely imaginary.

THE USEFUL AND THE BEAUTIFUL.—The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest of monarchs, with the cedar, and gold, and ivory, and even the Temple of Jerusalem hallowed by the visible glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the holy city, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's re-

ference to the present day. The columns of Persepolis are mouldering into the dust; but its cisterns and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins; but the Aqua Claudia still pours into Rome its limpid stream. The temple of the Sun at Tadmor in the wilderness has fallen; but its fountain sparkles as freely in his rays as when thousands of worshippers thronged its lofty colonnades.

It may be that Loudon will share the fate of Babylon, and nothing be left to mark its site, save the mounds of crumbling brickwork; but the Thames will continue to flow as it does now. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither palace or temple, but some vast reservoir. And if the light of any should still flash through the mist of Antiquity, it will probably be that of the man who, in his day, sought the happiness of his fellow-men rather than glory, and linked his memory to some great work of national utility and benevolence. This is the glory that outlives all other, and shines with undying lustre from generation to generation, imparting to its work, something of its own immortality, and in some degree rescuing therefrom the ordinary monuments of historical tradition of more magnificence.—*Buffalo Christian Advocate.*

THE SHAPE OF THE EARTH.—The convexity of the earth interposes to prevent the sight of distant bodies; thus at 600 yards, 1 inch would be concealed, or an object an inch high could not be seen in a straight line; at 900 yards, 2 inches; at 1400 yards, 5 inches; at 1 mile, 8 inches; 3 miles 6 feet; so at that distance a man would be invisible; 4 miles, 10 feet; 5 miles, 16 feet; 6 miles 24 feet; 10 miles, 66 feet; 12 miles, 95; 13 miles 112 and 14 miles, 180 feet. In levelling, it is usual to allow the tenth of an inch in every two hundred yards, or eight inches in a mile for convexity.

THE CHARTER OAK.—A great many views, daguerreotype and pencil, have been taken of the fallen tree "whose very ruins are tremendous." The limbs have mostly been sawed away from the trunk, and twigs and leaves are still carried away as mementos. While the workmen were at work this morning, a large swarm of bees came out of a hole in the tree trunk, which, while the oak was standing, would have been some thirty feet from the ground. The wood in the heavier branches shows in the centre but little signs of decay. It is thought that there must be life enough in the roots to throw out new sprouts. If there is, a chance will be given to make it known, as the stump is to be left standing as long as time and weather will permit it to so remain.—*Hartford Press.*

HEALTH. HEAVEN never granted a richer boon than health; and, without it, all other blessings are comparatively valueless. Yet it is often lightly esteemed and carelessly thrown away, and never fully appreciated until it is gone. I have seen the mistress of a splendid mansion, surrounded by every luxury which wealth can command, lying on her couch, pale and miserable, fretful and unhappy. Within her reach were the most delicate viands and exquisite fruits, yet she could partake of none. Health was no longer hers. She had parted with it for the sake of gratifying her vanity, by wearing thin shoes, to display the beauty of her foot, and now, when consumption was preying upon her, she repented her folly, but it was too late; and though she would willingly give all that she possessed, the priceless treasure could not be recalled. The thin, ghastly-looking gentleman, who reclines in his easy chair with his gouty foot upon a pillow, sighs and groans in anguish, and thinks of the many weary nights of pain, when the bed of down and the silken covering could bring him no repose. How he envies the plough-boy who whistles on the green fields, whose step is elastic and whose heart is light and gay at his toil, while his sleep at night is sound and refreshing.

What is wealth to the invalid but a bitter mockery which can yield no happiness! Then prize the rich boon of health, ye who possess it, and lift your hearts in gratitude to God, even though your lot may be one of poverty and toil.

To and from Correspondents.

"If the Church is the Bride the Lamb's wife, how are we to understand Rev. 21:9, 10?"

A BROTHER."

Ans. The city, a symbol of the church, denominated the bride by a metaphor.

J. W. SUTTON. We might write much on those texts without touching on any point that has occupied your mind. Will you therefore have the kindness to specify what difficulty you find in those passages needing an explanation.

A. Chapman.—We have credited the money to

your account on the *Herald*. Your article is not objectional except in its length; which will cause its admission to be dependent on the space we can devote to it. If we give it, we may have to wait a few weeks, and give it in parts.

J. Stoughton.—We do not recall to what you refer.

Advertisement.

A KANSAS COLONY.

In case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west; and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, Minnesota or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the *Advent Herald* for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not: the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent. of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.

H. TANNER, Buffalo, N. Y.

Boston, Aug. 30th, 1856.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

IS THE MILLENNIUM A PROBATIONARY DISPENSATION?

(Concluded from our last.)

AGAIN, that Zech. 14:16-21, does not describe pre-millennial, as you infer, but only millennial times, is proved by the fact, that till the millennial kingdom begins no nation will ever go up to Jerusalem to worship the King, the Lord of hosts, or to keep the feast of tabernacles. Till that dispensation begin, Jerusalem shall be desolate, for it shall certainly be trodden down during the whole time of the Gentiles; and the Jews as a nation shall continue outcast among all nations, but "afterward shall they return and seek the Lord their God."—Hosea 3:4, 5. It is most clearly after the end of this present fallen world, after "the last day and last trumpet," consequently in the millennium kingdom, or "world to come," that these nations shall go up to Jerusalem; and you grant that the nations which Zechariah describes as going up, or some of them neglecting to go up, are still in a state of probation, and are gently reminded of their neglect of duty and privilege by the want of rain. It is most obvious that these are not glorified saints, and the time when they go up to Jerusalem to worship the King is proved to be in the millennial kingdom, from the fact that before that kingdom come, the harvest of the earth is only gathered home, and the feast of tabernacles can never be celebrated till then. In the new heavens and new earth of Rev. 21:21-27, we are told that the kings and nations of the earth shall bring their glory and honor into the new Jerusalem, and these nations are the saved whose names are in the Lamb's book of life. Those nations, therefore that are saved, and left alive in the great day of wrath, or the children who may afterwards be born unto them, who neglect their privileges and duty of going up to Jerusalem to worship the King, Jehovah, Jesus, and to keep the feast of tabernacles, are those upon whom there shall be no rain, and who, when Satan is loosed again after the 1000 years have ended, are deceived and fall away into rebellion, in the apostasy of Gog and Magog. Therefore there are men in the flesh during the millennial kingdom, and that state to these men is still probationary.

We are agreed that there is no intermediate day of grace, or dispensation of mercy to the Gentiles between the close of the present fallen world, and the commencement of the millennial state; but that interval is occupied by "the great day of wrath"—"the day of judgment, and perdition of ungodly men;" "the destruction of them that destroy the earth," which is the judgment of the quick, or living, of the sheep and goats, tares and wheat, or righteous and wicked. The length of this day I do not know, but it is certainly not a time during which men can go up to Jerusalem to worship the Lord, or to keep the feast of tabernacles because the time of that feast has not fully come. These six last verses of Zechariah 14th, therefore, can only apply to the millennial state, and these nations he speaks of are in probation, and in the flesh during the whole millennium, and after the 1000 years are ended, those of them who had so neglected their privileges, are deceived by Satan after he is let loose, and fall into rebellion, and are destroyed by fire from God.

Who then, where and what are these nations which are deceived by Satan after the 1000 years. They are nations of men in flesh, in the four quarters of the earth, who though they neglect their privileges neither rebel nor are deceived during the whole millennium, but only after Satan is let loose among them after the millennium. It is distinctly stated, Rev 20:3, that Satan is bound during the millennium that he might not deceive them; it is therefore clear that were he at liberty among these nations during the whole millennium, they would be deceived continually, and in rebellion in that kingdom of righteousness and peace, when the whole earth is full of the knowledge and glory of the Lord. It is perfectly obvious therefore that these nations in all the four quarters of the earth during the millennium, are in a state in which were Satan present, they would be deceived,

and when he is permitted among them, they are deceived, that is, they are in a state of probation. That theory therefore which would account for the apostasy of Gog and Magog after the millennium, by making them the raised wicked dead is totally destitute of truth; for it would be absurd to speak of binding Satan during the millennium that he might not deceive these wicked dead, which are in the grave all this time. And what propriety or sense would there be in giving an account of the deceiving of the wicked dead after their resurrection, seeing they are already his deceived victims. But the apostasy and destruction of Gog and Magog precedes the last resurrection, and that theory therefore is untenable.

But it is again asked, Is there any proof in the Bible of the existence of nations in the flesh in the kingdom of heaven—the new heaven and the new earth during the millennium? Yes, there is, I believe, clear and certain proof of it. Though the righteous and wicked be forever separated in the harvest, which is the end of this fallen world, before the millennium, and though "flesh and blood shall not inherit the kingdom of God," yet in the "new heaven and new earth" it is most distinctly stated that "men should build houses and inhabit them; plant vineyards and eat the fruit of them, and long enjoy, wear out, or outlast the work of their hands; and they shall not bring forth children for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:17-25. And in that same heavenly kingdom, and inheritance of all the saints, the word of God distinctly tells us that there shall be not only sucking, and weaned, and little children, but also lions, and wolves, and lambs, and cows, and leopards and bears, and their young ones feeding and lying down together in peace, and all obedient to a little child.

In this renewed and perfect state, the restitution or making new of all things, as spoken of by Peter, Paul and John, has taken place, and here not only men but animals are fruitful and multiply their races in the kingdom of God, and heavenly inheritance of the risen saints. (Acts 3:19-21; Rom. 8:19-23; 2 Pet. 3:13; Rev. 21st.) And nothing can be more certain than that the new heavens and the new earth of Isaiah, of Peter, and of John, are one and the same, and that the dispensation described is neither before nor after but only during the millennium, for no prophet or apostle speaks of anything after the final judgment, with which God's revealed purpose concludes.

In that blessed state there shall be no more death, for death is swallowed up in victory at the beginning of the millennium, and that apparent contradiction, "the sinner shall die an hundred years old, but the sinner being an hundred years old shall be accursed," when properly explained, only more beautifully harmonizes and confirms the whole. Let every short-sighted human theory perish, but let the word of God have free course and be believed when it states, that in this kingdom of God and of Christ, there shall be not only sucking, and weaned, and little children, but also cows, and bears, and lions, and their young ones feeding and lying down in peace together. If words have meaning, who dare say they were written to deceive us? These cows and bears, and their young ones, can only indicate a state in which the pre-creation of these animals shall continue in the regeneration or restored state of all things, even as they would have existed after the creation had sin and death never entered the world. And are "sucking," and "weaned," and "little children," to be understood in any other sense than the words signify, namely, that these are the children of the men who build houses, and plant vineyards in that blessed kingdom, who are the seed of the blessed of the Lord, and their offspring with them, who are not brought forth for trouble. And the fact of Satan being bound that he should not deceive these nations during the millennium, is a distinct intimation that they are capable of being deceived, that is, they are in the flesh, and in a state of probation, and we have clear intimations that even before the loosing of Satan they do not some of them remember their duty and privileges, and who after Satan is loosed, are deceived by myriads, and fall with the apostasy of Gog and Magog, and are destroyed. And it is plainly impossible that these nations during the millennium, can be either the raised saints who shall "be ever with the Lord," or the raised wicked dead after the millennium, because this apostasy and destruction precedes the last resurrection. Therefore there are nations on the earth during the millennium, in the flesh, and in probation, even as Adam was in Paradise before the entrance of Satan, sin and death into the world. I am, dear brother, faithfully yours,

JAMES SCOTT.

Edinburgh, Scotland, Oct., 1855.

THE KINGDOM OF GOD.

BY O. R. FASSETT.

Continued from our last.

Argument 2.—It is claimed that the kingdom is spiritual, i.e., the reign of the spirit, and not of Christ in person.

In this argument it is maintained that the time will come when the Holy Spirit will be poured out from on high in greater effusion than on the day of Pentecost, and days of the apostles, and pervade the entire world, and all hearts; and governments and kings, princes and rulers, subjects and people, will dwell under its divine sway, and peace shall reign under its influence over the world, a thousand years or more!

There are many objections to this view, when scripturally considered.

Objection 1. It is at variance with the direct and positive statements of the Scriptures, which aver that his reign will be in person.

To David, the Lord made oath thus: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne."—Psa. 132:11. What can this mean, but in person? David was not a spirit. His throne was not spiritual; nor was Christ his promised seed a mere spirit! "He was of the seed of David according to the flesh," says the apostle. And David never understood this oath and promise to him, to be fulfilled in any other way than literally; so declares the apostle: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."—Acts 2:29-32. From this we clearly perceive that David looked for a seed after the flesh as well as spirit;—and that that promised seed though put to death, should rise again from the dead before seeing corruption; and that in his resurrected and glorified body he would sit on the throne. The apostle, who was endeavoring to prove the resurrection, quotes this scripture in support of that doctrine. As Christ was to reign on David's throne "according to the flesh," he must be raised from the dead, that the scriptures may be fulfilled: The "body" must not "see corruption," that the promise may have a most literal fulfillment. If it was to be a mere spiritual reign, or fulfilled in a mere spiritual manner as some affirm, what need of the resurrection of the body before decay? What need of preserving it from corruption? Could not he reign spiritually without this? Some assert that he is now reigning on David's throne according to promise! Such have a singular way of interpreting or understanding the Bible! That declares him to be now on his "Father's throne," and not on David's. This is not, nor never was David's throne. David's throne was in Mount Zion. "There were the set thrones of the house of David," and there Christ will one day "reign before his ancients gloriously." This will be "at his appearing and kingdom."

Objection 2. The office of the Spirit is not to reign; sovereignty and kingly power is not ascribed to Him. He is our "guide," "teacher," "comforter," but not "our King." "Thine eye shall see the King in his beauty," who ever supposes this refers to the Holy Spirit? Christ Jesus is our Prophet, Priest and King. And as King will come to reign at the appointed time.

Argument 3.—In this it is claimed that the kingdom is the gospel church, and that it is to become universal, embracing all tongues, all languages, nations and people, extending from the Indus to the pillars of Hercules, not only, as in the ancient boundaries of the earth, but over the five continents; and the innumerable isles of the sea: be co-extensive with the habitable world.

To this argument we present the following objections:

Objection 1. It reverses the teachings of Christ in respect to the result of the gospel. He instructs us: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14. But with the above view, the text must be made to read hereafter thus: "Wide is the gate, and broad is the way, that leadeth unto life, and all will go in thereat: because strait is the gate, and narrow is the way, which leadeth unto destruction, and none shall find it." Again; Our Lord teaches by parable what will be the actual result of the preaching of the gospel in the world. This

parable is recorded in Matt. 13:18-23, in which he sets forth four classes of hearers of the word: the "way-side," "stony ground," "thorny ground," and "good ground" hearers, and these four classes have ever been found wherever the gospel has been preached, from Christ's day to this, and will no doubt to the end. For again, he teaches in this connection by another parable, that "the field is the world," that the "good seed" sown, "are the children of the kingdom; that the 'tares' "are the children of the wicked one; and "the enemy" that sowed them "is the devil." That then both will "grow together till the harvest; and the harvest is the end of the world." And yet in the face of such plain teachings, we are told that the time will come when the three first class of hearers will not be found, and all will be "good ground" hearers of the word; and that prior to the "harvest," and "end of the world," the tares will all be converted into genuine wheat, and gathered into the pale of the Christian church! There is another difficulty with this view when considered in the light of this latter parable, the "latter day glory," as it is called, is made to come before the harvest and end of the world; whereas Christ makes it to come after "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father." But finally, our Lord declares plainly and unequivocally, "My kingdom is not of this world." And yet how frequently is it asserted that it is; and men are laboring strenuously to build it up here, forgetting that their only and great work is to preach the gospel and save souls from death; preparing them to dwell in it forever!

(To be continued.)

QUERIES OF A CORRESPONDENT.

We are usually happy to answer the inquiries of subscribers, if they are not too numerous and intricate, or do not come under the head of "foolish and unlearned questions," which the apostle commands us (2 Tim. 2:23) to "avoid, knowing that they do gender strifes." Some of the following may be thought to border on that forbidden category; but being asked by one who is not a subscriber to the Herald, while we will not be drawn into discussion on them, we will venture their answer, in obedience to that injunction of another apostle (1 Pet. 4:15): "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The answers to the following inquiries will be found on the editorial page.

Bro. B.—Will you please to publish the following passages of scripture, and give an answer to the questions connected with them, and oblige me and the cause.

1. "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost, and these three are one."—1 John 5:7. Does the One God comprise three distinct intelligences?

2. "So God created man in his own image; in the image of God created he him; male and female created he them."—Gen. 1:27. Was man made so like God as to consist of three distinct substances?

3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be presented blameless unto the coming of our Lord Jesus Christ."—1 Thess. 4:23. Does it require spirit and soul, and body to constitute man?

4. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Heb. 4:12. Can the soul and spirit be divided? Can one know what the other does not, before their separation from the body?

5. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."—Job 32:3, 9. Is the understanding a moral power of the soul or a genuine grace of the spirit of man?

6. "The Spirit of God hath made me, and the breath of the Almighty hath given me life."—Job 32:4. Did each of the persons of the Trinity form each of the substances of man, or in other words, is the Divine Spirit the Creator and Father of the spirit in man?

7. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18. Does "the life of God" here mean the life which God first communicated to man?

8. "The soul that sinneth, it shall die."—Ezek. 18:20. Does the Bible affirm that the spirit shall die? Is the soul the moral part of man? Is the mind, the memory, the judgment, the reason, the conscience, the will, and the affections, each a moral power of the soul? Are those powers of the soul the life, or only the evidences of it? Can a man exist in the body when these powers are all deranged? Do these powers comprise the intellectual faculties of man? Is the inherent essence of life, or vitality, independent of these powers of the soul?

9. "If He set His heart upon man, if He gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust."—Job 34:14, 15. Is the "spirit" of man and his "breath" the same thing?

10. "The spirit of man is the candle of the Lord." We know that "the lamp of the wicked will be put out," but will "the candle of the Lord" ever be extinguished?

11. "Then shall the dust return to the earth as it was, and the spirit to God who gave it."—Eccl. 12:7. Is the spirit that returns to God, "the candle of the Lord"?

12. "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—Eccl. 3:21. Is the spirit that goeth upward, inspired by the Almighty?

13. "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish."—Psa. 146:4. Are the thoughts the fulness of the soul? Can life die?

14. "For me to live is Christ, and to die gain." "But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you."—Phil. 1:21-24. Would not the spirit of Paul get the gain that would accrue to him to die? Was it not the spirit that desired to depart?

15. "We are always confident, knowing that while we are at home in the body, we are absent from the Lord. For we walk by faith, not by sight. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord."—1 Cor. 5:6-8. Was it Paul's faith, that if his spirit were released from the body, it would be present with the Lord?

16. Did the human spirit of Jesus return to God, when he said, "Father, into thy hands I commit my spirit, and bowed his head and gave up the ghost?" Did not Stephen's spirit return to God, when he committed it to Jesus and "fell asleep?"—Acts 7:60.

17. "One Lord, one faith, one baptism."—Eph. 4:5. Is this "baptism" a threefold ordinance? Did the prophet foretell the baptism of the Holy Ghost when he said, "Then will I sprinkle clean water upon you and ye shall be clean?"—Ezek. 39:25. And were the disciples so baptized on "the day of Pentecost?"—Acts 1:5, and 2:4.

19. "I have a baptism to be baptized with, and how am I straitened till it be accomplished."—Luke 12:60. Was this the baptism of blood, in the garden, and on the cross? Are we made partakers of this baptism? Are we buried into the baptism of His death and sufferings, when the heart is made new? Do we thus "awake" from sleep, and "arise from the dead," when Christ gives us "light?" Are we thus sprinkled with the blood of Jesus Christ from an evil conscience? Are the baptism of the Holy Ghost, and the baptism of the blood of Christ, both represented by sprinkling? Are these two inward baptisms, together with water baptism, the "three that bear record in earth;" and the "spirit and the water, and the blood," of which the apostle says, "and these three agree in one?"—1 John 4:8. If water baptism be administered by immersion, will it "agree in one," with the others? "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of God." Again I ask, is the one baptism a three-fold ordinance?

An answer to the above, in the *Herald*, I trust will promote the cause of Christ, and oblige me. Respectfully yours, B. P. HILDRETH. Westford, August, 16th, 1856.

LETTER FROM J. A. VARNEY.

BRO. HINES:—In the *Advent Herald* of the 9th inst., you administered a just and well-deserved rebuke on the voters of South Carolina for the re-election of Messrs. Brooks and Keit by saying, "This event shows that the voters of South Carolina with great unanimity approve of a man's approaching another with a heavy cane and knocking him senseless to the floor, before he is aware of the purpose for which he is approached, be-

cause of offense taken at words spoken in debate."

Would it not be just and right to apply the same rebuke to the men that nominated, and are now holding J. C. Fremont before the people, a candidate for President of the United States? He (Fremont) being guilty of an outrageous act of the same kind committed on Mr. Foote, of Mississippi, a few years ago. Or is an outrageous act committed five or six years ago, less objectionable and sinful than one committed in 1856? Will you please give this a place in the *Herald*? If you object and say it is political, I will say it is no more so than the other. Yours, &c., J. A. VARNEY.

East Alton, N. H., Aug. 24th, 1856.

REPLY.—We presume that Elder Himes would endorse the remarks of the *Herald* respecting the re-election of Brooks,—he being opposed to all ruffianism of every kind. The *Herald* rebuked both the club arguments of Brooks, and the duel argument of Brooks and Burlingame; as would Mr. Himes, if present, to have been consulted on that point. The *Herald* would also as promptly rebuke a like act in Mr. Fremont, as it would in Mr. Brooks.

We also like justice and truthfulness; and if our correspondent will refer to the papers published by any party, at the time to which he refers, he will there find that it was Mr. Foote who struck Mr. Fremont, and drew blood, and that the interference of friends arrested matters at that point, without there being any aggression from Mr. Fremont. Our correspondent is doubtless honest in his supposition that it was as he states,—it having been lately so published in the papers of the party to which we perceive that he belongs; but if he will turn back to copies of those same papers published at the time of the occurrence, he will see that his party papers have now reversed the statement that they then gave. This correction we make as due to history,—the same as we corrected the statement respecting the big trees in California,—and on the same principle; for we aim at simple and exact justice, and entire truthfulness, in all our statements. Had Mr. Fremont struck Mr. Foote, he would have been deserving of condemnation; but as all the papers of that time affirm the contrary, we should not have been truthful to have left this uncorrected.

This Foote is the one who told Mr. Hale, of New Hampshire, in the United States Senate, that if they had him in Mississippi, they would hang him on the highest tree; and he is the same one who drew a pistol in the Senate on Col. Benton, of Missouri, who was also to blame for advancing in a threatening manner towards Mr. Foote.

What Mr. Fremont might have done, when Mr. Foote struck him, had not friends interfered, we know not; but whatever he might have done that would have been wrong, we hereby denounce, rebuke and condemn, and we hereby also condemn those who would justify him in it.—Ed. AD. HER.

BRO. DANIEL CAMPBELL writes from Southworth, Aug. 18th, 1856:—"Bro. HINES:—I send you these lines to inform you and others of like precious faith, that I am still about my Father's business, holding forth the word of life. I have been on a tour of two hundred miles, preaching the gospel of the kingdom, and feel that God was with me in the toil. In every place I have visited I found numbers glad to hear. Brethren and sisters generally have acted very kindly to me; but there are some among us who have their minds too much on the world. Above all people, Adventists should strive to be consistent in all things. I shall try to keep the kind acts of the above mentioned friends in thankful remembrance. I pray that they may be rewarded in the resurrection of the just. Some of the mothers in Israel told me about a certain famine that exists, not of bread, but of hearing the word of the Lord. I truly felt for such, and hope by grace to do a little to drive this famine away. We need a whole gospel as a people, to keep us alive like the wise virgins, with our lamps trimmed, and oil in our vessels. Your brother in the blessed hope."

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Middletown, Pa., August 15th, 1855 Mrs. ANNA REDFIELD.

She was a faithful Adventist until her last, and died rejoicing in her Saviour.

C. A. STOVEN, P. M.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bolls, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours, JOHN PURPORT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly, HENRY LESTER.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully, A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S. H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

march 8 t f

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF
Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect, EL. W. PREBLE, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M.D., Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855. Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bid, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here. Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 21, '55.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856. Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcersous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church. Pulaski House, Savannah, Ga., Jan. 6, 1856. Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855. Dr. Ayer: I have been entirely cured by your pills of rheumatism—a painful disease that had afflicted me for years. Vincent Sildell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness of Constipation, and as a Dinner Pill, they are agreeable and effectual.

Erysipelas, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumption it prevents than those it cures. Keep it by you, and cure your children while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere. aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. P. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. \$6 for 1 have proved it for Fever and Ague; it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever, in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood; is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen JAR for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1-3 m

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandburg.
BANCOR, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Va. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, O. E. G. Bangs.
DUNHAM, O. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LANE, Vt. S. Foster.
DETROIT, Mich. Lucerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURYPORT, MASS. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCESS ANNE, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Oster.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERVAUX, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. As sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

Acrostic	281	Kansas Matters	283
The Sleet	282	CORRESPONDENCE	
MISCELLANEOUS		Kingdom of God	286
Heavenly Applicant	281	Is the Millennium, &c.	286
Charter Oak	281	Queries of a Correspondent	286
Lost Tribes of Israel	282	OBITUARY	
Day of Judgment	282	Anna Redfield	287
Obscurities of Revelation	282	EDITORIAL	
Spain	283	Symbolic Dictionary	284
Great Comet of 1556	283	Tropes	284
Death by Camphene	283	Replies to Inquiries	284
		To correspondents	285

ADVENT HERALD.

BOSTON, SEPT. 6, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

TENT MEETING WEST.—Providence permitting there will be a tent-meeting in Moline, commencing Saturday evening, Sept. 6th, and continue four days. Brother Himes, with other preachers, is expected to preach on the occasion. Brethren in the region are cordially invited to attend.

In behalf of the church,

P. B. MORGAN, Pastor.

Camp-meeting in C. E.

There will be a Camp-meeting holden on land owned by Mr. H. N. Currie, near Stone Settlement, Stanbridge C. E., to commence on Friday, the 12th of September, and continue over the two following Sabbaths. Brn. S. W. Thürrer and C. P. Dow are expected to attend.

The brethren will furnish pasturage for horses, &c. Come, brethren, to this feast of tabernacles, and bring your tents, and may God send his servants filled with the blessings of the Gospel of peace. In behalf of the Church,

S. B. REYNOLDS.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, some time in October. The date hereafter. It is hoped that the brethren through the state will feel a sufficient interest in this meeting to make an effort to attend, especially all our preachers. Come, brethren, in the spirit of labor and unity, and let us seek to confer in the spirit of Christ in relation to the great work to which He has called us, praying for heavenly wisdom.

S. K. Partridge, Secretary.

Nicholas Smith, Chairman.

allowell, Aug. 11th, 1856.

New Hampshire State Conference.

The undersigned Committee appointed at the last Conference to call the next State Conference at such time and place as they might deem proper, would inform the brethren that they have not, as yet, fixed definitely, on either time or place, but the time will probably be somewhere from the first to the 20th of Oct. Of this due notice will be given in the Herald.

In regard to the place for holding the meeting, the committee would be pleased to have the brethren, who may wish the Conference holden with them, to notify either of the undersigned and we will try to have our state conference in the best place. Notice should be given us as soon as possible, as the time is short.

John Knowles, T. M. Preble, Committee.

Aug. 29th, 1856.

St. Louis, Sept. 1. We have advices from Kansas to the 27th ult. The acting Governor, Shannon, was at Leecompton, and on the 26th issued a proclamation declaring the Territory in a state of insurrection, and calling on all law-abiding citizens to aid and assist the legal authorities to preserve the peace and protect the persons and property of citizens.

Gen. Lane is understood to have three parties stationed at different points in Iowa, for the

purpose of receiving supplies or making his escape, in case he is compelled to flee.

CHICAGO, Aug. 30. We have the following intelligence from Kansas dated 23d inst. Three thousand Missourians are collected at Westport and Kansas city, and it is expected they will march on the thirtieth in different detachments along both sides of the Kansas river to surround the free State settlements all the way West as far as Topeka. Gen. Richardson had marched North ostensibly to intercept and capture Gen. Lane, but actually to prevent assistance coming to Lawrence through Nebraska. No communication could be had with the river except at the risk of life. Provisions were very scarce at Lawrence, and the citizens had asked a government escort to obtain supplies, but were refused. An attempt was to be made to obtain supplies under a guard of the free State force.

NEW YORK, Sept. 1. About four o'clock this morning the steamboat Knickerbocker, while on her way from Albany for this city, ran foul of a mast of a sunken vessel and immediately began leaking at a rapid rate under the ladies' cabin. The vessel at the time was near Fort Montgomery, and by crowding on a full head of steam she was run into Montgomery Creek, where she soon after sunk. There were about two hundred passengers on board, all of whom were saved by the sloop Mechanic, which happened to be in the vicinity. Twenty-two horses and a large number of sheep were drowned.

THE RETINUE OF PRINCE ESTERHAZY.—Some idea of the splendor with which Prince Paul Esterhazy, the Austrian Envoy Extraordinary, is to appear at Moscow, may be derived from the fact that each of the six horses reserved exclusively for his personal use, is valued at from 8000 to 10,000 florins (the florin is worth about forty cents.) The cloth of his favorite horse is a tiger's skin, the edges of which are ornamented with brilliants, and on which his family arms are worked in diamonds. The diamonds of the Esterhazy family represent a greater value than all the rest of its property combined.

A COMET.—During the present year we may expect the return of the greatest and grandest comet described in history. It was visible in 1264, in the months of August, September and October. When its head was visible in the east on the edge of the horizon, its tail stretched past the midheaven more than 10 deg. It disappeared on the night of the 2d of October, when Pope Urban the fourth died, and the superstitious connected the two events. It was again observed in 1556, and its elements having been computed by Dr. Halley, Dunthorne, Pingre, Bomme and others, it is calculated that it will reappear during this and the next two months; but if it should be perturbed in its path by the united attractions of Jupiter, Saturn, and some other planets, at the same time, its appearance may be delayed to 1860. The expectation is, however, that we shall see this astronomical and historical wonder during the present year.

WELSH ADVICE.—The following counsel given by Cavity, the wise, to Talissin, the chief of bards, when he was a scholar, has in it sufficient practical wisdom to claim a place in our paper. Cavity was the principal of a college in South Wales, that flourished about the fifth century.

Think before thou speakest.

1st. What thou shalt speak.

2d. Why thou shalt speak.

3d. To whom thou may'st have to speak.

4th. About whom thou art going to speak.

5th. What will become of what thou may'st speak.

6th. What may be the benefit of what thou shalt speak.

7th. Who may be listening to what thou shalt speak.

Put thy words on thy fingers, and before thou speakest turn them these seven ways, and there will never come any harm from what thou shalt say.

Cavity, the wise, delivered this to Talissin, in giving him his blessing.

NARROW ESCAPE OF SCIENTIFIC GENTLEMEN.—At a late meeting of the Natural History Society, a rattlesnake found in Milton, Mass., and supposed at the time to have been killed, was presented to the Society. This rattlesnake having been immersed in alcohol for half an hour or more and generally supposed to be dead, was taken from the bottle, and an examination of the fangs and other organs about the mouth was made by the Curator of Herpetology and others. Upon being replaced in the jar of alcohol, the reptile came to life and strug-

gled violently, convincing the operators that they had exposed themselves to no small amount of danger, in their manipulations.

Let there be no secret in medicine, or rather no pretended secrets. The Medical Faculty publish as soon as made, all their discoveries, and almost all that is known of real value for the cure of disease, has been discovered by them. Dr. Ayer takes the honorable honest course, and right because it is honest. He goes to work and invents the best remedy which medical skill can devise for the cure of certain complaints: then publishes what it is and maintains his monopoly of it solely by making it cheaper, better, more perfect, than any body else can. If the people would exact this of all who offer medicines, they would have much less trash and trash to swallow.—*New Orleans Organ.*

LAST ISLAND.—This island, the scene of the recent terrible hurricane, by which hundreds of human beings were swept into eternity, is a fashionable watering place in the Gulf of Mexico, about twenty-two miles from the Atchafalga river, and is much resorted to during the summer season by people from the middle and southwestern parishes of Louisiana. Even many go there from New Orleans. The persons destroyed are those who were there as visitors. Those who have been guilty of the fiendish act of robbing the dead, it is said, are not the permanent residents of the island, but are persons of a peculiar class, descendants of the old French and Spanish settlers, who resort thither at different periods of the year to fish, and to pick up the remains of wrecked vessels. Among their other peculiarities, it is said they entertain an intense hatred towards the Americans. They are for the most part uneducated, uncouth in their manners, speaking but little English, and are vindictive and revengeful in the extreme, and are, therefore, insensible to all the finer sympathies of our nature.

A CORRECTION.—Two have withdrawn from the church in Waterloo, with the consent of the monthly meeting. This is the only way in which any have been separated from the church here. This will serve to correct a verbal mistake which obtained in the report of our Annual Conference.

R. H.

A PROPOSITION.—"A Brother," offers to pay one dollar each towards one year's subscription for ten new subscribers who are unable to pay in full, and who will each pay the other dollar for the reading of the Herald for one year.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2. 00.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"

<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " Vol. 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments to preach as follows: First Sabbath in September, at Rye; 2d, at Concord, in the chapel; 3d, at Franklin; and the 4th, at Canterbury—Town-hall. T. M. PREBLE.

Providence permitting, I will preach at Richmond Reed Meeting House, Aug. 14th. JESSE PARTRIDGE.

There will be a grove meeting on land owned by Joseph Leach, lying on the road leading from Sheldon Creek to the centre of Fairfield, to commence on the 26th of September, and continue over the Sabbath. B. S. REYNOLDS.

The P. O. address of B. S. Reynolds is Champlain, N. Y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. S. Burnham—Sent Harps with last week's papers.

I. H. Shipman—Sent books the 25th to Hall & Stockwell, and have received the pay \$6 from them.

I. Crampton—When you ordered your paper changed, we read the new address Wellington. We have sent the back Nos. to Millington.

W. Colton—Sent Miller's Memoirs Aug. 29th.

D. Campbell, \$6 on acct—I do not recollect the receipt of the account of your conference, nor of sister Church's obituary, nor do we find any such on file. When were they sent?

L. A. Felton—The Guide has been regularly sent. We now send back Nos.

RECEIPTS

UP TO SEPT. 2ND, 1856.

The No. appended to each name is that of the HERALD to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember, that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones; and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West; to which he was on his way. Can any one give us his late P. O. address?

Mary S. Clement—To what P. O. is your paper sent?

David Carter—To what P. O. is your paper sent? The best way to send money is by mail.

A Chapman 802; O. W. Allen 831; J. Austin 819; D. Goodwin 825; O. N. Whitford 824; Eld T. J. Cox 841; D. R. Fuller 824; P. B. Rich 827; W. C. Thurman 799 and 35 cts on book acct; J. Stoughton, P. M.; R. C. and old acct; J. Murray 815; J. Carr 815; M. J. Church 833—each \$1.

P. Denmore 820; H. F. Dewolf 823; L. Fisher 823; T. Harley 846; Mrs. E. Barnett 865 and Litch; W. Steel 839; W. Townsend 836; J. Shockey 815—each \$2—J. C. Pettengill 849—\$3—J. H. Shipman, on acct, \$6.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 800.

BOSTON, SATURDAY, SEPTEMBER 13, 1856.

VOLUME XVII. NO. 37.

WHAT IS THE BIBLE?

For the Herald.

"THE word of God is the water of life; the more you lave it forth, the fresher it runneth; it is the fire of God's glory, the more you blow it, the clearer it burneth; it is the corn of the Lord's field, the better you grind it, the more it yieldeth; it is the bread of heaven, the more it is broken and given forth, the more remaineth; it is the sword of the spirit, the more it is scoured, the brighter it shineth."—*Writings of Bp. Jewell, who died A.D. 1571, p. 449.*

Drink to the thirsty soul
On earth's barren soil;
Meat to the feeble ones
In poverty who toil;
Nature's panacea
Unknown to man, before
Salvation through Messiah

1 Cor. 3:2.
1 Pet. 2:2.
Heb. 5:12.
Heb. 6:1, 5.
Acts 20:32.
2 Tim. 1:10.
Matt. 13:16, 17.

In music reached the shore;
Light to our weary feet;
Lamp to our path;
Unction from the Holy One;
Messenger of wrath;
Instruction to the ignorant—
None can its equal find;
A gem of priceless value;
The temple for the mind;
It points us to the future,
Or tells us of the past,

Psa. 89:15.
Prov. 6:23.
Psa. 119:105.
1 John 2:27.
Rev. 11:5.
Psa. 119:130.
Psa. 119:7-11.
Psa. 119:127.
Psa. 90:1.
2 Pet. 1:19.
Rom. 15:4.

Makes known our present duties, Rom. 13:11-14.
Errs not from first to last,— Psa. 119:160.
And should this Book be clasp'd? Phil. 2:14-16.

J. M. O.

The Heavenly Applicant.

BY JOHN CUMMING, D.D.

Continued from our last.

Having seen who this Being is, let us ascertain what he has done to give him right of admission.

First, he humbled himself; literally translated, he emptied himself; he died for our sins; he denuded himself of his glory; he made an atonement and propitiation; he redeemed us from the curse, by being made—what an expressive phrase—a curse for us. He bore all the penalties we deserved as guilty sinners; he earned all the glory we had forfeited, and could not recover, as weak creatures; and he now offers us all the price, that we may be admitted into glory and all the atonement, that we may be delivered from destruction; so that we may find in his shed blood, our ransom; in his righteousness, our title to an inheritance, incorruptible and undefiled, and that fade not away. This is the expression of his love, the evidence of what he has done for us; the footprints upon the sands of time, that tell us what a long and weary travail was his, who, without inducement on our part, without the possibility of adding to his glory, his greatness, or his joy, left the throne, accepted a cross, lived a martyr, died a victim; and, now, presents himself as Christ our Passover, sacrificed for us. Surely, then, if his intrinsic and essential grandeur gives to this application an unearthly interest; in what language shall we describe his claims to admission to our hearts, who has done so much for us? Resistance to his will is criminality of the deepest die; insensibility to his call is ingratitude unspeakable; and unutterable; and, what is worse, it is hopeless, and desperate destruction; for the blood of Christ upon our hearts may be salvation now, but the blood of Christ upon our heads will be everlasting and irretrievable perdition.

But let us ascertain, also, what this Being does, as well as what he has done. The language of Scripture is here equally full and express: "He ever liveth;" one would think to count the toils he passed through, to gauge the sufferings he endured, to listen to the anthem peal of joyous angels and adoring cherubim; but no, "he ever liveth;" as if the passion that consumed him on earth, absorbs his thoughts in heaven; "to make intercession for us." He secures on his throne what he purchased by the

cross; he lives to make good by his power what he redeemed by his suffering. He came to this world to ransom and prepare us for a better; he is gone to that world to prepare a place for us; and he has promised in his Word, that he will come again to receive us to himself, that where he is, there we may be also.

Such are the features, such the claims, the glories, and the deeds of him who stands at each heart, and seeks admission, and supremacy; a supremacy that will not be slavery, but freedom; that will not be pain, but unspeakable joy; for never does man reach his culminating happiness upon earth, till Christ's cross without him is his only trust, and Christ the hope of glory within him is his only light.

Having noticed the applicant, let me try to show that there is in your intellect, and in your conscience, still surviving a remaining sense of duty; and thirdly, in your perception of adaptation to Christianity to your wants, and weaknesses, and conditions, pleadings within, that urge you to accept the offers of the gospel without.

Let us notice that responsive to Christ's appeal, there is in the intellect a lingering conviction that his appeal is right, that his word is true, that Christianity is not a fable, a fancy, or a dream; but the very truth of God, the very inspiration of the Almighty. In spite of difficulties you cannot disperse; in spite of mysteries you cannot explain; in spite of objections you cannot solve,—I speak to every man, not to the Christian,—you yet feel in your inmost mind, that the truths of this Book are unspeakably and eternally true. In your soberest moments you feel it; in the calmest and most reflective hours, you yourselves admit it. The most thoughtless are often horrified at the idea of his relations, or his children, growing up sceptics. You, yourself, dear reader, would be shocked if you found yourself at once asserting Christianity is a dream, the Bible a fable; its hopes that illuminate the grave, but phantoms that disappear and perish while they are looked at. You cannot say so; you dare not muster courage to say so; account for it as you like; and it is not my place to account for it, you know that the lessons of Christianity have their foothold in your intellect, a grasp of your heart a lodgment in your conscience—whence it came, how it came, when it came, I do not stop too discuss—that no sophism of logic can satisfactorily refute, that no subtlety or seduction of passion can utterly destroy. You do feel, the most thoughtless, that infidelity is not strong enough to stand on; that its cold ice is too thin for to venture on; that its negations never can be living bread for your poor, hungry, thirsty, soul; and that its glimmering lights never, never can be what you will accept, a light to your feet, and a lamp to your path. And every hearer of the gospel knows that every time he hears preached pure and undiluted truths fresh from their fountain the Bible, they have in spite of him, frequently, without his consent, a deep resounding echo, that will not be laid or hushed by any consideration whatever. You feel under the preaching of the gospel,—I put it to every one who attends a faithful ministry,—feelings, hopes, a sense of responsibility a transient sense of remorse, that prove and demonstrate that there is a coincidence between the facts and dictates of the Bible and the faculties and apprehensions of the intellect which go far to show that the Being that made my intellect so wondrously and exquisitely, inspired this Book, and taught and originated its lessons. Even the most thoughtless hearer of the gospel has not let go this blessed truth: "Neither is there any other name given among men whereby ye can be saved, but the name of the Lord Jesus Christ." You know that every time you hear this truth it strikes deep, it does awaken sensibilities deep, poignant irrepressible: "He that believeth on the Son hath everlasting life;" and then, what a terrible overture: "He that believeth not the Son shall not see life; but," as a present fact, "the wrath of God abideth upon him." You know or feel, that all this is true; few that hear, can escape

a deep feeling that this is true. You dare not reject it, and try to demonstrate it is a lie. You may evade, you may shift, you may run here, you may fly there; you may make this a refuge, you may make that a shelter; but you know,—and I have my strength, and my force, and my greatest advocate, as a preacher, in the depths of every man's intellect,—you know that is true; and you dare not for your own souls and consciences deny that it is so. Here then is my first claim, my first appeal; that he that stands at the door and knocks, brings with him a message that you have more than a persuasion is everlasting truth.

Did you ever see any man afraid of giving hospitality to Christ, to duty, to religion, in his inmost heart? When you are going to do some thing equivocal, if not palpably wicked, you shrink, you wince, you shift, you apologize; you have recourse to all the sophisms of logic in order to shelter from your own sight the very act you are about to perpetrate. But when you are called upon to accept the truth, and when you have made up your minds to hold some great doctrine of obligation from the blessed Book; you find no need of shifts, of excuses, or of tortuous tergiversation. You feel, that when you have accepted the whole of Christianity as your greatest obligation, you are accepting what will bear to be thought of, and give happiness while thought of; what you know to be duty, and duty that devolves upon every man that hears the word fully and faithfully preached.

There is, also, a hold that the gospel has upon the conscience and heart of every man that hears it; not, it may be, a saving hold, but it may be the pioneer of impressions that, by the blessing of the Spirit of God, shall be deep, saving, and lasting.

All the doctrines and duties of Christianity commend themselves, as we have seen, to the intellect; but they commend themselves no less to the conscience also. You feel, in your soul that the precepts of Christianity are pure, holy, and just; you feel that its doctrines are too peculiar, too applicable to your moral condition, either to be scouted, denied, or explained away. This Book tells you you are sinners; fallen, ruined, miserable, guilty; you know and feel this is true; your whole conscious biography is a comment upon the text—"The heart of man is deceitful above all things, and desperately wicked." You hear from this Book, that Christ Jesus came into the world to seek and save sinners; and that it is a faithful saying that he came to save sinners, even the chiefest and the worst. Now, this truth commends itself to your conscience; there is something in the gospel that bears in its bosom still the splendor in which it was divinely written, and carries with it into your conscience a light that you cannot but feel to be a spark from the very presence of God himself. Does not the conscience of every one feel disquieted, often audibly murmur, or at least move, as if disturbed, when you do what this Book forbids? But does not conscience sensibly applaud and feel peace when you do what this Book enjoins?

In other words, is it not your experience that every act, however small, of obedience to the prescriptions of the gospel, does in some way or another, account for it as you like, make you happy; and that every act of disobedience to its least or its loftiest requirement, account for it as you like, does make you unhappy? Does not this, therefore, seem very like a proof that he who wrote the Bible made that majesty in ruins, the human conscience? Does there not seem to be some mysterious adaptation between what you feel and what God in this Book has written, that makes you see there is Divinity in every text, as there is the trace of Deity in every faculty and affection of your soul? Do you expect in a dying hour your conscience will upbraid you for having loved the Saviour too much, done his will too cordially, followed his precepts too closely, and sacrificed too much for his sake? Do you expect that when you come to that bed on which the strongest and

the weakest, the oldest and the youngest, must one day lie, that you will have one moment's disquiet because you thought too much of the gospel, or served Christ too enthusiastically, or sacrificed too much for his sake? Are you ever troubled in mind because you are a Christian? Never: I appeal to every Christian who reads these words. But are you not troubled and disquieted, and ill at ease, because while conscience says, "Do this," passions plead, "Do that;" and oscillating and vacillating, between, you have neither the dead, stupid, apathy of the world, nor the living, lasting peace of true religion, Christ crucified?

I have thus shown you, then, that there is not only in intellect, but that there is in the power within us called conscience, the very echo of this Book; applauding, even amid deterioration and ruins, whatever you do which is according to, and in unison with, this holy Book.

(To be continued.)

Visit to the Mosque of Omar.

Jerusalem, 1856.

Messrs. Eds.—It had been my cherished desire in visiting the Holy City, if possible, to gain admittance also to the Mosque of Omar, and explore the grounds and remains of the ancient temple of Solomon enclosed within the walls of the harem. These have heretofore been closed to Christian travellers, but recently a party of English and also of French had been admitted, and why should not Americans claim the same privilege? Through the influence of the Hon. Edwin De Leon, U. S. Consul for Egypt, and W. C. Prime, Esq., of New York, who were of our party, the order was obtained from the Pasha. The governor of the city, however, feared the consequences if the black keepers of the mosque, fanatical Moslems, who regard themselves as guardians of its purity,—should become excited and make an assault upon the Christians. The commander of the troops, Hassan Aga, was then applied to, and he at once took the responsibility of our safety, by sending a company of soldiers to seize and imprison all "the blacks" at that hour, and then gave us a guard of honor to accompany us during the visit. We entered at the outer gate, and crossed the court of the harem to the raised platform in the center. Here we took off our shoes, as upon sacred ground, and walked across the pavement of the mosque. It is octagonal in form. Each of the eight sides measures sixty feet in length, and the whole is surmounted by a lofty dome in the Saracenic style. The exterior of the lower part is built of white marble, and the upper story is faced with porcelain tiles of variegated colors, green, blue, and white, which in the clear sunlight produce a blended and beautiful effect. The interior is also splendid with gilded mosaics, stained glass windows, and columns of blue and white marble that support the pointed arches of the roof. Underneath the dome lies the great stone that is regarded as sacred by Jews, Mohammedans and Christians. It is said to be the stone on which "Jacob slept when he saw the vision of angels," and from which "Mahomet ascended on a ladder of light in his night journey to heaven." The Moslem prophet is reported to have said—"The rock es-Sukrah, at Jerusalem, is one of the rocks of Paradise." When the Caliph Omar gained possession of the Holy City and sought for the site of the ancient Jewish temple, he found this rock covered over with filth in scorn of the Jews, and he himself aided to cleanse it and erected over it the mosque which still bears his name. The Arabian writers also call it El Haram esh Sherif, "the holy place." May there not then be some significance in these various traditions? May not this indeed be the stone where Abraham came at the command of God to offer up his son Isaac on Mount Moriah, and where Solomon afterward by divine direction fixed the site of Jehovah's temple, and made it the "holy of holies" of the house of the Lord. It is at least remarkable that the measurement of this rock corresponds with the measurement of the holy place built by Solomon, where the ark of the

covenant rested under the wings of the cherubims: and from this as a basis of measurement, the whole plan of the ancient temple, with its courts and gates, can be reconstructed. We could not, then, but regard this with peculiar interest, as the place where Jehovah manifested his special presence, when "the glory of the Lord filled the house, and all the children of Israel bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good: for his mercy endureth forever."

A few steps conducted underneath where a *Mihrah* or praying place has been constructed which is considered very sacred by the Moslems.

Upon our return, as we were walking around the mosque, the place is pointed out where our Saviour, when he was twelve years old, sat and taught the doctors of the law, "both hearing them and asking them questions." The venerable old sheik who acted as our guide now conducted us across the open court to the second mosque of El-Aksa. This was originally a Christian church built by the Emperor Justinian in honor of the Virgin. It is of the Roman Basilica style, with composite columns and capitals, and measures 280 feet in length by 190 feet in breadth. At the southeast corner of the enclosure we descended by a flight of steps to a square chamber called the grotto of the Lord Jesus. Here a marble basin with a canopy above is pointed out, in which it is said our Saviour was baptized. From thence we were conducted by a staircase to the ancient crypts or vaults beneath. These substructions are of great extent, and consist of large square columns, fifteen feet in height, supporting large arches above. The stones which compose the columns are bevelled at the ends and corners, and are evidently of Jewish workmanship while the arches appear to be of Roman date. At their farther extremity we observed three immense monolithic pillars ornamented with the palm leaf, which are in the Hebrew-Egyptian style of architecture, and may be referred to the time of Solomon. Beyond, an old gateway, now partly filled up forms a passage underneath the wall of the harem to the city. We know not, indeed, who were the builders, yet it was deeply interesting to explore these subterranean chambers and passages, constructed under the ground of the ancient temple.

Having returned to the court above, we examined several wells that connect with the cisterns underneath. The whole area appears to be excavated for the purpose of a great reservoir. It is supposed that the aqueduct from the pools of Solomon furnishes the supply of water which also flows to the fountain of the Virgin and the pool of Siloam below Mt. Moriah. The ground is covered with fragments of marble, cubes of mosaic, and masses of rubbish indicating how great magnificence has here been destroyed. Our guide now takes us to the top of the wall and shows a projecting column overlooking the valley of Jehoshaphat, on which, he says, "Mahomet is to sit and judge the world." All must cross the valley on a bridge of hair; the righteous will walk safely, but the wicked will fall off to eternal perdition. Descending thence we come to the golden gateway of the temple. Its style of architecture is peculiarly beautiful, and it is ornamented with rich marble and alabaster columns splendidly polished. This is probably the gate of the temple "called Beautiful," where Peter and John healed the lame man, who "leaping up, stood and walked, and entered with them into the temple, walking, leaping and praising God." It is said the Mohammedans believe that "a king is to enter by it who will take possession of the Holy City and become lord of the whole earth." Others say "it was walled up by Omar, and will not be opened until the coming of Christ." It is worthy of remark how many Moslem traditions, not only in Palestine but throughout the East, predict the decline of Islamism and the coming of "one greater than Mahomet," who will reign on the earth and subdue all nations unto himself.

The others of our party now returned without the gates, and I walked again about the mosque of Omar, to admire its elegant architecture and beautiful proportions. It is, indeed, one of the most graceful and magnificent of Mohammedan structures. "And in all but the services and dogmas of the false religion to which it is consecrated," remarks a distinguished oriental traveller "the Sakhara is a worthy successor to the temple of Solomon."—*N. Y. Obs.*

Conviction Stifled.

Who is not familiar with the history of Paul's arraignment before Felix? Who has not admired the holy heroism of the former, as he reasoned of righteousness, temperance and judgment to come, before the latter, till the latter trembled? His own sins distressed him. The prospect of meeting them at the bar of God, made him afraid. Still he was not prepared to renounce them and trust penitently in Christ.

To rid himself of conviction he remanded the preaching prisoner back again to prison, saying, "Go thy way for this time, when I have a convenient season I will call for thee." We hear no more of Felix trembling in view of the judgment to come. He seems to have been left of God to hardness of heart and reprobateness of mind. Drusilla, who sat by him, and heard probably unmoved the apostle's impressive appeals, we are informed, was afterwards destroyed in an eruption of Mount Vesuvius. Her beauty was consumed like "a moth." What serious mind does not instinctively condemn the course of this governor? The priceless pearl was brought within his reach, he rejected it and perished in transgression. But the melancholy fact here brought before us has a moral. Inspiration recorded the particulars which we have in regard to that governor, for the admonition of after ages. Saurin, discoursing on the text that speaks of Paul's preaching and Felix's trembling, says, "It pains me, I confess, my brethren, that I should exhibit in the person of Felix the portrait of whom? Of wicked men? Alas, of nearly the whole of this assembly; most of whom seem to be living in negligence and vice; running with the children of this world in the same excess of riot." To dismiss for the present the important interests of religion has been a common fault with sinners. It has been a common device of Satan to influence them to put off the concerns for eternity—to defer consideration. Multitudes who intend to be saved, desire not to be troubled just now with conviction, repentance, faith, and prayer. They do not mean to be excluded from heaven, yet are unprepared to leave the way to hell. It would distract them to believe that they must be eternally enemies of God, still they take no measures to become his friends. By all means they would die the death of the righteous, yet to live his life does not enter their present purpose. For the wealth of the world they could not be bribed to give up the thought of inheriting life everlasting; but the merest trifles of time are effectually barring against them the gate of the New Jerusalem. "Go thy way for this time."

"Of man's miraculous mistakes, this bears
The palm that all men are about to live—
Forever on the brink of being born."

Approach the worldling—ask him if he expects to dwell eternally amid his terrestrial cares; and he will emphatically answer no—perhaps be offended that you have surmised him forgetful of death. For a moment he may discourse with propriety and solemnity respecting eternity. Judging from his own confessions, you may be on the point of thinking him almost ready to consecrate himself to Christ. But just give him this impression; urge him not to delay securing salvation; and quickly he will reply, "Go thy way for this time, when I have a convenient season I will call for thee."

Consult the aged sinner; palsied he may be, and weakened by many infirmities. Though admitting the force of every truth that an enlightened faithful Christian might place before him, he yet defers the all-important work of preparation to die—lives in alienation from God.

There is not in the entire limits of youthful years one who possesses a candid, enlightened mind, that will not admit the importance of seeking the Lord in early life. Still it is true of the large majority in this very period of earthly existence, that when besought to seek first the kingdom of God and his righteousness, they will say, "Go thy way for this time." Thus is the probation of millions allowed to pass in procrastination.

"Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

Let a devoted servant of Christ pass through this land, visiting every community, and conversing with each adult who does not profess faith in Jesus, but admits the reality of eternal things, and it will be found that nearly all consider themselves as only deferring a work which they would on no account abandon. "The thing they can't but purpose, they postpone."

Oh ye neglecters of salvation, learn a lesson from the unhappy Felix. Once he trembled in view of judgment; we may suppose that the spirit of God made his heart soft; but sacred things were set aside for the time being. Were they ever again called up? He dropped his convictions and lost them for ever.

Does thy heart, reader, seem tender? It is God's Spirit that makes it thus. Say not to the heavenly Dove, "Go thy way for this time, when I have a convenient season I will call for thee." This is the time in which Jehovah designs to appear in mercy for thy soul; therefore harden not thy heart on this day of his compassionate visitation. These are the smiling hours. Blackness may soon overspread the sky; Jehovah's thunders admonish of a gathering tempest; suddenly his direful lightnings strike thee to perdition.

Procrastinator, thou art looking for a convenient season, in which to obtain eternal treasures.

God now giveth it thee. Avail thyself of it, and cause hovering angels to hasten home, bearing to heaven's myriads the joyous intelligence that thou art a new creature in Christ.—*Congregationalist.*

Our Old Meeting House.

It stood on a hill-top, the highest in town,
And its broad old sides, were time-stain'd and brown;

And the steep red roof, was o'ergrown with moss,
Where shadow of steeple, ne'er glided across.
The sun, in the summer, there fiercely shone out,

The winds in the winter, went roaring about;
No shelter or shade-tree, the precincts profaned,
Nor even a porch, to step in, when it rained.
No curtain or blind, without or within,
Kept the free light of heaven from shining therein;

Yet the people all flocked in reverence there,
And the hearty old parson, with sermon and prayer.

And now I have pictured that temple without,
I'll pass to the "inner," and show you about;
There were old fashioned pews, built square like a pen,

With bars at the top, for the heads of the men;
Their backs at the preacher, the people then sat,
(And quizzed not the style of his coat or cravat.)
Some eyed him askance, from left eye or right,
And a few favored ones, had a straight forward sight.

The children played bo peep in neighboring pews,
Or laughed at the knots on their grandfathers' cues.

Up long crooked stairs young ladies did glide,
While dandies ascended the opposite side.
There were "negro pews" under, where one could scarce stand—
(Nice place for the black folks, to hear God's command!)

Then over the stairs in the galleries perch'd,
Were pews for young darkies, who came to the church!

But the Pulpit, that grandest of thrones to my eyes,
I'll try to describe its wonderful size.

There were two flights of stairs leading up to the pen

Where two little doors shut the occupant in;
There, high as the galleries, he saw at a glance,
The boys playing pin, or shuffling a dance,
The desk projected far over a seat,
That served for the deacons a humble retreat.
Then the sounding-board over, o'er shadowing all,

Kept the children all wondering, and fearing its fall!

How I feared 'twould fall down on old Parson Mills

Demolish his head, his wig, and his frills!
And now I must speak of the strangest of all;
There was a dark hole, high up in the wall.
So dark, we could see but the entrance therein,
Where the "tiding man" shut naughty children all in;

At least, so they told me, when I was a child,
Which made my behaviour both patient and mild.

But despite its discomfort, its oddness, its age,
That old "meeting-house," on my memory's page

Is fair and beloved, is the holiest shrine,
Where man ever knelt, to the holy Divine.

And though its foundations are razed to the ground,
Though its builders will sleep, till the last trumpet sound,

Though the people who heard, and the preacher who spake,
Have passed nearly all through the old church-yard gate,

There are some who remember the "vows" and the "prayers,"
The "thanks and oblations," "the yielding of cares,"

The "first consecrations," the "kissing the rod,"
Which covered with glory that old Temple of God.

Religious Herald.

The Deaths of Aaron and Moses.

Try to realize that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin going forth now to offer up his own spirit. He who had stood among them, between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the angel of death face to face, and deliver himself into his hand.

Try if you cannot walk, in thought with those two brothers, and the son, as they passed the outmost tents of Israel, and turned, while yet the dew lay round about the camp, towards the slopes of Mount Hor; talking together for the last time, as step by step, they felt the steeper

rising of the rocks, and hour after hour, beneath the ascending sun, the horizon grew broader as they climbed, and all the folding hills of Idumea, one by one subdued, showed amidst their hollows in the haze of noon, the windings of that long desert journey, now at last to close.

But who shall enter into the thoughts of the High Priest, as his eye followed those paths of ancient pilgrimage, and, through the silence of the arid and endless hills, stretching even to the dim peak of Sinai, the whole history of those forty years was unfolded to him, and the mystery of his own ministries revealed to him; and that other Holy of Holies, of which the mountain peaks were the altars, and the mountain clouds the veil, the firmament of his father's dwelling, open to it still more brightly and infinitely as he drew nearer his death: until at last, on the shadeless summit—from him on whom sin was to be laid no more—from him on whose heart the names of sinful nations were to press their graven fire no longer—the brother and the son took breastplate and ephod, and left him to his rest.

For forty years Moses had not been alone. The care and burden of all the people, the weight of their woe, and guilt, and death, had been upon him continually. And now at last, the command came, "Get thee up into this mountain." The weary hands that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayers—for the shepherd's slumber. Not strange to his feet, though forty years unknown, the roughness of the bare mountain path, as he climbed from ledge to ledge of Ahrim; not strange to his aged eyes the scattered clusters of mountain herbage, and the broken shadows of the cliffs, indented far across the silence of uninhabited ravines; scenes such as those among which, with none, as now beside him but God, he had led his flocks so often; and which he had left how painfully, taking upon him the appointed power to make the fenced city a wilderness, and to fill the desert with songs of deliverance.

The Dead Sea—a type of God's anger understood by him, of all men, most clearly, who had seen the earth open her mouth, and the sea his depth, to overwhelm the companies of those who contended with his master—lay waveless beneath him; and beyond it, the fair hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant fulness into mysteries of promise and of love. There with his unabated strength, his undimmed glance, lying down upon the utmost rocks, he put off his earthly armor.—*John Ruskin.*

Religious Toleration.

The following letter was addressed to the Editor of the *London Times*:

Sir,—the late Treaty of Paris has bound the Sovereigns of Christendom as well as the Sultan to the observance of religious toleration. Prince Metternich declared some years ago that he never would again take the trouble of drawing up another treaty—first, because none were observed; and, secondly, because in former times men guided events, in these latter times events carried away men. Lord John Russell said of the Treaty of Vienna, which was boasted of by Lord Aberdeen, that it was not worth the parchment on which it was written; and whoever examines into the state of religious toleration in Christendom will find that the Treaty of Paris is just as great a piece of imposture as the other treaties to which I have referred.

About two years ago, the Papal paper in France, the *Univers*, lamented that there had not been faith enough in the Papacy at the time of the Reformation to burn Luther, Calvin, and other reformers, as was done with Huss, Jerome, Zisca, and others; and has ever since maintained that all Protestants ought to be exterminated by fire and sword; and that Popish sovereigns were bound so to act. In the course of last year application was made to the Prefect of Montauban by the Papists to put up a statue of the Virgin, in honor of the Immaculate conception, in front of the Protestant church. The prefect replied that if he did so it would be considered as an insult to the Protestants, and would give rise to disturbances whenever the Protestants came out of their church; and that there was no necessity for the Papists selecting that site, inasmuch as they had an eminence of their own not far off, with which they might do as they pleased. Upon this being reported to Paris that prefect was dismissed from his post.

In Bavaria, at the present moment, Dr. Allioli, who was appointed to administer the diocese of Augsburg on the death of the bishop last year, proceeded to prosecute five priests because they maintained that which Dr. Allioli also maintained in the notes to the Bible which he wrote, and which have the sanction of the Holy See, that the church ought to be—although she only falsely assumes that she is—*semper eadem*, and have the same organization and practices which she had at her commencement—opinions

which are entertained by all learned men, as may be seen in Mr. Stanley's recent work on the Epistle to the Corinthians. One of these priests will be excommunicated in a few days, three others in a month afterwards, and one is in prison by the authority of the ecclesiastical power, using the civil power to enable it to enforce its decrees.

In Bohemia the people are of the same savage and superstitious spirit that they were in the days of the Reformation, and the Roman clergy have wholly failed to civilize them, even if they have not fomented their bad passions. The priests do not disguise their wish to exterminate all the Protestants; and the latter are actuated by quite as bad a spirit towards the former. The cruelty of their ecclesiastical courts is as great as at any of the worst periods of the Inquisition, and is exercised without mercy upon every one of their own body who falls under their suspicion. Of this I will give you one example. About fourteen years ago a priest, named Borzinsky, who was a professor of theology in the University of Prague, as Huss also had been, expressed himself dissatisfied with certain points in the Papal system. This system, so far as thoughts are concerned, is portioned out between doctrines, discipline, and pious opinions, in the latter of which classes are all such questions as praying to the saints, credibility of miracles, holy coats, blinking statues, &c. For sometime he was confined in a convent in Prague, and this coming to the ears of some ministers in Wurtemberg, Baden, and Munich, they examined into the case, and found nothing reprehensible in him. In order to escape from his persecutors he declared that he desired to become a Protestant, and in order to do this certain legal forms are necessary to be gone through. On this the priests who confined him declared he had gone out of his mind, and removed him into a place to sleep adjoining the cloaca of the convent, where the stench was offensive to the last degree, in order as he properly says, that they might thereby cause his death. *No one now knows where he is.*

But this is not all. A Protestant workman in the town fell into conversation with two priests, they commencing, not he. Nothing that was supposed to be of any importance passed between them; but a few days afterwards two Dominican monks, in whose hands the office of the Inquisition always is, called upon this Protestant, seized and read all the books and papers in his room, of which there were but few, and threatened him with all their vengeance if ever he again conversed with any priest on religious subjects.

In Vienna the Concordat lately entered into is considered to be *vox præterea nihil*. It has disgusted the Roman Catholics so much that great numbers are declaring themselves Protestants in order to escape from the tyranny of the priests. Even the *Augsburg Gazette* has laughed at it, by publishing a late decree of the Emperor in which he declares that the Concordat "shall be carried into effect so far as the laws of the Austrian empire permit," and these last words were printed in italics.

It is impossible that mankind should stand much longer the continual betrayal of their oaths, treaties, and promises by the sovereigns of Christendom. The only way in which they can give and insure toleration is to take away from all ecclesiastics every privilege, right, power, and jurisdiction which they enjoy over and above their fellow-citizens; for the civil Governments are endangering their own safety by giving to the priests the powers which in all times they have used with cruelty.

Kansas.

The *Transcript* publishes a letter from Rev. Mr. Nute of Lawrence, Kansas, dated August 20, which gives the particulars of the murder of another Massachusetts man. It says:

"Words are wanting to convey to you an idea of the grief and horror that chills my blood. The fiendish doings of our enemies have come so near to me and mine, as to render me incapable of writing a cool narration of the events of the last two weeks.

My brother-in-law, Mr. William Hopps, lately from Illinois, and formerly of Somerville, Mass., was murdered yesterday near Leavenworth city. He left our house in the morning, to return to Leavenworth, having made us a visit, leaving his wife with us sick. But an hour since, and the sad tidings reached us. He was shot as he was riding in, and then scalped. On the approach of a team from this direction, the murderer fled, went into Leavenworth, and exhibited with savage exultation, the scalp, exclaiming, 'I went out for the scalp of a d—d abolitionist, and I have got one.' This new victim was a quiet, kind hearted young man. He had chosen his home in Leavenworth because of his reluctance to take part in the contest. He was averse to bearing arms, and was utterly defenseless at the time. This is the third man who has gone out from under our roof during the

last week, straight to his death, by the hands of these brutal hounds of slavery.

I have no heart nor time for comments. I am about to start with a small volunteer company to attempt the recovery of the body of my friend and his property.

Last night we sent a messenger to the camp of the United States dragoons near Leecompton, with a request for a detachment to escort a train of our teams over this road to Leavenworth, to bring down provisions and other goods, and we were refused, and told that all the United States forces in the territory are ordered to repair immediately to that headquarters of all pro-slavery ruffianism, Leecompton."

"There is not a single sack of flour or a bushel of meal for sale in this vicinity, and we have at least 2000 men, women and children to be fed. What shall we do—what can we do, but to fight our way through, with the desperation of men who know themselves surrounded by merciless savages? This we are determined to do. You will have the reports of bloody work before this reaches you. It may be that nothing short of a massacre of the suffering people of Kansas will arouse this nation to a sense of the inconceivable wickedness of the men who are at the head of affairs. You may imagine the feelings with which I read the cold-blooded sneers, the diabolical sport, which is made of our sufferings in the *Boston Post*, which I have just received. Are all the feelings of humanity, is all sense of decency, dead in the souls of the men.

We are having war in earnest—four fights within the last five days, in all of which the Free State men were the assailants, and the victors; four lives lost on our side, and some eight or ten badly wounded. Twice we have heard the booming cannon and rattle of muskets and rifles, and seen the flame of burning forts and cabins. Two nights ago, and my nearest neighbor was visited by a scouting party of the enemy, and two horses stolen. Every night we bring ours, (we have two fine ones, I and the man who works for me,) close to the house, keep our Sharps' rifles in readiness, and take turns in standing guard.

One night we had four men and a sick woman with us in our little cabin. We have got to the closest place I hope, and I believe with God's help, we shall force our way through. The fiendishness of these wretches is a tax on credulity. Poor Hoyt went from our house but an hour or two before he was murdered.

Another man by the name of Williams, from Massachusetts, was taken that day and also shot; both bodies have been recovered. Do you wonder that our men turned out *en masse* to rout that fort, and also the den of Col. Titus next day, and that some clamor to day for the hanging of this wretch Titus?

But this is horrible business, and I feel the influence that makes fierce tigers of the mildest men. When I looked on Titus, and thought of his part of the proceedings of last May, and the murders of Hoyt and Williams I came very near joining in the cry 'Hang him on the spot.' But on second thought, I gave my voice for mercy. The wretch cowered and plead for his life, promising to leave the territory."

SOUTHERN NEWS FROM KANSAS.—The following is an extract from a letter in the *Richmond Enquirer*:

Kansas city, Aug. 19, 1856

We hear of nothing but distress now from Kansas, and while I write companies are being formed to go to their relief. Col. McCarty and all our folks will leave to night. We will go in this time with a force sufficient to clean out Kansas, you may rely on that; and that this attack will make Kansas a slave State beyond all doubt. Let me assure you that the Missourians will never go into Kansas again without driving out the last scoundrel. Before eight days have elapsed Missouri will send in five thousand "border ruffians," and they will never leave as long as there is an abolitionist in that beautiful territory. They have been there twice, and the third time will tell the tale. Nothing is surer now than that Kansas will be a slave State. While I am writing this, Clay county is sending over 500 men, who are now crossing at this place headed by Col. Doniphan. Platte county will send 500 men, and Jackson county 1000.

Yours, J. A. HUTCHISON.

St. Louis, Sept. 2. Letters to the *Republican* dated St. Josephs, the 27th ult., state that Maj. Baldwin, agent of the Kickapoo Indians, has just returned from a visit to the Indians. He reports the country between Grasshopper and St. Joseph's, full of armed bodies. Free State men were moving along the western border of the Kickapoo Reservation. Capt. Scott, with a hundred men, had moved in that direction, and other forces were to join him, to cut off further accession in that quarter to the ranks of the Free State men. The pro-slavery party were also stationing strong bodies of men along the Northern line of the Territory, to prevent the ingress and egress of any Free State parties there, and along the Missouri river, and it is so well fortified that no Free State forces can approach in

that direction. The pro-slavery men are arranging plans for a speedy concentration of their forces upon Lawrence. The excitement in the Territory and border counties continues.

PETER CARTWRIGHT.—Mr. Cartwright was once waited upon by a worthy clergyman of another church, who lectured him for his alleged ignorance of Greek and Hebrew.

"And pray, sir, who informed you," said Mr. Cartwright, "that I was unacquainted with the Greek and Hebrew languages?"

"Well, I do not remember that I have been told so by any one, but presumed it was so, as Methodist preachers generally, I believe, are without classical education."

"Ah, well, sir, you should not take things on presumption, without having good grounds therefor, especially in so grave a charge as that which you have uttered against me. You, I suppose, understand these languages?"

"Yes; I profess to know something of them."

"Well, for aught I know, I have as good a right to doubt your knowledge of Greek and Hebrew as you have to call in question my acquaintance with them. Allow me, sir, to examine you concerning your knowledge of the Greek." Then taking up from the table by which he was seated a book about the size of a Testament, opening it and appearing to read therefrom, he uttered a few words in Dutch, of which he had a little smattering, and continued, "Will you be good enough to translate into English that verse from the Greek of the Gospel of St. John?"

"Indeed, sir," replied the clergyman, a little embarrassed by the unexpected turn to the conversation, "my time has been so much occupied for many years with professional duties, that I have no time to look into the Greek Testament, and have probably got a little rusty in the language."

"Very probable. Well, I suppose we must excuse you, as I know something of the laborious nature of the pastoral office. But, doubtless, you have been more careful of preserving your knowledge of the Hebrew;" and taking up and opening another book about as large as a Bible, he continued, "and if you please, sir, I will thank you to translate a passage from the Hebrew Pentateuch," uttering another sentence in Dutch.

The reverend gentlemen by this time became quite confused, and seeming to think he had "got into the wrong box," he abruptly arose and retired.

Foreign News.

NEW YORK, Sept. 3. The steamship *Persia* arrived at 8 o'clock this A. M.

The British Parliament had been further prorogued till November 13.

There is no political news, except that D'Israeli's leadership was becoming distasteful to his followers.

The government of Holland had refused assent to the principle of arbitration before resort to arms, recommended by the Paris Congress.

From Spain there is nothing of importance. Tranquillity prevailed. The free import of breadstuffs was invited until June, 1857. The difficulty with Mexico was said to be still unsettled.

The Russians announce that they will evacuate and give up Kars, Ismael and Kilia, within the stipulated six months.

A desperate engagement had taken place between the crew of a Prussian ship of war and some Algerine pirates, on the coast of Morocco. Eight of the former were killed and twenty wounded. Prince Adalbert was wounded and his aide-de-camp killed. The incident had revived the talk of a European expedition against the pirates of that coast. The English fleet will cruise in the Black Sea until the end of September, when it will return to Malta.

The Russian lighthouse men had been carried off from the Isle of Serpents by an English ship of war, and delivered over to the authorities at Odessa, who, however, merely permitted them to be landed, and said the affair must be settled by diplomatic negotiation.

The Turkish government is said to be concocting a general treaty of commerce, to be offered to all nations, its leading principle being to circumscribe for the advantage of native produce the concessions hitherto made to foreign trade.

The Russians are forcibly re-taking from the Circassians the forts they abandoned during the war. They had captured Anapa, the Circassians retreating without resistance.

Preparations for the coronation of the Czar on the 7th September, continued on a scale of great magnitude. It is to throw into the shade every former proceeding of a similar kind in Russia or elsewhere.

Tranquillity prevailed at Greece and the evacuation of the country by the French troops was considered certain. There had been numerous riots in Lisbon, and elsewhere throughout Portugal on the plea of dearth of bread.

The Russians had sent in a claim for 4000 francs for damage done to the Russian palace

at Constantinople, while it was occupied as a French hospital.

A quantity of treasure valued at \$150,000, buried by the Russians in the Church of Sebastopol, had been dug up in safety, having escaped the vigilance of the allies.

The state of affairs in Naples and the Sicilies was attracting much attention. The King of Naples resents the French and English interposition having in view to moderate the despotism of his rule. The *Cologne Gazette* publishes a synopsis of the note of the King of Naples in reply to the recent notes of England and France.

"King Ferdinand formally declines all interference of the Western Powers in the internal affairs of his kingdom. He rejects it as contrary to all the rules of international law, as an attack upon the independence and dignity of his crown. Among other arguments used, it is contended that France and England should remember that the war in the East was undertaken precisely to prevent a foreign power from interfering in the affairs of Turkey. Any similar interference in the kingdom of the Two Sicilies, would be a curious anomaly, not to give it a of more precise qualification. King Ferdinand cannot, and will not, believe in anything of the sort. He places full confidence in the acknowledged principle so gloriously established by the Courts of Paris and London, according to which every independent State, although much weaker than the power which wishes to force its counsels upon it, has the incontestable right to reject those counsels if they contain a menace or an attack upon its independence. The King has firmly resolved to adhere to what he has said. If, however, an attempt should be made—which is scarcely possible—to go further, His Majesty, relying on the justice of his cause, would appeal to the patriotism of his people, and, trusting to his brave and faithful army, would repel force by force."

Upon this remonstrance the *London Times* has some comments, from which we extract the following:

Untaught by his experience of the past, and reckless of what may occur in the future, the King of Naples has met the remonstrances of France and Great Britain with open defiance. We are well aware that, with the exception of the Sardinian possessions, there is not a square mile of the Italian Peninsula which is not ready for revolt. The first effective rising in any one of the Italian States will set Italy in a blaze from one end to the other. At Naples, and in the Neapolitan provinces, the exasperation is at the highest. Civilians can no longer tolerate the oppressions and espionage of the police. The galleys and prisons are crammed with unfortunate persons, whose crime is that they are suspected of not wishing well to the government of the King. In the last place, we may now say, and it is no secret, that the army itself, with the exception of the Swiss mercenaries, has been so disgusted with the King, that the native regiments are ready to go over to the people on the first outbreak of hostilities. The Neapolitan troops, as far as the government can contrive it, are disseminated about in various fortresses, where they are rather the watched than the watchers. In the city of Naples itself they are placed under the surveillance of the Swiss. Swiss and Neapolitan regiments are ready to exchange, and not to unite fire on the first convenient opportunity.

It is under these circumstances that the King of Naples has thrown down his gauntlet in the face of the Western powers. He is literally depending for his tenure of power from day to day on the support of the Swiss regiments in his employ, and on the Lazzaroni of the capital. In case of any outbreak the King will let loose the Swiss and the Lazzaroni on the town, with license to work their will, so "order be restored at Naples." What effect this threat may produce we know not, but such calculations as these, when too publicly announced, are not uncommonly stultified by the event. What other resources the King of Naples may have at his disposal we know not, unless, indeed, he has received assurances of sympathy and aid from Austria in violation of the public declarations of that power. The real strength, however, of the King of the Two Sicilies, lies in his absolute weakness. The presence of the two French and two English line of battle ships in his bay would be sufficient to insure his absolute destruction. The Powers can pass no other sentence than that of deposition; therefore it is they hesitate, and I would rather leave the King of Naples to his better reflections or to the justice of his subjects.

We shrewdly suspect that it is not incumbent upon the Western powers to take any very active steps in this matter. It is sufficient that it should be known throughout the two Sicilies that France and England are not in the least disposed to assist in riveting the chains which their King has imposed upon his subjects, and the event may be left to man's instincts and the turn of the hourglass.

A letter from Naples dated 11th of August

says it is believed that the King has received some very disagreeable reports from the *intendenti* of the provinces of Cosenza, Reggio and Lecce. Orders have been given to concentrate the Swiss troops in the capital and the fortified places of the kingdom. The government entertain very serious fears on account of Sicily.



The Advent Herald.

BOSTON, SEPTEMBER 13, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

TROPES.

III. THE METONYMY.

A Metonymy is a "trope in which one word is put for another; a change of names which have some relation to each other; as when we say a man keeps a good *table*, instead of good *provisions*,"—WEBSTER.

It is properly a reversion instead of using the term that would literally express the idea, that which is expressive of the cause is often put for the effect, the thing containing, for that which is contained in it, or their reverse, &c., as in the following.

"Your *land*, strangers devour it in your presence," Isa. 1:7—land being put for the fruits of it.

"O *house* of Jacob, come ye, and let us walk in the light of the Lord," Isa. 2:5—house being put for the posterity of Jacob.

"Their *tongue* and their doings are against the Lord, to provoke the eyes of his glory," Isa. 3:8—tongue being put for the language it utters; and eyes, for what God sees to be obligatory on men to him.

"Ye have eaten up the *vineyard*"—that being expressive of its fruits, Isa. 3:14.

"It was told the *house* of David, saying, Syria is confederate with Ephraim," Isa. 7:2—house standing for family, and Syria for the people of that country.

"Sanctify the Lord of hosts himself; and let Him be your *fear*, and let Him be your *dread*," Isa. 8:3—fear and dread being put for the objects of such.

"*Ramah* is afraid; *Gibeah* is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor *Anathoth*. *Madmenah* is removed; the inhabitants of Gebim gather themselves together to flee," Isa. 10:30, 31—the italicized places being put for their inhabitants.

"Jehovah is my *strength* and my *song*; He is also my *salvation*, Isa. 12:2—Jehovah being the source of the strength, the author of the salvation, and the subject of the song.

"I will punish the *world* for their evil," Isa. 13:11—the inhabitants of the world being the subjects of the punishment.

"Thou hast said in thine *heart* I will ascend into heaven," Isa. 4:13—for the mind which was supposed to be located there.

"Is this the man that made the *earth* to tremble, that did shake the *kingdoms*?" Isa. 14:16—the people of the earth and kingdoms being the ones who were thus afflicted by the king of Babylon.

"Howl O *gate*; cry O *city*; thou whole *Palestina* are dissolved," 14:31—the gate being put for the people that go in and out there; and city and Palestina, for their inhabitants.

"The *spirit* of Egypt shall fail in the midst thereof, and the Egyptians will I give over into the *hand* of a cruel lord," Isa. 19:3, 4—spirit being put for courage; and hand for the power which it exercises.

"Howl ye *ships* of Tarshish," Isa. 23:1—the address being to those on board of the ships, as navigators or passengers.

"*Fear* and the pit, and the snare are upon thee, O inhabitant of the *earth*," Isa. 24:17—fear being put for the cause of the fear.

"O Lord, thou art my God; I will exalt thee, I will praise thy *name*," Isa. 25:1—name being put for Jehovah whom the prophet would praise.

"Let him take hold of my *strength* that he may make peace with me," Isa. 27:5—strength is put for God, the author of it.

"Woe to the rebellious children . . . that walk to go down into Egypt, and have not asked at my *mouth*," Isa. 30:1, 2—mouth being put for Jehovah of whom they should inquire.

"O Lord . . . be thou their arm every morning, our *salvation* in the time of trouble," Isa. 33:2—instead of Saviour.

"Wisdom and knowledge shall be the *stability* of thy times, and *strength* of thy salvation," Isa. 33:6—instead of the source or means of security and strength.

"Eat ye every one of his *vine*, and every one of his *fig-tree*, and drink ye every one of the waters of his own *cistern*," Isa. 36:16—the vine and tree being put for their fruits.

"The *grave* cannot praise thee, *death* cannot celebrate thee," Isa. 38:18—the grave being put for the buried, and death for the dead.

"*Lebanon* is not sufficient to burn," Isa. 46:16—meaning the wood growing on Lebanon.

"O *Zion* that bringest good tidings, get thee up into the high mountain; O *Jerusalem* that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the *daughters* of Judah, Behold your God," Isa. 40:9, 10—the people being addressed.

"Ye cannot drink the *cup* of the Lord, and the *cup* of devils; ye cannot be partakers of the Lord's *table*, and of the *table* of devils," I Cor. 10:21—cup and table being put for the contents of the cup and the provision supplied on the table.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such order, and in that only.

Continued from page 288.

2. **CENSORS**, in the hands of the ancients of Israel offering incense to idols, Ezek. 8:11—Symbolic of their instruments and acts of idolatrous worship,—to illustrate the apostasy of Israel for which they were to be carried captive to Babylon.

3. **CHAIN**, in the hand of the angel for the binding of Satan, Rev. 20:1—Symbolic of the restraints to which Satan is to be subjected during the 1000 years intervening between the resurrection of the righteous and that of the wicked.

3. **CHARIOTS**, four, with horses red, black, white, and grizzled, Ezek. 6:3-5—Symbolic of "the four spirits of the heavens, which go forth from standing before the Lord of all the earth," and which execute the will of the Almighty. The epoch of this is just anterior to the end of the seventy years in Babylon.

3. **CHERUBIM**, four, with wings and full of eyes, Ezek. 10:2-21—"The likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves." (v. 22) And hence they are the same as the "Living Creatures." They are also the same as the four Beasts, in Rev. 4:6, which are shown to be symbols of the redeemed of our race, by their uniting in the song, (Rev. 5:9, 10): "Thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

3. **CITY**, Jerusalem, trodden under foot forty and two months, Rev. 11:2, 8—Symbolic of the church, subject to the kingdoms that are symbolized by the wild Beast.

3. **CITY**, the new Jerusalem coming down from God out of heaven, Rev. 21:10—Symbolic of the church triumphant, returning to earth to take possession of their regenerated inheritance—the same that is symbolized (v. 9) by the Bride.

3. **CITY**, great Babylon,—the great whore that sitteth upon the many waters" of the Euphrates river, Rev. 16:19; 17:18; 18:1-24—Symbolic of the Papal hierarchy (17:18) "which reigneth over the kings of the earth"—see Woman on the scarlet-colored beast.

3. **CITIES** of the nations, Rev. 16:19—Symbolic of the several state hierarchies of the governments of Europe.

3. **CLAY**, a constituent mingled with the iron in the feet of Nebuchadnezzar's image, Dan. 2:33-35—Symbolic of the weakness of the elements that should be incorporated into and cause the decem-regal division of the Roman empire at the incursions of the northern barbarians, where-

by they should (v. 42) "be partly strong and partly broken,"—not cleaving "one to another, even as iron is not mixed with clay."

3. **CLOUD**, of fire, encircling One like the Son of man, "as the appearance of the bow that is in the cloud in the day of rain," Ezek. 1:4, 28:—"This was the appearance of the likeness of the glory of the Lord." See also Ezekiel 10:3, 4.

3. **CLOUD**, enrobing the angel with the open book, Rev. 10:1—Symbolic of the effulgence of light that was to be imparted to the nations, by the Reformers of the sixteenth century.—See angel.

2. **CLOUD**, on which was seated One like the Son of man, Rev. 14:14-16—Symbolic of the clouds of heaven in which Christ will make His second appearing—though this may only serve as drapery to the vision. See One like the Son of man.

3. **CLUSTERS** of grapes, of the vine of the earth, reaped and cast into the wine-press of the wrath of God, Rev. 14:17-20—Symbolic of the incorrigibly wicked who shall be alive on the earth at the time of the second advent, and their subjection to the threatened punishment.

3. **COAL**, of fire from the altar, laid on the lips of the prophet, Isa. 6:7—Symbolic of the means of expiation: (v. 7) "So this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged."

3. **COALS**, of fire scattered over Jerusalem, Ezek. 10:2, 6, 7—Symbolic of the judgments that were to befall that doomed city.

3. **CORNERS** of the earth, the four on which the angels stood holding the four winds, Rev. 7:1—Symbolic of the entire earth.

3. **COUNTENANCE**, see face.

3. **COURT**, without the temple, which is given unto the Gentiles, and therefore not to be measured, Rev. 11:12—Symbolic of the circle of attraction outside of the number of true worshippers, which is occupied by nominal ones, who throng the outer courts of Jehovah.

To be continued.

FROM AND TO CORRESPONDENTS.

I. I wish you to answer the following questions through the *Advent Herald*.

1. "Who first taught the sleep of the dead and the destruction of the wicked?"
2. "Did Mr. Stuart of Andover, deny the literal resurrection of the dead?"
3. "Did you publish in the *Advent Herald* that Mr. Miller never built stone wall until the passing of the time of 1844?"
4. "Will you give us your views of the first six verses of the sixth chapter of Hebrews, especially of the sixth verse?"

CHARLES DOW.

"Inverness, N. Y., Aug. 10th."

ANSWERS.

1. Death is illustrated under the figure of "sleep," its similitude, in many parts of the Bible; and it has been used as aptly expressive of it, by all believers in inspiration—Jew and Gentile. "The Lord said unto Moses, Behold, thou shalt sleep (mar.) *lie down* with thy fathers,"—Deut. 31:16. God also said to David, "When thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee,"—2 Sam. 7:12. Job says, "Now shall I sleep in the dust," chap. 7:21. And the Psalmist says, "Lighten my eyes lest I sleep the sleep of death,"—Psa. 3:3. Of the resurrection, Daniel says, "Them that sleep in the dust of the earth shall awake," Dan. 12:2. And Paul says, "We shall not all sleep," 1 Cor. 15:51; and "Them who sleep in Jesus will God bring with him,"—1 Thess. 4:14. Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep . . . Jesus spake this of his death: but they thought that he had spoken of taking rest in sleep,"—John 11:11, 13.

The destruction of the wicked is a destruction of equal antiquity. Said Moses, of the nations in Canaan, "The Lord shall destroy them with a mighty destruction, until they be destroyed,"—Deut. 7:23. "God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth," Gen. 6:13. God said to David, "I will early destroy all the wicked of the land," Psa. 101:28. And David said, "Thou hast destroyed the wicked,"—Psa. 9:5.

The sleep of the dead and destruction of the wicked are thus scriptural doctrines, they have always been taught, and have never been denied by any believers in inspiration. We presume however, that our correspondent has not asked the precise question which he designed to, and that he meant to inquire, "Who first taught the unconsciousness of the dead, and the extinction of the being of the wicked?" To this we reply, that among the Jews, the sect of the Sadducees held to it; but applied it to both righteous and wicked. "The Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees con-

cess both,"—Acts 23:8. We are unable to say who first taught it in the Christian church; but we find no trace of it during several of the first centuries of the Christian era.

2. Prof. Moses Stuart, of Andover, was a believer in the resurrection of the body. That is, he advocated that doctrine in his writings, and not only so, but he contended for a literal resurrection of the martyrs at the commencement of the thousand years, in his interpretation of Rev. 20:4.—See Ex. of the Apoc.

3. We do not know that we ever thus published. Mr. M. doubtless built stone wall on his farm before the passing of his time; but he built no *new* wall fence during the period in which he was preaching the time—as was slanderously reported of him.

4. By "the falling away," in Heb. 6:6, we understand a rejection of Christianity after having once embraced Christ. Those who reject and disown him, after having once participated in his forgiving love, cannot be renewed again unto repentance.

II. A very worthy brother, and whose advice we always receive with pleasure, and comply with when compatible with our convictions of truth and duty, writes:

"I would just say to you as your friend, and I have ever been such to the *Herald*, that I tremble for its safety,—there has been so much of the doctrines of Hymeneus and Co. in your selections for the last six or eight months, that the most of its subscribers in this section talk of having it stopped."

"The fault is not so much in what you write, as in the selections you make. Just note again Henry Ward Beecher's 'Funeral Sermon,' 'Inquirer,' and a host of other pieces which I have not time to mention. It is true, in your reply to Bro. K., instead of giving chapter and verse, you tell about the opinions of all commentators, &c., except the text from 2 Pet. 2:13, 14; and then you convey the idea that Peter's tabernacle died instead of Peter himself. If this is a fact, why was it not thus written?"

By "the doctrine of Hymeneus & Co.," we suppose that reference is made to 2 Tim. 2:17, 18, "Their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already," holding as we suppose, with some moderns, that the resurrection takes place at death.

This is the first time that we ever dreamed of the *Herald's* being open to the fault of inculcating such a sentiment—the very opposite of which it has been zealously committed to for more than sixteen long years. It is true that the articles of "Inquirer" do inculcate it; but those are not among our "selections." He was a correspondent—a Presbyterian clergyman, who has been writing against our views, and to whom we have replied, attempting to show the falsity of his position. The *Herald* has never been so bigoted, or so afraid of any of the opponents of our views on any question, as to deny to them a hearing in our columns. We have aimed at an enlarged, generous and liberal policy in this particular—have not feared to receive or to give all sides of all questions, however much opposed to our belief, not doubting that the truth will shine the brighter by contrasting with it the errors that it refutes. We do not feel that in permitting "Inquirer" to write against us, the truth has suffered at all, or that we have been recreant to duty.

The "funeral sermon" of H. W. Beecher was on the death of our esteemed friend, the late Daniel Burgess, a member and officer in Mr. Beecher's church. He was one of the earliest, and a constant subscriber of the *Herald* till his death, an old personal friend of ours, and a devoted believer in the coming and reign of Christ at the resurrection of the just. The design of Mr. Beecher's sermon was to show how exemplary our brother lived, and how his life uniformly testified to the excellency of the gospel of the cross of Christ. Such testimony to the goodness of such a man, we thought and we still think, was worthy of a place among our "selections." It did however contain sentiments which we do not hold, and which our brother, who was the subject of the sermon, did not. It made no reference to his hope of a resurrection in Christ's likeness; and the absence of any allusion to that crowning consummation of the Christian's faith, may well leave readers in doubt whether Mr. Beecher does not believe with "Hymeneus and Co.," that "the resurrection is passed already." But because Mr. Beecher does not believe as we do, should we on that account, with hold his testimony to the Christian excellences of a departed brother who did believe as we do! To guard against any injustice to the faith of our departed friend, we prefaced Mr. Beecher's remarks with a note, stating that "the faith of our brother was not directed to death, but to the resurrection as

the epoch when his glory will be consummated." Thus guarding the "selection," there could be no mistake respecting our belief or our brother's hope, and therefore the article (see *Her.* Aug. 9th.) on the "death of a good man," as the funeral sermon was headed, should give as we conceive, no reasonable offence to any one. And we doubt not that our highly esteemed correspondent on reconsideration, will see that the *Herald* is not faulty, but is rather to be commended for the admission of the two articles which have been specified.

Respecting "a host of other pieces" which our brother had "not time to mention" we are much in the dark, and cannot imagine which are the ones that the complaint is designed to bear upon. We will take it as a favor if our Bro. will specify them; for we will not refuse just reproofs, but on the contrary, will endeavor to profit by them.

The closing reference of our correspondent is to a reply we made in the *Herald* of Aug. 9th. to a question that another correspondent there asked of us; and in this reference we think injustice is done us though we doubt not it was unintentional, and done inadvertently. Our brother, if he will refer to our answer, will see that we made no reference to any commentator, or to the opinion of any; and that we referred not only to 2. Pet. 1:13-15, but to John 2:19, 21; Eccl. 12:7; Rev. 6:9-11, and Rev. 20:4. He will also see that we said nothing of the death of Peter's tabernacle, in distinction from the death of Peter. On that point we simply said:

"Peter denominates his body a tabernacle, and speaks of his own death when he says (2 Pet. 1:13-15, 'I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance.' There can be no doubt that by putting off this tabernacle, Peter illustrates his own decease."

This is all that we said of Peter and the only allusion we made to him; and all will see that there is no intimation that that was not Peter's death.

The above is all that we said of Peter, and the only allusion we made to him; and all will see that there was no intimation that that was Peter's death.

Our correspondent is noble and generous-minded; we have long respected and esteemed him; we have always found him ready to take in good part any just defense that we may make; and unless greatly changed from what we have known him during our precious long and very pleasant acquaintance, he will acknowledge that we have successfully defended the *Herald* from the faults he has specified in all the articles referred to.

But, some may say, this being a reply to a private reproof, why was it not sent as a private note to the writer?

The reason will be well asked for, and is this:

1. With the arduous labors that the duties of the *Herald* office impose on the occupant of the chair editorial, he wishes to be obliged to write as little as possible that is inappropriate to the cols. of the *Herald*. When what he writes may appear there, he is able to go more fully into the detail and to present more clearly the points at issue, than he could well afford the time and labor to do in a private correspondence.

2. The complaint has respect to specific articles that have appeared in the columns of the *Herald*; and as other minds may have formed a like judgment on the case, the same answer may be needed to disabuse them. In this case it is stated that "the most of the *Herald's* subscribers" in the section where the writer lives "talk of having it stopped," for the reason specified; from which we judge that this has been made a subject of discussion among a large number there, and therefore this reply is needed to be sent to all those, that they may see how unjust and unreasonable they would act if governed by the considerations named.

Less than three months since, a subscriber in another place asked us several questions on a point wherein he differed from us. We replied to him in Christian meekness, by quoting texts of scripture; but the result was that he and nine others in his place simultaneously stopped their papers,—an illustration of religious toleration?

3. This also illustrates some of the perplexities which fall to an editor's lot, and which if understood by his readers, would secure more of their sympathy, and make them more lenient in their censures of the actual errors which he does make. He is asked all manner of questions by all kinds of correspondents; and if he answers them, he must express his honest convictions in the light of the Scriptures, as he understands their teachings. The minds of readers are not all alike. Some are uneducated, some are bigoted, some are liberal

minded, some are tolerant of others' views, and some are intolerant; and among all this variety of sentiment and elevation in the scale of intellectual being, it is impossible so to conduct a paper that none will see cause for dissent. If we refuse the inquiries of a correspondent, or refuse to reply to them, we give him cause for offence; and if we do insert them and reply, we tread on the nice sensibilities of others. What then shall we do? It makes us in the condition of the wife of the man who was bent on a quarrel with her; going home late at night he says to himself, "Now I wonder if Betsey is up: if she's gone to bed I'll scold her; for what right has she to go to bed before I get home? and if she has not gone to bed, I'll scold her; for what has she to be up this time of night burning out my wood and lights?" So are we situated: turn which way we will, we cross the opinion of some one. But why take exception at what is dissented from? Why not give an editor some privileges of opinion, as well as accord it to each of his subscribers who happens to pay, or not to pay, two dollars a year for the paper's support, when no two or three, perhaps, agree in all things? Does not each reasonable person have a fair opportunity to controvert any erroneous sentiment that the paper may give currency to? Has any one been denied such a privilege? And if the conductor of a paper can endure column after column of opinions that he dissents from, cannot a reader pass over articles that controvert sentiments he cherishes, when he can heartily approve the most of its contents? We often sit down to a table that contains food which we do not relish; "One believeth that he may eat all things; another who is weak, eateth herbs." We eat what we relish and leave the rest; nor would we demolish the table because it contains some dish offensive to our palate. So in conducting a paper: we have to insert matter adapted to all minds—not that all is adapted to all, but that some shall feed each. One brother has said to us that "when the paper shall contain nothing but what he believes, he is going to burn it," and we confess that we like his grit; for few issues of any paper would escape, if each one should be burned that contained anything to be dissented from. An editor is expected to know everything, tell all he knows, suit everybody, and live for the benefit of others. He is a locomotive running on the track of public notoriety; his lever, his pen; his boiler, filled with ink; his tender, his scissors; his driving wheel, public opinion; and liable at any time to be collapsed, because somebody has compelled him to publish something, which others take such exception to, that they make up their mind to stop the paper and shut up his shop.

It is, however, not all discouraging; for while, after all his toil, he fails to please many for whom he would pluck out his very eyes and give them, it is also his fortune to receive many very complimentary assurances of pleasure with the matter that is weekly set forth. As for instance the following, which has come to hand since closing the preceding paragraph. Testimonials of this kind, are like cool water to a thirsty soul:

"I have been much pleased in perusing the *Advent Herald* and I regard it as being exceedingly useful to every community, leading those who have experienced the truth onward to the City of our God, comforting the bereaved, confirming the truth, alarming the unalarmed, awaking the unawakened and serve as an instrumentality in evangelizing the world. I hope the *Herald* may have success. May God grant it. Brother Himes 'Fresh courage take for God will reward you.' D. P."

"I have received and read the '*Advent Herald*' ever since its first publication. I feel truly thankful for the truth, light and knowledge I have found in the columns of that blessed sheet. We do not have *Advent* preaching very often, but the '*Herald*' bears its message upon its truly delightful pages, which is a source of light and comfort to me. Yours in hope of the near coming of Jesus. S. B."

While writing this, we have received from a Postmaster in Arkansas, five dollars to pay for the continuance of the *Herald* to him; but he makes no complaint of what we have said of his peculiar institutions! Some of the most pleasant and social relations exist among persons the most diametrically opposed in opinions.

Kansas News.

NEW YORK, Sept. 4. The *Tribune* special correspondent gives the following details of affairs in Kansas, partial accounts of which have already been received by telegraph:

Lawrence, Aug. 25. The rumors that large bodies of men were gathering together at Leavenworth, Westport and Little Santa Fe, for the purpose of another invasion, have proved to be more than rumors. On Friday last the ruffians threw the engine boiler and other machinery for a saw mill into the Missouri, at Kansas city. It was the property of the New England Emigrant

Aid Society, and was consigned to the firm of Walker & Chick, forwarding merchants, and had not been delivered to the agents of that society.

Yesterday, a committee of five of the citizens of Lawrence waited upon the Governor at Leavenworth, to see what action he was going to take in regard to these mobs which were about to march upon us.

They found Woodson acting as Governor. He was in the quarters of the officers in command of the troops, 800 in number, now in Leavenworth. The committee stated to Woodson that the people of Lawrence were out of provisions; that their roads were blockaded by armed mobs; that two of their teamsters had been murdered, and that they desired to know whether he would grant them a guard to their teams to Westport and Leavenworth, or leave them to guard their own teams and open the roads.

They desired to know further, whether he intended to interpose with the troops to prevent this overwhelming mob from murdering, burning, and pillaging, or whether he intended that they, the people of Lawrence, were to take care of themselves. These questions were asked Woodson directly by the committee, and that gentleman vouchsafed this reply:

That if the people of Lawrence would obey the laws (the bogus laws) and if he (Woodson) could have assurances to that effect, the proposed invasion could be settled in five hours; that he would bring the troops, of which he is commander-in-chief, to bear upon these mobs, and disperse them.

C. W. Babcock, the Chairman of the committee, then said: Governor—Are we to understand that your position is this—that if we obey the bogus laws you will protect us with the whole force under your command, and if not you will allow us to be murdered? Is that your position?

Here Governor Woodson protested that he had no desire to see them murdered, but, that the law must be obeyed, and writs must be executed.

Some further conference was had with the commanders of the United States troops, but the committee came to the conclusion that if Lawrence is to be defended, her own citizens will have to do it.

This morning a regiment of volunteers, mostly residents of Topeka, and its vicinity, arrived here, and things looked warlike.

The forts built last winter are being repaired, and new forts are to be built.

A strong guard is now placed around the city. It is believed that from fifteen hundred to two thousand armed men can be raised in twelve hours to defend Lawrence.

The mob gathered to attack us have about three thousand in all, at Kansas, Westport, and Santa Fe. The mob at Big Stranger may not number over five hundred.

Of course not much dependence is to be placed in the numbers which rumor gives. To avoid exaggeration, I have given the aggregate of the minimum of the estimates which I have heard.

The *St. Louis Republican*, of the 30th ult. says that Gen. Atchison is in command of the 2500 Missourians who were assembled at Santa Fe; Col. Doniphan is second in command, and Capt. Reid adjutant. The arrival of one hundred emigrants for Kansas, of whom sixty were men, from Georgia and Alabama, is announced, and the *Republican* says "they come as emigrants ought to come, with their wives and their children, their negroes and their goods and chattels."

The following is an authentic account of the murder of Major Hoyt furnished in an obituary notice by a correspondent of the *New York Evening Post*. It adds a new horror to the previous accounts of the event:

"About 3 o'clock of the 11th of August, he left Lawrence as an envoy to the camp of ruffians assembled near that place, to ask them to cease their outrages in that section. He arrived at their camp unarmed, was heard, and the next day started for Lawrence with two of the ruffians. He had hardly got beyond the border of the camp when he was fired upon and fell pierced with six bullets. When his body was dug out of the hole into which it had been thrust, it was found his throat had been cut and his face covered with caustic that he might not be known."

The *Squalter Sovereign* in Kansas Territory thus exposes the fixed purpose of those who have made Kansas a field of strife and bloodshed:

"We are determined to repel this Northern invasion; and make Kansas a *Slave State*, though our rivers should be colored with the blood of its victims, and the carcasses of dead abolitionists should be so numerous in the Territory, as to breed disease and sickness, we will not be deterred from our purpose. Let those who desire graves in Kansas, engage in this unholy and unjust war against the extension of our beloved institution, that is now being waged against the South by the fanatics of the North."



THE CHARTER OAK.

Through the kindness of the Publisher of the *Connecticut Courant*, we are enabled to exhibit to our readers a daguerreotype view of the old Charter Oak, a notice of which we gave in our last issue.

It was an old tree on the Wyllys estate at the settlement of Hartford in 1636, and was spared from being cut down at the particular request of the Indians. In 1687, when Sir Edmond Andros attempted to seize the Charter granted in 1662 by King Charles the 2d. to the Connecticut Colony, it was secreted by Capt. Jeremiah Wadsworth in a hollow of the Oak; and there remained till May 9, 1689, when it was resumed as the Charter of the Colony. The tree was blown down about ten minutes before one o'clock in the stormy morning of Aug. 21, 1856.

The view of the tree is from the north, and it fell towards the east, in which direction the ground is descending.

For the purpose of correcting a typographical error, we give again the following lines, copied in our last, from the *Hartford Courier* of May 1836.

Immortal Tree! Relic of ages past!
Monarch of oaks! Long centuries have come
And slowly gone, till thou art left the last
Of all thy race; but vigorous still, like some
Young forest tree! Thou hast endured the blast,
And met the storm unhurt. The stirring drum
Has beat beneath thy boughs, and the war song
Of the rude savage sounded loud and long.

Tell us, O Tree, how long thou here hadst stood
When first our fathers saw thee!—then an old
And hollow Oak! If thou wilt be so good,
Reveal the silent past! Thy life unfold!

What wondrous scenes thou mightst relate, that
would
Be strange and new! Hast thou seen warriors
bold

Meeting in savage warfare, long before
The pale face landed on this western shore!

Have council fires blazed 'neath thee! Canst thou
tell

When first the deer was startled from his lair!
Or whether savages did always dwell

Upon Columbia's soil!—If not, from where
They came, and why they ventured! Thou couldst
swell

The page of history, and we should stare
At thy disclosures, if thou wouldst disclose
What has transpired since first thy sun arose.

Posterity will reverence thy name
Above all other trees; and they will tell
Their sons, when thou art gone, about thy fame:
That here once stood the tree that guarded well
The Charter of our Liberties, when came
The oppressor, tyrant foe, to sound the knell
Of our young freedom. Still, may thy form stand
For ages yet, the glory of our land.

Other trees have had a short lived fame:—thy
Proud name is destined to endure until
The memory of present times shall lie
Buried in oblivion! Time may kill
Thy beauty; but thy name shall never die.
Then stand, O Oak! and grow and flourish still,
Our country's pride, our city's choicest tree—
The badge, the emblem of our Liberty.

Our thanks are due to the Hon. Isaac W. Stuart, the owner of the Charter Oak Estate, for compliance with our solicitation for a piece of the tree, and to the publisher of the *Courant* for a like favor.

The *Courant* says, the interest felt, all over our country, in the old Charter Oak of Connecticut, is evinced in the fact that the same morning the tree fell, there were applications to Mr. Stuart, from residents of Texas, Georgia, Alabama, Mississippi, (the President of Jefferson College in that State,) Minnesota, (for the Historical Society in that Territory,) for fragments of the tree to be preserved as sacred relics. One man applied for a piece for a cabinet of Natural History in San Francisco, and also for a cane for Rev. Horace Bushnell of that State. Both his requests were complied with. It was estimated that a cord and a half of wood was carried off the morning the tree fell. Mr. Stuart, however, provided watchmen to see that undue liberties were not taken; and he had a guard about the tree all night long. Old men bowed with age, begged a sprig in commemoration. They had heard the story of the tree in their childhood, and were saddened at its fall in their old age. Mr. Stuart has contributed a piece of the tree to the N. E. Genealogical Historical Society, located in this city.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE KINGDOM OF GOD.

BY O. R. FASSETT.

Continued from our last.

Objection 2. The Scriptures cannot be made to harmonize with this view; and more, they are made to teach the most absurd and irrational doctrines, as the following will show.

1st Illustration. "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."—John 3:3. Suppose, therefore, the new birth be conversion, as is usually conceived, is it true, that unless a man be converted he cannot see the Christian church? and yet this is the case if the Scriptures be divine, and the gospel church be the kingdom!

2d Illustration. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3. Are all in the gospel church converted and as little children? Why then the strife and contention so often found within the pale of the Christian church? the unholy tempers and unsanctified wills that need the correcting grace of God?

3d Illustration. "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matt. 19:24. Are there more of the rich, or but a few of this class in the gospel church?

4th Illustration. "Know ye not that the unrighteous shall not inherit the kingdom of God?" Are there none of this class in the church?

Such are the irrational ideas, and irreconcilable views the Scriptures would be made to teach with such an understanding of the nature of the kingdom. How could we then regard them as divine, if they would not bear a more critical examination than this, and present more harmony! When, however, we regard the kingdom to be, as the Bible teaches, the future glorified state for which we pray and wait, these scriptures are in perfect harmony. With such a view all is plain, and "Except a man be born again," he cannot inherit them.

Objection 3. Those passages so frequently quoted in proof of the conversion of the world, fail to do so; and are decided perversions of them. Thus in the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is cited in proof of the conversion of all nations to Christ, and yet the whole context shows that this is far from the meaning of the text, and the declaration immediately follows: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." Again, another text as often quoted, is the following: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11:13. But does this teach the conversion of these kingdoms to Christ? If so, their conversion is under a woe; for this is a woe trumpet. "The second woe is past; and behold the third woe cometh quickly." And then follows the text: "The seventh angel sounded," &c. How shall we explain this! In the tenth chapter of Revelation it is said, that "in the beginning" of the sounding of this trumpet, "the mystery of God should be finished," and not that it should have a wider and more extended influence than ever! Besides, under the sounding of this trumpet it is said, "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev. 11:18. How inconceivably strange, that pious and good men should find in such language, a prophecy of the conversion of the world! To us it appears a wresting of the Scriptures: explaining a woe to be a blessing! judgment, wrath and destruction, to be mercy! and "saying peace, peace, when there is no peace," predicted!

The apostle affirms that at the sounding of this, "the last trumpet," "the dead shall be raised incorruptible," and all the righteous living "changed," &c. 1 Cor. 15th. Hence we must regard this scripture as having its application and fulfilment at the judgment and resurrection of the just: at the coming of the Lord, "who shall judge the quick and the dead at His appearing and kingdom."

Objection 4. This view, that the gospel church is the kingdom, makes the gospel dispensation to be eternal! Whenever the kingdom is spoken of in Scripture, it is declared to be eternal in duration. "It is to stand forever;" it is "never to be destroyed;" it is to have "no end," nor "pass away." "He shall reign forever and ever;" "and the saints of the Most High shall take the kingdom and possess it forever, even for ever and ever," &c. Hence if these passages refer to the gospel church, or dispensation, in its progress and triumph in the world, this dispensation will never terminate, as have the Adamic, the Patriarchal, the Mosaic, but continue forever and ever! Who can be made to believe this! This has appeared so inconsistent, that these scriptures have been modified and limited in their meaning, so as to teach that "forever and ever," means only a long period of time; a thousand years, which is the duration of the millennium!

Objection 5. This view, makes the church to reign without her Lord! Surely how strange and inconsistent, as well as unscriptural, for the church to reign in millennial blessedness, while her Lord is in "a far country," and before he returns to take his bride to himself, and introduce her into the kingdom and reward he has promised. Is not such a church, anticipating such a reign in the absence of her great Head, too much in spirit like the apostasy, who in haughtiness exclaims, "I shall sit as a Queen, and shall see no sorrow;" and not like the widowed church mourning the absence of him she loves, and longing for his return!

But we will only add in conclusion, that if any pray this prayer with an idea of a world's conversion, they are destined to a sad disappointment. The prayer will be answered, but not such a view of it. When it is answered, all that is comprehended in the future endless state, will be in full realization by the church. She shall have entered into the "kingdom promised from the foundation of the world."

To be continued.

LETTER FROM A. MERRILL.

Magog, Canada East, is a township at the Canadian end of Lake Memphremagog, a romantic lake about thirty miles in length, a third of which lies across the line in Vermont. This lake is a place of considerable resort in summer, to health and pleasure seekers from cities; and a pleasant steamboat plies its waters daily.

At the outlet of the lake is a small village of some business and manufacture, with a great amount of water-power yet unimproved. This has been the principal field of my labor for the past year. The Advent meetings are about the only regular meetings held in the town, and our people here, as in many places of Canada East, are the most numerous class of Christians. The inhabitants of this and several other townships, are mostly from the States by descent or immigration, and their books, maps, newspapers, and manners, are very nearly the same as those of New England.

William Miller often visited this region; his sister (Mrs. Atwood,) lived and died in Magog, leaving two sons, Don and William, both of them Christians, and Adventists; the former residing at Low Hampton, N. Y., and the latter at Magog, where for the past year, he and his excellent companion have furnished us with a desirable home, and whose liberality for the gospel, and persevering kindness to us, will be ever remembered. There are many others here who are in my heart, and whom I fondly hope to greet in the everlasting Paradise, where painful farewells are a sound unknown.

June 20th.—The bracing air pouring over the neighboring mountains, the dashing waves of the pure blue water as our boat walked proudly upon the lake; the sight of the groves of cedar, and the beautiful and majestic fir-trees, the cultivated fields, and peaceful homes, all in the gorgeousness of June, ministered to refresh my weary nerves, as I left my beloved friends at Magog. May they be faithful to the end!

Towards evening, I left the boat at Perkins' landing, and proceeded with my horse and wagon, to brother M.'s, in Polton, a pilgrims' home. Here, as often before, I was made welcome to their kind hospitality.

North Troy, Vt., June 22d.—This is a small vil-

lage on the Missisquoi river, with two or three stores, some mills and mechanic shops, a tavern, an excellent two story school house, and a Baptist meeting house, whose desk is occupied every Sabbath, by resident Baptist and Congregational ministers alternately, except occasionally by Advent ministers. There was a revival here last winter in connection with our meetings (where, however, all Christians, and the ministers of the place were cordially invited to unite. Our people here, are on better ground than before the revival, they have received some accession to their number, and have organized. At present they are without a pastor. But the brethren in South Troy, North Troy, and Polton, (and there are good substantial and influential brethren and sisters in each of these places) might very conveniently, and I am confident they feel disposed to unite in the support of a minister. May the Lord send forth more laborers unto the harvest!

Richford Mills, June 22d.—This is another village on the same river,—a place of considerable business, with several mills and shops, four stores, a tavern, a union meeting house, and a school house, designed for higher and lower schools. The Adventists here (who, if you embrace every kind, are quite numerous,) have preaching half the time from Elder Hopkins, a young man of an excellent spirit, who has recently come here to reside. We had a good visit with old and valued friends, in the village and vicinity, who gave me fresh and material proof of their love to the gospel of the kingdom, and to a wounded soldier compelled to leave the field. I also had a happy visit with a Baptist who has lately become a subscriber to the *Advent Herald*.

Montgomery, Vt., June 25th.—The Adventists of this town meet for worship, not at the village, but at the Centre, a rural hamlet, with a town-house, a union store and post-office, (both kept by our brother Columbus Greene,) a grist and saw-mill, and two meeting houses, Advent and Congregational.

Here was my home for nearly four years. My place has been supplied by Elder Reynolds. The dear saints here, the happy and the searching meetings, the effusions of the Holy Spirit, the cries and tears of penitent sinners, and the joys and sorrows of many hearts that were as one, I shall never forget. Few relations are so interesting, few attachments are so strong and tender, as those of pastor and people whose hearts are "knit together in love."

"But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below,
Meet ne'er to part again."

I tarried over the Sabbath, and, being disabled from preaching, heard a sermon read (Bro. Reynolds being absent,) by Elder Greene who is yet somewhat of an invalid. He conducted the exercises of the meeting as if the sermon had been preached, and the discourse (one of Finney's Revival Lectures) was interesting and important.

July 1st.—Being compelled to leave at Montgomery, my horse, which was very lame without hope of recovering, I was taken by brother Janes, in his stage conveyance, to brother Allen's in Johnson, a distance of twenty miles. As I was leaving M., a poor, old, and feeble woman was put into the wagon, who, as she afterwards told me, was destitute both of money and friends, and was pushed from place to place, and furnished with but little employment, lest she should gain a "residence," and come upon the town. Even such a residence she said, she nowhere had, and truly her case was pitiable. Brother J. carried her as far as she wished to be, and then had to leave her. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

I took supper at brother A.'s, a home where the piety, hospitality and intelligence of a large family, have often cheered the Advent preachers; and on leaving in the stage, brother A. insisted on paying my fare to the next stopping place. I was accompanied a part of the way by a passenger so intoxicated as to make it a task to keep him from falling out of the stage. And he was as full of politics as he was of rum;—of which party, I shall not say, lest it cause some one to stop the *Herald*.

July 2d.—From Stow to Waterbury, I was interested in the intelligent and candid conversation of a gentleman who was a firm believer in modern necromancy. He attested to some marvellous operations of the spirits, and thought the movement was not declining.

I passed the house of beloved friends at Waterbury without being able to see them, and then was hurried a hundred and fifty miles, to my place of destination, Northfield, Mass.

I have travelled in many States, but for the magnificence and beauty of its scenery, the salu-

brity of its climate, the morals, hospitality and religion of its inhabitants, Vermont pleases me most. Well might Henry Clay as he travelled through it call it a "glorious State."

July 20th.—I have now been for a month among kind relatives in Northfield. I have been out to the corn-field and hay-field, to make myself useful there, and get the invaluable medicine of air and exercise, but "the silver cord is loosed," alarmingly, and a short walk, or a little exertion is often quite too much for me. With no voice, at least for the present, to preach the gospel, nor a respiratory system for out-door labor, my faith has indeed a trial. But occupation in a store or office, to which I was reared in early life, may yet remain. Having faith in the presence, and the love of God, though "as having nothing" else I do not murmur.

I have thought much of visiting some relatives in New York, Ohio, Indiana, and perhaps in Wisconsin; and I have been officially invited to attend a great convention at Oberlin, in August, of graduates of that institution, where I might, if health permit, do something to promote, at least, by books and tracts, the great and glorious cause of the speedy advent of Christ; but I desire that God's will should be my will, and am looking to Him to "direct my path." But having for so long a time gone contrary to the wishes of my relatives and former friends, I shall not now, God willing, fall upon them for support. "Go not into thy brother's house in the day of thy calamity."

August 3d.—I left Northfield, Mass., leaving my wife there with her relations, and started on my journey to the Great West. The first place I stopped, to visit, was Nunda, Livingston county, N. Y. Here I passed my years from six to sixteen, and here is buried my mother and a sister. I visited the store once owned by my father, and the dear paternal dwelling, where I had a realizing and affecting remembrance of my mother; then a few old friends who have not yet gone to the far West, nor the grave.

From Nunda I proceeded up the Genesee river, and along the line of the Genesee valley canal, which, on account of its deep and extensive excavations in the soil and solid rock, is one of the greatest monuments in the world, of what men, by union, labor, and perseverance can accomplish. At Portage, I went to see the bridge of the N. Y. and Erie R. R. (Buffalo division) across the river. It is of considerable length, and 234 feet high, above the first of three famous falls in the river! It is constructed without a tenon or a mortice, so that any piece of timber decaying, may easily be replaced by another. Near the bridge is the place where a long tunnel for the canal was cut at vast expense, and afterwards abandoned on account of the want of solidity in a part of the substances through which the tunnel passed. The whole side of a great rocky hill or mountain was then cut down and thrown into the chasm of the river, to make place for the canal. This region of country was very attractive before the canal and railroad were built, by reason of the Falls and their romantic scenery. But all the interesting objects of art and nature,—

"The solemn temples,
The gorgeous palaces, the cloud-capped towers,
The great globe itself and all which it inherits,
Shall be dissolved: and, like the baseless fabric
Of a vision leave not a wreck behind."

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell eth righteousness."

"And O, if earth hath scenes so fair,
While yet the curse remains,
What harp, though angels sweep the lyre,
Can sing of Eden's plains.
What pencil guided by the hand
Of seraph-artist fair,
Can paint in colors all divine,
The changeless landscapes there."

August 9th to 13th.—With my father, at Cuba, N. Y., a village on the N. Y. and Erie R. R. An oil spring in the vicinity, where oil exudes from the ground. It is used for healing. It is inflammable, and when mixed with the clay as it generally is when gathered, it reminds me of the bitumen of which we read.

On the Lord's day in the forenoon, I attended the Methodist church, and heard a discourse on justification by faith. In the afternoon, I went to the Baptist meeting, and heard an earnest, outspoken sermon against some of the sins of our rulers, and against praying one way and voting another. On becoming acquainted with the preacher, he told me that he had a good deal of sympathy with the Advent doctrines.

August, 13th to 16th.—At Conneaut, Ohio. My brother resides here—Principal of an Academy. It was in this place, that one of the main roots of that great Upas, Mormonism, had its origin.

A. MERRILL.

PRAYER.

The subject of prayer should chiefly be the things which respect God's glory and our own eternal welfare. The blessed Jesus has taught this in that form which he gave as a pattern for the devotion of his followers. The first three petitions respect the divine glory: "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven." This he teaches us is the subject that should lie nearest our hearts, and take the lead in our prayers. He introduces only one petition for earthly good, and that the most limited possible, "Give us this day our daily bread." Bread is what he tells us to implore, and that but for one day at a time. Earthly blessings should not be a leading subject in our prayers. It is true we may pray for them, and for deliverance from temporal evils; for the most eminent saint did so. But for everything of this kind, we should pray with resignation and submission, leaving the subject after all to God. For time is short and earthly goods of little importance to one that has to live forever; besides our own blindness should teach the necessity of praying humbly, and conditionally for what we deem earthly blessings. For spiritual blessing we may pray without fear of asking amiss. For these we may go boldly to the throne of grace; these are blessings which are for the glory of God to bestow, and the good of man to receive. Prayer must be sincere; if it be not the offering of the heart it is worse than nothing. "God is a spirit, and they that worship him, must worship him in spirit and in truth." The bended knee, the suppliant look, the devout expression, cannot please him where the heart presents not the offering. Such were the prayers of Israel of old. "This people draw nigh to me with their lips while their hearts are far from me." Such are the prayers of myriads now; they beg for holiness, and love sin, and mock God with their hollow request, because their hearts join not in the petition that their lips utter.

Prayer should be solemn and fervent. What self-abasement should we cherish, and what entire abhorrence of the dreadful ingratitude, and evil consequence of sin committed against such a friend! Then should the immense and unbounded love of God call forth gratitude the most devout. How earnestly would a wretch, condemned to die, implore the mercy of his judge, if he saw that judge melting with compassion over him. And should we in prayer feel our state and look forward to that solemn and decisive scene of an endless world, and not be in earnest!

Prayer should be in earnest, and constant. Pray without ceasing; have the heart kept in a praying frame.

When any alarming danger threatens, some persons, who never otherwise think of prayer, will then pray. The profligate, or the man of the world, languishing out what he thinks, his last moments, begins to pray; but let health return, and the poor man forgets his promise, his devotion and his vows. Such prayers cannot be heard in heaven.

The Psalmist appears to have had seven stated seasons for prayer daily. Daniel had three, and none who wish to walk with God should have less than three. Every night we are preserved by his care, his eye that never slumbers watches over us when we are insensible to all that may surround us; and his goodness calls forth every morning praise. The day, with its snares and temptations is before us. Let the first half hour be spent in meditation and prayer, and in that bright world which lies beyond this stormy sea of time, where prayer is exchanged for praise, may it be each of our happy lots to share.

H. N. CLARK.

Pittsfield, N. H., 1856.

BRO. HORACE GREEN, of Mason city, Cerro Gordo Co., Iowa, writes, August 11th, 1856:—"We should like to have the Advent people coming to this country call on us. We find the *Herald* a welcome messenger in this far West. Yours in hope of speedy redemption."

The principal part of family religion is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men, that when it is neglected, I do not see how any family can, in reason, be esteemed a family of Christians, or, indeed have any religion at all.—*Archbishop Tillotson*.

"The professing world may be divided into four classes, those who are dead—asleep—slothful—and active. Those who are asleep are of little more use than those who are dead, while they continue so. 'Slothfulness casteth into a deep sleep.' Persons asleep may dream about the sun,

but it is a very different thing to be under its warming and cheering beams."

PRAYER.—Prayer in the morning is the key that opens unto the treasury of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, of consumption, in Barnston, C. E., July 20, 1856, ALBERT A. CLARK, son of Matthew L. and Clarissa Clark, in the 27th year of his age.

Brother M. L. Clark and family became believers in the speedy coming of Christ, by hearing Elder Columbus Green lecture on the subject in 1842. Albert was the youngest of four sons. In October '48, by lifting too hard in collecting stone for building, he caused a rupture in his stomach, from which he never entirely recovered, though the most skillful medical aid within reach was procured. In 1853, brother Clark moved from Melbourne to Barnston. In the winter following there was a revival of religion in the neighborhood, and quite a number were baptized, Albert among others; though it was a cold day in December, he was firm and decided in his purpose to go forward in this ordinance; he took no cold, but his health rather improved, so that he became able to walk among the neighbors. Last winter he appeared to be failing; he gradually grew worse, and at times his sufferings were severe, but he bore all with Christian patience and fortitude. Brother Himes, when on his way to the Conference at the Outlet, called and prayed with him, which visit he seemed to enjoy much. He was quite calm in view of death, and said he did not want to get well. As his end approached he became more devoted and prayerful,—he loved more than ever to hear the Bible read, and good pieces from the papers. He fell asleep in Jesus, in expectation of soon being raised in the likeness of his Redeemer. A funeral sermon was delivered by the writer to a large and attentive audience, founded on Job 19:21, "Have pity upon me, have pity upon me, O ye friends, for the hand of God hath touched me." S. W. THURBER.

(World's Crisis please copy.)

DIED, of typhoid fever, in Cabot, Vt., August 18th, 1856, BENJAMIN BATCHELDER, in the 26th year of his age.

About nine years ago he was converted, and openly professed faith in Christ by baptism. Two years since he commenced preaching; and twice attended the Canada East and Vermont Conference. At our last session, he united with us and intended to be ordained shortly. Many will remember his earnest exhortation in the morning of the Sabbath on which the meeting closed. But now that voice is hushed in death, and will be heard no more till the trumpet sounds. He was one of our youngest ministers, and the first of our number to be taken away. Directly after the Conference he took cold, and though able to preach some, and to labor with his hands, yet never felt well. He was beloved by those who knew him, and it was remarked by his acquaintances that after his return from Canada, he seemed to enter into the work of the Lord with new zeal and devotedness. About three days previous to his death, he was deranged, but as when he had the use of his reason, his talents were employed in the Lord's service, so now, he prayed and talked as if he thought himself in meeting addressing the people. A funeral sermon was preached by the writer, from a text on which our departed brother often dwelt with delight. "And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John 3:3. Several ministers attended the funeral and aided in the services. The Rev. Mr. Selden (Congregationalist) offered the closing prayer. Many hearts are saddened by this event. He has left a wife, parents, brothers and sisters, beside the church, to mourn his loss, but we sorrow not as others without hope. He expected his sleep would be short, and so do we. "To die is gain."

"Our brother's fight is over,
His earthly race is run,
'Twas by Thy grace and power,
The prize of life he won;
He now is sweetly sleeping,
His spirit rests with Thee,
And though thy saints are weeping,
Our song is, 'Victory!'"

S. W. THURBER.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEWIS.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public:—

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S. H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

march 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours,

Alonzo Ball, M.D., Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Vt. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood. John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church.

Pulaski House, Savannah, Ga., Jan. 6, 1856. Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatic gout—a painful disease that had afflicted me for years. Vincent Skidell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and few yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c.? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydfus-street.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOM, Hancock county, Ill. Wm. E. Moore.
BUFFALO, N. Y. John Powell.
BRIISTOL, VT. D. Hosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. G. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. J. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Chase.
HAVENHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MOOREVILLE, Pa. Wm. Kison.
NEWBURYPORT, MASS. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCESS ALICE, MD. John V. Finto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SHABOONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERKAX, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. De Campbell.
WATERLOO, Shefford, C. E. B. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY.	Letter from A. Merrill.	294
What is the Bible?	Prayer.	295
Old Meeting House.	OBITUARY.	295
MISCELLANEOUS.	A. A. Clark.	295
Heavenly Applicant.	B. Bacheidor.	295
Visit to the Mosque of Omar.	EDITORIAL.	295
Conviction Stilled.	Symbolic Dictionary.	292
Deaths of Aaron and Moses.	Tropes.	292
Religious Toleration.	To and from Correspondents.	292
CORRESPONDENCE.	Charter Oak.	293
Kingdom of God.	Providentially Interested.	293

ADVENT HERALD.

BOSTON, SEPT. 13, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J.V.H.

New Hampshire State Conference.

The undersigned Committee appointed at the last Conference to call the next State Conference at such time and place as they might deem proper, would inform the brethren that they have not, as yet, fixed definitely, on either time or place, but the time will probably be somewhere from the first to the 20th of Oct. Of this due notice will be given in the Herald.

In regard to the place for holding the meeting, the committee would be pleased to have the brethren, who may wish the Conference holden with them, to notify either of the undersigned and we will try to have our state conference in the best place. Notice should be given us as soon as possible, as the time is short.

John Knowles, T. M. Preble, Committee.

Aug. 29th, 1856.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, commencing at 2 o'clock, Oct. 2d, and continue until Sunday evening.

It is to be hoped that the brethren generally, through the State, will feel a sufficient interest in this meeting to make an effort to attend, especially all our preaching brethren. Come, brethren in the spirit of labor and unity, and let us confer in the spirit of Christ in relation to the great work to which he has called us, praying for heavenly wisdom.

Though there are but few brethren in the neighborhood to sustain this conference yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

S. K. Partridge, Secretary.
Nicholas Smith, Chairman.

Hallowell, Sept. 7th, 1856.

The Advent Mission church in the city of New York, formerly worshipping in their late meeting house, No. 39 Forsyth St., hold their meeting, on the Sabbath, for the present, in Broadway Hall, corner of Broadway and Grand St. preaching morning and afternoon, at 10 1-2 A. M. and 3 P. M.

W. TRACY.

Sept. 8th '56.

The General Convention.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notices of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may

attend from a distance, who are not able to bear the expense.

The 21st of October has been suggested for the holding of this Convention. The church in Providence has invited it to be held there; but recommend the 11th of Nov. as the time, instead of Oct. 21st, which would be a time of political excitement. Will the Com., Brn. J. V. Himes, J. Litch, L. Osler, A. Hale, D. I. Robinson,—excepting Elder O., who prefers Nov. 11th, immediately write to this office, their choice of the time, as that of a majority of those who express themselves will determine it.

It has been thought advisable to issue no circular, as then no one can complain of being overlooked.

Is it not known that any effort has been made to raise the fund referred to; and therefore churches will look out for those in their respective neighborhoods. All the ministers and laymen who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion.

Providentially Interested.

Men interested in the study of prophecy are indebted, more than they are aware, to God's care for them, in arresting their attention, and turning their minds to this subject. A congregational clergyman in the State of Ohio, in writing to this office on business, says:

"You are doubtless well aware of the distrust which is felt on the part of most persons to any study of the Revelation, on the general ground of the impossibility of comprehending its meaning. I had the same feeling until I was providentially interested in its study; and that study has been one of inexpressible richness and profit—opening to me a mine of wealth in the sacred volume. I have been greatly desirous that the attention of Christians should be more directed to this portion of Scripture, and the views of the work of Christ and the future of his church there unfolded. . . . I am more and more convinced that all the knowledge of Scripture is not deposited with our doctors of Divinity."

The above would be the testimony of the great majority of honest divines, we doubt not, would they but go into a serious study of the prophetic word; but, as in this case, one's attention has to be providentially called to the subject, or they will never do so.

In conversing with a "D.D." a few days since on this subject, who has embraced millenarian views, we found his experience to sustain this conclusion.

Advertisement.

A KANSAS COLONY.

In case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west, and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, Minnesota or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the *Advent Herald* for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per

share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not: the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.

H. TANNER, Buffalo, N. Y.

Boston, Aug. 30th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Geognosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " <i>(Pocket Ed.)</i>	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>"the Apocalypse (1st Series)</i>	.75.	.21.
" " " " (2d ")	"	.22.
" " " " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	"
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " " " (2d ")	"	.19.
" " " " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19.
" " " " (2d series)	"	"

<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "
<i>Advent Tracts, bound. Vol. 1</i>	.25. .05.
" " " " Vol. 2	.33. .07.
<i>Facts on Romanism</i>	.15. .03.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	Price, 10 cts.
<i>Glorification. By Rev. Marrant Brock, M. A., of England.</i>	\$2.50 per hundred; 4 cts. single.
<i>The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.</i>	
<i>First Principles of the Second Advent Faith.</i>	This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i>	\$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments to preach as follows: First Sabbath in September, at Rye; 2d, at Concord, in the chapel 3 1/2, at Franklin; and the 4th, at Canterbury—Town-hour.

Providence permitting, I will preach at Richmond Read Meeting House, Aug. 14th.

There will be a grove meeting on land owned by Joseph Leach, lying on the road leading from Sharon Creek to the centre of Fairfield, to commence on the 25th of September, and continue over the Sabbath.

The Lord willing, I will preach at South Woodstock, Vt., Sept. 21st; at Claremont, N. H., 23d and 24th; at Grantham, 25th; at Springfield, 28th, Lord's day. Week day meetings commence at 7 o'clock evening.

I will be at Hatley and Barnston, C. E., the last two Sabbaths in September, as the friends there may arrange; Wednesday and Thursday, October 1st, and 2nd, at Melbourne; and Friday, Saturday and Sunday after, at Danville.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. H. Child, \$10.—Have credited you \$2 81 on Herald to Jan. 1, 1857, and the balance on acct.—on which there is due a balance of \$14.95.

D. T. Taylor, \$2 38 to balance acct. We shall sell all we can of them, and order as we can make sales; but it might not be expedient to take so large a number at a time.

D. Bosworth.—Have credited you \$5, which came in a letter without any signature; but supposed it to be in your handwriting. Also rec'd the MS. A printer to whom we sent it, estimates that it will make 36 pages 18 mo. size, the cost of type setting of which will be about \$13.00; paper for 500 copies \$5.00; printing do., \$2;—attaching do. 30; making in all about \$25. If you want it issued, you will say so, and send a title-page just as you want it.

J. V. Himes.—Sent you letters on the 4th inst. to Moline, Ill.

N. W. Spencer.—Sent portraits and charts on the 5th.

S. Foster.—Sent books on the 6th to Derby Line.

A. Northam.—We send your paper weekly to Unionville, as directed by Bro. Himes. Is the P. O. correct?

RECEIPTS.

UP TO SEPT. 9TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office address right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carroth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

Mary S. Clement.—To what P. O. is your paper sent?

David Carter.—To what P. O. is your paper sent? The best way to send money is by mail.

D. W. Boss 763; J. E. Hurd 815; D. Heath 816; Thos. Frost 815; L. B. Hoffman 820; D. Prescott 820; L. A. Fellows 815; A. C. Doolittle 841; S. Guman 841, and \$1 for G. H. Cori 857; T. Dodge 820; L. Darbee 815, by crediting you \$3; S. Seger 844; Thos. Edsworth 826; P. Howard 815; J. Norton 810; J. C. Cunnard, sen. 833; Henry Mix, of Hick's Run (if a new sub.?) 828; Geo. Lewis 821—each \$1.

A. Hurd 840; Dr. H. Reed 823; K. Robinson 846; J. Backus 827; S. G. Taylor 815; T. G. Stetson 843; J. Jewell 867 and 25 on G to 125, and balance of \$2 75 on acct.—making \$25 now on account to your credit; A. G. Brown 841; Hon. A. Prentiss 789; J. Farrington 835; L. Bayley 807; C. Chaffin 807; S. Huff 860; Thos. Holland 854; R. A. Gillett 815; C. Chaffin 807; S. Huff 860; Thos. Holland 854; R. A. Gillett 815; J. E. Lewis, 794; John Barr of Benazette, if a new sub. ? 854; John Barr of Shilpen 801—each \$2.

N. Brown 820; J. P. Dudley 815; B. H. Cushman 794; S. Overturn 841, and 25 for G. H. B. Sweeney 815—each \$3—S. Brown 832—\$4

—F. S. Sage 919; W. Tracy on acct. \$36—C. I. Spear, G to 120—25

cts; L. D. Mansfield on acct., \$50; M. Lewis 793, \$2.50.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 801.

BOSTON, SATURDAY, SEPTEMBER 20, 1856.

VOLUME XVII. NO. 38.

JUDGE NOT HARSHLY.

Judge not harshly : kindly speak
Of thy brother, frail and weak ;
For the loving, gentle tone
Often hath the erring won ;
While the stern and angry word
But the depth of passion stirred.

Judge not harshly : dost thou know
All thy fellow-mortals' woe,
And the heart-corroding care
Every human breast doth bear ?
No ! each soul has secret grief,
None but heaven can give relief.

Judge not harshly : for the sigh
Borne to him who sits on high,
And the penitential tear,
Dropped when none but God is near,
Are in heaven a richer gem,
Than earth's costliest diadem.

Judge not harshly : for, in love,
Jesus judges from above ;
And as thou his grace would see,
Have him kindly smile on thee ;
Of thy brother, frail and weak,
Judge not harshly, kindly speak.

The Heavenly Applicant.

BY JOHN GUMMING, D.D.

Continued from our last.

I proceed to show that there is an adaptation in Christ's gospel to our case and condition in all its phases and aspects, which shows that a divine power inspired the Bible, as well as made man what he originally was. You feel, for instance, that Christianity, which is Christ unfolded in the Bible, contains a provision coextensive with and able to meet and satisfy all the wants of your precious soul. It provides pardon for sin which is the great tormenter and troubler of every heart; it alone provides consolation for those sorrows, griefs, trials, pangs, and woes, that nothing else can even mitigate, however much they profess to do so. You look out from the cloudy atmosphere of sin, and you read of forgiveness for the worst; you look up from amid the griefs, and afflictions, and sorrows of your heart, and you see that as there is no sin beyond pardon, so there is no grief in the human heart beyond the reach of consolation. You find the world's most plausible comforters, like Job's; its professed springs to be only cisterns, broken cisterns—from which the water has oozed out, and in which the mud alone remains behind. But you see in the gospel, in this blessed Book, all you need to give you peace under a sense of the guilt of sin, and all that you need to give you consolation under a sense of the agony of loss, separation, acute and poignant trials. But how does it happen, then, that there is in this Book a plaster broad as the aching sore in the heart of humanity; how comes it that there are leaves on this tree of life that meet every case, that overlay with their healing balm every wound; till it is discovered by the noblest exponents of a living religion, that there is no peace like the peace of him whose sins are pardoned, and no consolation like the consolation of him who has found not merely comfort—but the comforter—dwelling in his heart within him? Do not these truths—not arguments, not reasonings, but simply appeals to what is within you—prove that not only is this Book true, but that your duty, your privilege, your mercy, is now to accept and hail what thousands reject, what tens of thousands neglect, what more still procrastinate; the ascendancy within you of the only priest, prophet, and king, Jesus Christ the only Saviour?

I have spoken of the hold that this religion has on the human heart from its provision for man in this world, and in this world only. But it provides for the world to come.

Let any man soberly look at this world without the rays of Christianity shining on it; even without the twilight or the indirect light of the gospel on it; and what can explain it? If I did not find in this Book the explanation of the why and the wherefore of our present condition, I could not help concluding there is no God; or I must logically conclude that the God that made

this world and made me as I find myself is not a benevolent, not a beneficent, not a living God.

I find, what most find, that just as the mind becomes ripe, and vigorous, and powerful; just as all the lights of experience have been collected and combined, just as all the stores and trophies of the past and present have been accumulated; just as you have completed your education to live for ever; time has laid his hand upon the heart, as the harper lays his upon the harp strings and you find it begin to beat slower and colder, and finally its funeral march to the grave.

How can you explain this most painful phenomenon, that just when I am educated and prepared to live and to tread a nobler level, and to pursue a more glorious course, I find death steps in, and I must lie down in his cold embrace in the grave? If there be no clue through the labyrinth leading into this future; if there be no immortality, then, of all creations upon earth, man is the most wretched, the most miserable, the most to be pitied.

But can I suppose that God has made the lower animals never knowing death, and being obliged to run blindfold against it and die; and that he has given me instincts that are prophecies of immortality, yearnings to live forever, and yet doomed me to die; that he has made me feel that I am immortal; and yet to find that I must call the worm my mother and corruption my sister;—can I suppose all this possible without a thorough conviction that either God is a cruel Being, or, that something has happened by my fault, for which there is a remedy through his favor, that will clear up the mystery, explain the problem, and show evolving out of ruin a nobler recovery, and from the wrecks of sin a restoration to beauty, and glory, and happiness, without a precedent and without a parallel? I find it in this blessed Book; this Book not only gives me happiness in this life, but gives me the sure pledge and prospect of happiness in the life to come.

I ask of any one who has heard the gospel often preached, Have you really made up your minds that the end of you is annihilation? If so, what an intolerable life must be yours; what a painful state of mind; how horrible a thing is annihilation! The thought, the conception of it, the foreboding of it is intolerable! What a horrible thing; what a freezing conviction; what a sad and sorrowful pilgrimage must be his who has no other destiny before him but to lie down and die as the brute dies! The thought is horrible.

Then how do you bear it? I will tell you how you bear it; by staving it off, by muffling it, by putting it down, by neutralizing it, by the excitements of the table, by the dissipations of the world, by the frivolities of a day; and thus your whole life, miserable man, is a constant battle with yourself, to keep down what is your creed; a creed you dare not face, you dare not grapple with, and meet, and manfully proclaim and uphold to the very last and uppermost.

But what does a Christian say? Oh, what a contrast! "I know in whom I have believed; and that he is able to keep what I have committed to him against that day." "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Absent from the body, present with the Lord." "To me to live is Christ; to me to die is gain."—These are strains of celestial music; and you know that the deepest thoughts and feelings, and chords of feeling, in your heart, all like harp strings within respond in harmony, and recognize in such truths the voice of God, the very tones of Deity himself. To miss Christianity here, is to miss unspeakable happiness on earth; to miss Christ when we come to die, is to miss eternal life beyond it.

To be continued.

Walks About Jerusalem.

Messrs. Editors.—At length "our feet stand within thy gates, O Jerusalem." Beautiful for situation, the joy of the whole earth is Mount

Zion. Pray for the peace of Jerusalem, they shall prosper that love thee." How rich and thrilling are the associations that throng upon the mind as you enter the Holy City. The abode of the Prophets, Apostles, and Saviour himself; where the sublime scenes of our faith transpired, atonement, resurrection, ascension; where the Holy Spirit descended on the day of Pentecost, to the disciples, in cloven tongues as of fire, and all spake in strange languages the wonderful works of God. Next to walking the golden streets of the new Jerusalem, to stand within the earthly city, and gain a vivid, realizing sense of these spiritual scenes, yields perhaps the highest joy to the Christian heart. To look upon Mount Zion, Mount Moriah, and the mountains round about Jerusalem, Gethsemane, Calvary, the Sepulchre, and the Mount of Ascension, where the heavens were opened, and the Saviour received into glory, quicken one's faith and zeal in the service of his Divine Master, as no other influence can, save the movings of the Spirit of God upon the heart.

The first day that I spent in Jerusalem was one of the most deeply interesting of my life. In the morning, (though not the Sabbath,) we attended service in the English church upon Mount Zion, an elegant Gothic building, and a fitting sanctuary to worship God in his ancient chosen dwelling place. The Scriptures were read, embracing the preaching of John the Baptist. "Prepare ye the way of the Lord, and make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Also the baptism of Jesus, when "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." The gospel comes to us as the oracles of salvation from the lips of the earnest preacher, and the songs of praise, and the voice of prayer ascend as incense before the throne, to call down the blessing of heaven upon the worshipping assembly. Surely "this is none other than the house of God, this is the gate of heaven," to our souls, and here we do sit together in heavenly places in Christ Jesus.

It was a scene and impression never to be forgotten. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever." After service we were introduced to the good Bishop Gobat, and an excellent circle of Christian friends, faithful watchmen on the walls of Zion. Then we went forth in company with Dr. Bonar, of Scotland, and Dr. Tyler, of America, to gain our first views and impressions of the holy city, and the sacred localities around.

We first examined the town of David, a quadrangular fortress built in the walls upon the western side of Mount Zion. It is partly of ancient construction. The lower stones are large, and leveled in the ancient Jewish style of workmanship, which is as distinctly marked as the Roman or Grecian. The foundation must therefore undoubtedly be referred to the time of David when he took the fortress of Mount Zion from the Jebusites, and strengthened it, and made Jerusalem the capital of his kingdom. Then passing beyond the Jaffa gate, and ascending a flight of stone steps, we climbed to the top of the city walls. They are built of square masses of limestone, and strengthened with towers and battlements in the Saracenic style. A wide space is left upon the top, and a parapet upon the outer edge gives security to the walk that commands a beautiful view both within and without the city. From this point at the North-west angle of Mount Zion, we looked westward to the upper and lower pools and valley of Gihon, that terminates in the valley of the Sons of Hinnom. It is recorded that "Hezekiah stopped the upper water course of Gihon, and brought it straight down to the west side of the

city of David." This aqueduct is still traceable, and conducts underneath the walls to the pool of Hezekiah within the city. At this fountain of Gihon, Zadok the priest took an horn of oil out of the Tabernacle and anointed Solomon king of Israel. "And they blew the trumpet, and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

As we looked down upon this valley, and the reservoir still remaining, around which the anointing of the Wise King was celebrated, the whole scene was vividly impressed upon the mind. From this point also we traced the course and direction of the ancient walls of the city, and the whole was spread out as a physical map before us. Turning to the right we saw the gardens of Bathsheba within the walls now planted with green growing grain, and portions of Mount Zion under the plough of cultivation. "Zion shall be ploughed like a field." Also piles of ruin and rubbish were heaped around, and an air of desolation prevailed, like a city overthrown. "Jerusalem shall become heaps, behold your house is left unto you desolate." The whole not only forcibly illustrated Scripture history, but also the terrible fulfilment of Scripture prophecy pronounced against the covenant people for their transgression and unbelief. We now continue our walk upon the walls, and come to the Damascus gate on the North, that forms the great public way to Samaria and Galilee. Before us on the left is Mount Scopus, where Titus pitched his camp and displayed his army to the Jews before attacking the city, thinking they would at once surrender at the sight of the Roman legions, but they were doomed to a more fearful destruction, that the Saviour's prophecy might be literally fulfilled. "And they shall fall by the edge of the sword, and be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." "And as some spake of the temple, how it was adorned with costly stones and gifts," he said, "As for these things which ye behold, the days will come in the which there shall not be left one stone upon another; that shall not be thrown down." Titus was most anxious to save the temple, as one of the noblest monuments of ancient art. But the "holy and beautiful house," says the Jewish historian, "was destined to destruction, and through a divine impulse," a Roman soldier seized a burning brand and cast it in at the golden window, wherein the whole edifice was soon wrapt in flames. Titus hastened to the spot, and finding all attempts to save the building hopeless, entered the sanctuary and directed the removal of the sacred utensils of gold, some of which afterwards graced his triumphal procession, and were sculptured upon the arch that commemorated his victory at Rome, where they may be seen to this day.

Continuing our walk, we reached the North-east angle of the wall. The valley of Jehoshaphat is below, and the course through which the brook of Kedron winds its way. There, too, is the garden of Gethsemane, enclosed within a wall and containing six ancient olive trees, (supposed by many to be the same that were standing in the time of our Saviour,) where he fell upon his face and prayed, saying, "O my Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt." Here, or at least not far off, the Saviour endured that "agony and bloody sweat," which betokened that the redemption of a sinful world rested upon his soul, and well nigh crushed the human nature with its weight. "And there appeared an angel unto him from heaven strengthening him." Beyond rises the beautiful Mount of Olives, the favorite place of retirement to our Saviour and his disciples, from the noise and distraction of the city for divine meditation and prayer. "And in the day time he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives." Here, also, upon this hillside, just without the

walls of the city, was doubtless the scene of the crucifixion. It was outside the city in a public place, for "they that passed by reviled on him wagging their heads," and saying, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

The high road to Huathoth runs near this place. And just across this little valley, on the slope of Olivet, the women may have stood and beheld afar off "And many women were there, (beholding afar off,) which followed Jesus from Galilee, ministering unto him."

The sepulchre too was probably here. This was a place of gardens and private tombs of wealthy Jews. The hillside is still filled with sepulchres and tombs, cut in the solid rock. "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand."

Here, then, our Saviour suffered on the cross and made atonement for the sins of the world. Here he was laid in the grave; and burst the bonds of death, that all through faith might walk in the newness of life. Here then our hopes of salvation and immortal life centre and cling, waiting for the manifestation of the sons of God, knowing that when Christ appeareth we shall be like him, for we shall see him as he is.

How greatly was our faith strengthened, and zeal quickened by looking upon these scenes.—*N. Y. Obs.*

The Exodus.

"Thus saith the Lord, Let my people go."—Exodus 8:20.

The king of the Nile sat proud and cold
On the throne of his fathers, the Pharaohs old;
Through the gate of his palace, by sphynxes hid,
He saw in the distance a pyramid,
And his heart swelled high that its voice of fame
To the farthest age should speak his name;
When he shrank, half afraid from the burden
low

Of "Thus saith the Lord, Let my people go."

Twas a lonely man, but his simple rod
Was fraught with the weight of the wrath of God.
The sceptre of Memnon was poor and slight
To the fragile wand with its awful might,
And the haughty mandate of Egypt's Lord
Was vain to the prophet's lightest word.
By judgment and mercy might Pharaoh know,
That a greater than he made the people go.

But he thought how Luxor and Karnak's pile
Had grown 'neath the hands of the people vile,
How the blood of their myriad hosts was hid
By the lofty mass of the pyramid;
He looked on the rice fields of golden grain,
And hardened his heart by the love of gain;
And, sullen and proud, asked a heavier woe,
When thus saith the Lord, "Let my people go."

The Lord hath an angel whom men call Death—
On the wings of the night, like the violet's
breath,

He came to the cottage, he came to the hall,
And the dearest, the proudest, lay cold in them
all.

There was waking at midnight in terror and
pain—

Alas! for the many who waked not again!
There was wailing that night in the palace of
No,

When the Lord in his might bade the people go.

O men of the South! as oft ye read
God's word for your counsel, the lesson heed!
The Christ who His back to the smiters gave,
In all lands and all ages He owneth the slave:
He heareth their prayer and their pitiful moan,
From your cotton and rice-fields, He calleth His
own.

A warning of love or a burden of woe,
Is "Thus saith the Lord, Let my people go."

O woe to vain man with his hard heart when
He traffics in bodies and souls of men!
Who fills for his brother a bitter cup,
With a quivering lip, he shall drink it up.
You may look on your cotton and count your
gain,

But God hath a reckoning of wrath and pain,
And woe to the land, if ye answer, No!
When "Thus saith the Lord, Let my people
go."
Traveller.

The Bible.

The London Times contains the following letter from the Rev. Dr. Cumming, arraying a mass of evidence in favor of the eminent competence of the translators of the Bible to the task assigned them and the result of their labors.

TO THE EDITOR OF THE LONDON TIMES—
Sir: Both here and in America there has sprung up among some Divines and zealous Christians a desire to have a new translation of the Holy Scriptures. In America a new revision is being

published, and I must say, judging from the only specimen I have seen (that of the Book of Job) my desire to see a new translation in this country is by no means increased. The subject at all events, is very much discussed. Some parties, holding peculiar doctrinal views, are very anxious to see the project carried out. Much very plausible evidence of the necessity of it is adduced. It may not be useless or unseasonable, in such circumstances, to adduce a few facts not unlikely to make reflecting minds more satisfied with what we have, and less likely to urge or acquiesce in the necessity of what I venture to call a very radical and questionable change.

It appears to me very improbable that so learned, impartial and judicious a body of translators as the authors of the version of 1611 can be brought together in the 19th century. Their names are dear to every scholar.

Lancelot Andrews, Bishop of Winchester, intimately acquainted with 15 languages; Overall, Dean of St. Paul's, whose scholarship alone raised him to eminence; Adriaan Seravia, a first rate linguist; Richard Clarke, celebrated for his profound acquaintance with Hebrew, Greek and Latin; Bedewell, the very first Arabic and Oriental scholar of his day, to whom Lightfoot acknowledges the deepest obligation; Lively, Regius Professor of Hebrew at Cambridge; pronounced by a competent judge to be the "very chiefest of those who were the flower of the University for knowledge of tongues;" Dr. Rainalds described in Wood's *Athenae Oxon.* as "prodigiously read in all kinds of learning and most excellent in tongues; Kilby, renowned from his Hebrew and Rabbinical learning;" Miles Smith—"who," says Wood "was so conversant and expert in Chaldaic, Syriac and Arabic, that he made them almost as familiar as his native tongue." Brett, rector of Quainton, was, according to the same competent judge, "famous for learning as well as piety, and versed in the Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic tongues;" Ward, the learned friend of Usher and Bois, reputed to be the first Greek scholar in Europe.

These are a few specimens of profoundly learned, judicious, and pious men who executed the translation of 1611. Let me now adduce several impartial testimonies to its excellence, its accuracy, and faithfulness.

Seldon says "The English translation of the Bible is the best translation in the world."

Pocock, the highest authority in Oriental literature and languages, describes our version as "being so agreeable to the original that we might well choose among others to follow it, were it not our own."

Dean Swift says,—"I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present writings, which I take to be owing to the simplicity that runs through the whole."

Bishop Lowth says. "The vulgar translation of the Bible is the best standard of our language."

Bishop Horsley observes,—"Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language."

Lord Monboddo,—"I hold the English Bible to be the best standard of the English language we have at this day."

Bishop Middleton,—"The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and—which is of no small importance—use has made it familiar, and time has made it sacred."

Dr. Whittaker,—"It may be compared with any translation in the world, without fear of inferiority. It has not shrunk from the most rigorous investigation, and in spite of numerous attempts to supersede it, it has hitherto been unrivalled in the affections of the country."

Dr. Adam Clark—"For accuracy and general fidelity competent judges allow that this translation greatly exceeds all modern versions, either English or foreign."

Geddes, a learned and laborious Roman Catholic candidly admits, "If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must be accounted the most excellent. Every sentence, every word, every syllable, letter, and point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision."

Dr. Newman, whose earliest and purest creed was drawn from it, thus writes of it, as if the miserable contrast to it presented in the Douai and Rheims had awakened all his better feelings, sympathies and recollections:—"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy (Protestantism) in this country. It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly know how he can forego. Its felicities

seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all grief and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Trench, who quotes and admires these words of Newman, himself a master of the English tongue, speaks of our version as "having the happy wisdom, the instinctive tact with which its authors have steered between any futile mischievous attempt to ignore the full rights of the Latin part of the language on the one side, and on the other any burdening of their version with such a multitude of learned Latin terms as should cause it to forfeit its homely character and shut up great portions of it from the understanding of plain and unlearned men."

It is worthy of remark that almost every change in the Douai and Rheims version made during the last 20 years has been an approximation to, or an adoption of the Protestant version.

It is also worthy of remark that if all the defects in our version were remedied, the great truths embodied in the articles, creeds, and confessions of the reformed church would stand out in brighter and more prominent relief, but the danger of beginning to alter in the present state and temper of parties does seem so real, that, as long as there can be secured a learned and honest ministry it is better to leave slight mistranslations to their living correction. With a severe logical mind, our early, deep, and inveterate associations with its very letter may go for very little. But human nature is not all understanding, and its only nutriment is hard logic. Few of us are aware how small a share pure reason has in the formation of some of our deepest and most decided convictions. The words of our English version have been wrought into every substance of our speech, our thoughts and our household terms. They ring like sweet chimes in our hymns, our prayers, our best sermons. The best and purest literature of our country has its roots in that noble version, and never does orator speak with such force or poet sing with such pathos as when they find fit vehicles of their thoughts in its imagery, its texts, and its homely Saxon.

It is no slight apology for retaining our present version that it is the common anchorage at this moment of all the sections of the Protestant church. Here they ride out many a storm and feel nearer and more akin to each other as they look at and love and study their common heritage. The Catholic tongue of Protestant Christendom is here and our various denominations, after talking in their respective dialects and peculiar provincialisms, return and are refreshed by speaking their common mother tongue. Here is the broad quiet field where all Christians may feel, after they are weary with jostling in the narrow paths of sectional differences a freshness and dewy purity in the air, and a fragrance and a music all around that must serve to deaden and diminish.

Should you have space, and I have time I may venture to add in another paper a few comparative proofs of the vast superiority of our common version to the trim new-fangled version now issuing from the American press—the miserable so named "improved" version of the Unitarian body, and the heavy and distorted production of the learned men of Douai and Rheims. Meanwhile let the importance of the subject, the recent proposition of Mr. Heywood in Parliament, and the busy agitation of it out of doors, plead my apology for this communication. I am Sir your obedient servant,

JOHN CUMMING.

Wednesday, Aug. 13.

The Jews.

To the Editor of the Puritan Recorder.

Gentlemen,—There are in this place about two hundred Jews, the majority of whom came here about twenty years since from Easton, on the Delaware river. There, from some cause, they fell into discredit with the people, and suffered persecution by an ingenious device not to buy or sell with Jews; and, as Jews follow no occupation but traffic, they found their occupation gone, and the ways too straight, and therefore emigrated. Here they were well received, and some have become quite wealthy. They are all of German extraction, and speak German as their vernacular, though all, nearly, speak English also. They have a synagogue, a respectable brick edifice, where they hold service at sunset, Friday evening and Saturday morning. Their service consists of a Liturgy, made up of

prayers and Scripture extracts—their Prayer-Book having Hebrew on one page and English on the other. They also read the Old Testament from parchments divided into fifty-two lessons, and occasionally they have preaching. People here who have attended their service describe it as very formal and heartless, with no solemnity at all. Most of them keep their stores open on Saturday, (their Sabbath,) because Saturday here is the greatest business day of the week. One lady on whom I called, who keeps a Mil-liner's shop, acknowledged with censure this dereliction of her brethren, and protested that she always closed her shop on her Sabbath, and found she prospered just as well.

The testimony of the people here is in their favor, and rather remarkable. While there is some general contempt for them, enough to fulfil the prophecy, "Ye shall be a by-word and a hissing," there is conceded to them a good moral character. Only one person among them is said to be intemperate. They are free from the charge of licentiousness; and no Jew has ever been convicted in a Court, of crime. Smaller offences, indeed, are charged against them, in the way of small traffic, but this may arise from the general prejudice, that a Jew must needs cheat.

I called on their Rabbi, Rubens, and had some conversation with him; but, being rather recently from Germany, and speaking English imperfectly, the interview was less satisfactory. I read to him in Hebrew from the 19th Psalm, and then heard him read the same, and was pleased to find that the pronunciation I had been taught at Andover coincided closely with his. He lives in the synagogue and teaches the Jewish children Hebrew, and other people German. Whether he is a man of much literature or general intelligence, I could hardly discover; but rather concluded he was not. They have a Bible—the Old Testament in English,—a translation of their own, without the Apocryphal books, which they do not receive as authoritative. I asked the Rabbi's wife if they intermarried with Gentiles; she said, emphatically "No." And yet, I learned, there are rare exceptions; and now and then one is found who eats pork. I asked if they expected their nation to return to the Holy Land? They said, "certainly," but wholly ignored the time; and, generally, they seem to be unaffected by that consideration, as a practical thing. The recent movements in the East, and the overtures of Montefiori and the Rothschilds, excite no special interest with them.

The Jewish physiognomy is so impressed on every individual, that the people here identify them at once. The peaked chin; the nose, neither Grecian nor Roman, but wholly peculiar; and other marks, class them beyond dispute as descendants from Abraham. The people still dwell alone, though in the dwellings of Japheth. They do not object to owning houses and lands; but their purchases are such as can be quickly converted into money. Some of the most showy stores here are kept by Jews, the buildings and stock owned by them. There are some Jews in other villages in this region, and many itinerant pedlars, who have no certain dwelling place. But this place is the chief point of concourse, and they are increasing. Behold the great power of God! The people still live. Not all the persecutions of 1,800 years, greater than man ever endured, have been able to crush them. Live they will, in their integrity of numbers and character, until the set time arrives when God shall call them home. "Thy people shall be willing in the day of thy power." At present no efforts are made here by any for their conversion, and no instance has been known of one turning from their faith; but still, "when Moses is read, every Sabbath day in their synagogue, the veil is upon their hearts."

This borough and township contain about 6,000 inhabitants, made up of almost all the people under heaven—Irish, Scotch, English, Welsh, Dutch, Germans—each in great numbers—the Yankee element, perhaps, the most prominent, as that was the original emigration. In this motley collection of tribes, the Jewish does not stand the lowest; but above mediocrity. It is not the least pleasant reflection that they are perfectly undisturbed, and enjoy all the rights and privileges that any other class possesses—a happy illustration of the working of our free institutions.

The English Bible, of which I have spoken, is an interesting book. The translation is by Isaac Leiser, a Rabbi, I believe of Philadelphia. It was completed three years since, after a labor of seventeen years, and then first published, in quarto, with notes. Within the present year, a pocket edition has been issued without notes. He says he has followed King James' translation as nearly as he could consistently, admiring its simplicity; and that he never read any English Commentary or book on the subject, wishing to keep his mind unbiassed. He objects to our translation, that the supplied words are used for sectarian purposes, so also the captions and headings; and intimates that none but a Jew can make a true translation. In a short exam-

ination, I noticed some variations from our version, which I thought improvements, e. g. Gen. 4:7.—

"If thou doest well, shalt thou not be excepted? And if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it."

The idea is, sin, like a wild beast, or a serpent, lurks at the door with malicious intent, but Cain has power to resist the attack or the seduction.—Again, Ps. 84:2.

"My soul desired, yea, also longed for the courts of the Lord; my heart and my flesh shout with joy unto the living God."

The latter clause conveys the true idea of the Hebrew, better than our version, "crieth out," implying a painful and yet unsatisfied effort.

In relation to supplied words, this translation is as open as any to the charge of sectarianism and error. Ps. 84:5, is very elliptical in the Hebrew, which our translation gives thus, and doubtless erroneously, as it certainly is obscure.

"Blessed is the man whose strength is in thee; in whose heart are the ways, of them, (verse 6) who, passing through," &c.

Leeser translates:

"Happy is the man whose confidence is in thee, (all) whose heart reflecteth on the paths of (righteousness). [Verse 6] Passing through," &c.

This is arbitrary, and commends itself far less than Hengstenburg's, which is—

"Blessed is the man whose strength is in thee; in whose heart are ways. Passing through," &c.—the idea being, in whose heart are channels, conduits, open for Divine influence to enter. Compare Christ's parable to the vine and branches.

Leeser's Bible is a very valuable contribution to sacred literature; first, to the Jews, now so numerous in this country, and next to us, as an interesting book of reference. Leeser is the translator of "A descriptive Geography, and Brief Historical Sketch, of Palestine, by Rabbi Joseph Schwarz, for sixteen years a resident of the Holy Land," from 1825 onward. The volume is octavo, 500 pages, published in Philadelphia, 1850. In the close there is an appendix of 26 pages, containing information not generally known on the present locality of the Rechabites and the Ten Tribes. The latter he assigns to four places, China, Thibet, Arabia, and Africa, twenty days' journey west of the kingdom of Aden. In this latter place, they are a powerful people unmingled, whose prince has a large and efficient army. The information professes to be from persons sent out for the purposes of research relative to those tribes. With evident exaggeration and coloring, the hints are valuable. The writer pours ridicule on the idea that the North American Indians are the Ten Tribes.

Wilkes Barre, Pa., August 19, 1856.

Wonderful Discoveries.

Some time since a London paper informed us that Col. Rawlinson had discovered among the ruins of Babylon, in a perfect state of preservation, what was believed to be the mummy of King Nebuchadnezzar. The interesting relic is now deposited in the museum of the East India Company. We should be glad to see a mummy that bore evidence of having been the real Nebuchadnezzar who was driven from men and dwelt among the beasts of the field for seven years. Any conjecture even of Col. Rawlinson is entitled to respect but it would require very strong proof to convince us that the noble brow and plaited locks of the Babylonian monarch were to be seen in London.

Three or four years ago an English clergyman, Mr. Forester, professed to have deciphered the inscription on the rocks of the Arabian valley, Waddy el Mokattab, and found them to contain a history of the Israelites during the period of their sojournings in the wilderness! Fac similes of these inscriptions were inserted in Mr. Forester's book, with an alphabet and translation, but the misfortune is, that no one except the author can identify the characters of his alphabet, with those of the inscriptions. Some time later, an enthusiastic traveler discovered the undoubted ruins of Sodom and Gomorrah, near the Dead Sea, but subsequent travelers who traced his steps, found the cities had vanished.

A few weeks since we inserted an account of the discovery of extensive stone quarries beneath the city of Jerusalem by Mr. Douglass, a Scotch traveler. This gentleman informs us that he found blocks of stone in every state of preparation, from the tracing of the architect's pencil on the walls of the quarry to the final dressing of the stone, preparatory to its removal. He is confident that these quarries furnished the stones used for building and re-building the temple, and other portions of the city. If his opinion be correct this is one of the most interesting discoveries of modern times. But it so often happens that these great discoveries prove to be great exaggerations, that we have learned to be incredulous. The visit of Mr. Douglass was

a very hasty one, his supply of candles allowing him to remain only two hours; and what is still more surprising, considering the extraordinary nature of his discovery, he appears to have taken no pains to make a second examination. When experienced orientologists, like Robinson and Wilson, give us the results of their explorations in Palestine, we treasure up the information as something to be relied on; nor do we feel quite at liberty to deny that King Nebuchadnezzar's hunting diary is still extant, when a scholar like Col. Rawlinson tells us he has had the pleasure of perusing it. But when a casual visitor at Jerusalem professes to show us, on the strength of a single morning's walk, the identical cave where Solomon's workmen obtained stones for the temple, we feel constrained to express our doubts, and to suspend our conclusions till a fresh supply of candles shall enable our traveler to give us more light.—*Journal and Messenger*.

REV. DANIEL WALDO.—Our readers well remember that the House elected for its Chaplain the Rev. Daniel Waldo, who is almost a centenarian, and who was a soldier of the revolution. His age is ninety-six. A correspondent of the Philadelphia *Inquirer* thus describes his appearance and general bearing:

"There is a sort of sacredness about his very presence that affects every one who approaches him. He is a relic of the past—one of those beings of antiquity which we involuntarily venerate, and before whom we all bow in reverential homage. In spite of his long experience and the almost majesty and sublimity of his character, he is as simple and childlike as a lamb. And yet, with all this there is a supernatural dignity about him which hushes into awe every disposition to smile at his occasional eccentricities and those gentle manners which remind one of early childhood. I met him accidentally in an omnibus the other day, and was greatly amused with his innocent freedom with the passengers who were strangers to him, and the perfect respect which old and young paid to him."

"To day he made his appearance in the Clerk's desk for the first time during the extra session. He had previously been welcomed back by every member and official who could come within reach of his hand, and his venerable face and uplifted hands, as he mounted the rostrum, seemed to diffuse a pleasing emotion through the entire audience. His prayer was a perfect model in its way,—short, pointed and full of meaning. Alluding to the difficulties in the way of a settlement of the differences between the two Houses, he prayed that they might be brought 'kindly to agree, to disagree,' in case harmony could not be restored, and, finally, as though his whole soul was full of doubt and dismay, in view of the appalling prospect before him he cried out, in seeming agony of spirit, 'Oh Lord, send down thy own spirit of peace, for nothing else can induce this assemblage to do right.' Soon after, opening his eyes, he appeared to survey the numerous pages scattered about the hall, and, stretching out his arms, implored divine protection upon them and prayed that their long stay in this wicked city might not lead to their corruption."

MYSTERIOUS AFFAIR.—Sometime in the early part of last July, a stray horse was seen wandering about in the woods and pastures near the farm of Capt. Coburn in Pelham, N.H. This horse remained in the vicinity several weeks and then disappeared, being last seen on the highway. Yesterday, Capt. Coburn having occasion to pass thro' an extensive piece of woods back of his residence to get his oxen in a pasture beyond, while traversing a sled road leading through an extensive piece of swampy ground in a lonely, out of the way hollow, came suddenly upon a chaise and harness, that had every appearance of having been standing in the position where he found them for two months at least. The shafts were completely enveloped in and overgrown by briars and wild grass. The tires of the wheels were very rusty, and the whole chaise completely weather stained. The boot and cushions were very much mildewed. The harness lay partly on the dasher and partly inside of the chaise, and had apparently been taken off in great haste. There was a halter with the harness. The whole appearance of the chaise was so singular and suspicious, that Capt. Coburn thought it best to have somebody with him before he disturbed it. It was about three or four o'clock in the afternoon when Capt. Coburn made this discovery.—About sundown he took Mr. Stiles, of this city, a milkman, and his son, and returned to the abandoned chaise, harnessed his horse into it, and drove it to his house. Upon examination, a pair of lady's gloves, rolled up and a pair of gentleman's do. were found on the cushions, also an odd glove. The gloves were of white kid. The lady's were torn, and appeared to have been taken off clasp. The chaise was originally a very costly and elegant one, and probably private property. No traces of foul play have been as yet found in the swampy ground in the neighborhood where the chaise was discovered. The growth of vegetation, however, since it was left there, must have obliterated all the more obvious traces of any violent deed, if such occurred there. There are appearances of blood on the cushion and carpet. No clue has been found to a solution of this mystery.—*Lowell Courier*.

The War in Kansas.

The accounts from Kansas make it very evident that a civil war now exists in that Territory. It had been comparatively quiet there for a time, till within a few weeks, since which the difficulties have assumed a new phase. For the

purpose of giving our readers as correct a view as we are able to obtain, we have condensed the following history of the matter from the statements of the opposing parties.

Until within six weeks the free State men in that territory appear to have stood entirely upon the defensive, exposed to constant incursions by organized bodies from South Carolina, Georgia, Alabama, and Missouri. They have borne and forborne until early in July, when new recruits from the Southern party entered the territory, organized and armed, and started for the Big Blue river to drive the free State settlers from that part of the country. They were defeated by the citizens of Riley county, and driven back. A few days after, this, or another equally well organized and equipped, took possession of the town of Franklin, fortified themselves, and called upon every man in the town to join them or leave their homes. The free State men were compelled to abandon the town, and many of them took refuge in Lawrence. There were other organized bodies of Southerners, in various parts of the territory—not settlers, but supported as fighting men—whose constant depredations had contributed to embitter the feelings of the free State men and to arouse in them a feeling of desperation. A party from Georgia had encamped near Ossawatimie, and committed many depredations, but were routed and started from that place. They swore vengeance and it appears by the recent accounts from Kansas that this was no idle threat.

After taking possession of Franklin, the Southerners extended their forays into the neighboring country, and no free State man was safe from robbery outside of the limits of Lawrence. The forbearance of the free State men in Lawrence had been put to the severest test. Hemmed in, short of provisions, with no means of obtaining supplies from abroad, on account of the depredations, and sympathizing deeply with their neighbors of Franklin, who had been driven from their homes, they had to choose between passively submitting to be plundered and outraged, and armed resistance. While hesitating and debating what course to pursue, Mr. Hoyt, of Massachusetts, was murdered. The free State men had sent to the commander of the United States troops at Lecompton for assistance to disperse the Southern camp at Lecompton, and had been told that they were needlessly alarmed, and that free State men could go to the camp at Franklin in perfect safety. Mr. Hoyt was sent to the camp to reconnoitre, and went unarmed. In that defenseless state he was captured, murdered in cold blood, and his face mutilated with caustic to prevent recognition. The free State men then determined upon a swift retribution.

On the 12th of August eighty-one men left Lawrence for Franklin, and attacked the Southerners, who had entrenched themselves in a log fort. After a struggle of several hours they routed them, and recaptured the cannon which was taken from Lawrence when the free State Hotel was burnt. One free State man was killed, and three wounded in this engagement, and seven pro-slavery men were wounded. The latter were either allowed to retire, or effected their escape, and joined another party which had encamped near Lecompton. Three days after, on the 15th, the free State forces marched upon this camp, having been reinforced so that their numbers amounted to four hundred, but they fled when they saw the free State men approach. The next morning, the free State men succeeded in surprising another party, under Col. Titus, who had been out during the night, as is claimed, on a horse-stealing excursion and returned to their camp. It was in the attack on this camp that the recaptured cannon, loaded with balls cast from the type metal of the *Herald of Freedom*, was brought into play.—The Southerners were defeated in this engagement. One was killed, and Col. Titus badly wounded. On the free State side Capt. Shambra, a talented lawyer from Indiana, was killed. "Tell my friends," he said in dying, "that I offer up my life a willing sacrifice to freedom in Kansas." This engagement was fought within a mile of Lecompton. Then Atchison and others sent out circulars into the border counties of Missouri calling for reinforcements, stating that the free State men had committed unheard of atrocities; that they had taken Lecompton, whipped the United States troops, and released Governor Robinson, Mr. Brown, and other free State prisoners, &c.

Since these attacks of the free State men they have been quiescent, but the most intense commotion has pervaded the border counties of Missouri. Many hundreds (one account says two thousand) men have been poured into the territory, and have effectually cut off all supplies which might reach the free State men from the Missouri river. Major General Richardson, a Missourian who commands what is dignified with the name of territorial militia, has gone to the Iowa frontier to cut off, as it is said, the retreat of Gen. Lane. And a large force of the U. S. troops has been concentrated at Lecompton to act under the orders of the territorial authorities.

To add to the horror of the situation, every mail brings us accounts of some new outrage upon the free State settlers. One steamer from Weston which arrived at St. Louis on the 24th ult. brought down one hundred men, women and children, who had been forced to fly from Kansas, leaving behind all their property, their only crime being that they desired that Kansas should be a free State. Leavenworth, (the headquarters of Gen. Smith) was infested with those who had swarmed into that place from Missouri to avenge the defeat of the pro-slavery men at Franklin and near Lecompton, and it is here that many of the worst excesses have been committed. It was near Leavenworth that Mr. Hopps, brother-in-law of Rev. Mr. Nute, was shot and scalped, and for days after, the murderer paraded the streets of Leavenworth, exhibiting the scalp of his murdered victim.—When the widow of the murdered man, accompanied by her brother-in-law, Mr. Nute, went to Leavenworth to recover the body of her husband, they were seized, and she with others forced on board a steamer and sent down the Missouri. Mr. Nute was detained, and we are daily in expectation of hearing that he has been brutally murdered; adding another to the list of Massachusetts men who have fallen in Kansas.

Of the destruction of the free State settlement at Ossawatimie we have only the pro-slavery accounts. This settlement contained probably not more than seventy-five souls, men, women and children, who were then in a destitute condition, and many of them sick. A part of them had been burned out by the Southerners who have roamed over the territory during the spring and summer. They had been guilty of driving away from their vineyard a party of these marauders, and thus had drawn down upon themselves vengeance. Upon this weak and defenseless settlement a gang under Capt. Reed made a descent. "We killed about thirty of them," says he, and coolly adds, "the boys would burn the town to the ground." The horrors of this scene may be imagined.

Since the above, by a party of Illinoisans and Indians who were in the battle of Ossawatimie, and who were captured by the pro-slavery party and sent out of the territory, via the Missouri river, the *St. Louis Democrat* obtains the following particulars of that melancholy affair:—

"The town of Ossawatimie was composed of from thirty to forty houses, and was a thriving place before the Kansas difficulties, and had a population of about two hundred. It is situated immediately between the forks of a branch of the Osage river and the Potawatimie river. The distracted state of the country had caused an almost total desertion of the town by families living in it, and at the time of the fight it was occupied by about fifty armed free State men and a few women and children.

"At six o'clock on last Saturday morning, just after sunrise, a pro-slavery party of about 400 men, under General Reid, made their appearance before the town, having in their command a piece of artillery, and most of them mounted. They had made a forced march of thirty or forty miles from their camp on Bull Creek. As soon as the Free State men descried the pro-slavery force, they put themselves under command of Captains Brown and Updegraff formerly of Ohio, and sought shelter in a growth of underbrush about three hundred yards distant from the town.

"The pro-slavery force maintained their ground at about half a mile, and commenced firing with their cannon, which was loaded with grape and canister shot and slugs. They had an advantageous position, and each discharge of the gun raked the ambush of the Free State force with fearful effect. One of our informants states that he saw three of his comrades fall at once; still they returned as brisk a fire as they could, and succeeded in wounding several of their enemies.

"After some ten or dozen discharges from the artillery, a company of about eighty of the pro-slavery force dismounted from their horses, and having surrounded the place of retreat, made a charge and completed the entire rout of the Free State men, several of whom, in attempting to cross the stream along which the fight raged, were shot in the water, and were either instantly killed or so badly wounded as not to be able to save themselves from death by drowning."

A. A. Lawrence, Esq. of this city, has furnished, to the *Advertiser* a letter from Mr. H. M. Simpson, dated at Lawrence, August 27. Mr. Lawrence says his correspondent is "as reliable a man as ever lived"—one with whom he has had business transactions for several years. The statements of Mr. Simpson are important, confirming as they do the general tenor of all reports received from the Territory for several weeks, and showing incontrovertibly the peril of the Free State men.

We give the principal portion of the letter:—
"Long before you receive this you will learn of the new turn which events have taken in

Kansas. I am anxious that our friends at the East should know that the attacks we have recently made upon the enemy were not unprovoked. We remained passive until the only alternatives were active resistance or expulsion from the territory. The foe was surrounding us on all sides. At Hickory Point, Franklin, Washington Creek, Lecompton and other places, they had constructed formidable forts, assembled large bodies of men, and collected arms and provisions. It was evident that their plans contemplated nothing short of our extermination. Robberies became frequent, and several murders were committed. Property was valueless and life became insecure. In this state of things, the Free State men resolved to fight, although the odds appeared to be against them. When news reached this place of the brutal murder of Hoyt, the people could be restrained no longer. Hence the attack upon Franklin. We endured the assaults of the foe until it was necessary to strike a blow in order to escape annihilation.

The recent events were not the result of the arrival of Lane, or his company. Only one of his company was in the party which attacked Franklin. That party was composed of the merchants, physicians, mechanics and laborers of Lawrence. I wish it to be understood at the North that we stand upon the defensive. We do not imitate our enemies in the outrages they are committing. While one of our party was engaged about his business a short time since, he was murdered, and scalped while his pulse yet throbbed. A woman at Bloomington, who is an active Free State lady, was seized a few nights since by four Missourians, gagged, bound hand and foot, dragged from her house, and then horribly violated. She will survive but a few days. Our men are sometimes terribly inflamed when they hear of such transactions, but thus far they have done themselves infinite credit by refusing to imitate the atrocities of the ruffians. I mention these things as an excuse for the boldness of the measures we have adopted, if any extenuation is needed. I could name twenty events which have recently happened, not a whit less atrocious than the above.

Do not imagine that our cause is hopeless. The slave State men, wearied with the excitement, are leaving in large numbers. I do not think there are six hundred pro-slavery settlers at present in this Territory, and the number is becoming every day less. All our troubles are caused by invasion from Missouri."



The Advent Herald.

BOSTON, SEPTEMBER 20, 1856.

THE readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

TROPES.

IV. THE SYNECOCHE.

A Synecoche is the use of a word that is expressive only of a part, for the whole of a thing; or of the whole for a part, as of the species for the genus, or the genus for the species, &c.

The following are Scriptural examples of the use of this figure.

"These are the generations of the heavens and of the earth . . . in the day that the Lord made the earth and the heavens," Gen. 2:1—Day being used for days.

"How should man be just with God?" Job 9:23—Men being the subject of the interrogation.

"Man dieth and wasteth away: yea man giveth up the ghost, and where is he?" Job 14:10.

"When you come to appear before me, who hath required this at your hand to tread my courts?" Isa. 1:12—A part being put for the whole of the person. If hand was put for the power exercised by it, as it sometimes is, it would have been a metonymy, as in Isa. 19:5.

"The harp and the viol, the tabret and pipe and wine are in their feasts," Isa. 5:12—Those named, being put for all kinds of instruments of music.

"The Lord shall hiss for the fly that is in Egypt, and for the bee that is in the land of Assyria," Isa. 7:28—The singular being put for the plural of those insects.

"As my hand hath found the kingdoms of the idols," Isa. 10:10.—Hand being put for the one who speaks.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den," Isa. 11:6-8—The genera being put for individuals of those animals—the singular being used for the plural.

"My heart shall cry out for Moab," Isa. 15:5—That is, the one speaking shall cry out.

"Thou hast made of a city a heap: of a defended city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee," 25:2, 3—City, palace, and people, being put for the singular for the plural. And again "The lofty city, he layeth it low," 25:5.

"It is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion," Isa. 34:8—Day, and year, being put for time or period.

"The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it," Isa. 34:11—the genus being put for individuals of those birds.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," Isa. 35:2—In the place of wildernesses, places and deserts.

"How beautiful upon the mountains are the feet of him that bringeth good tidings," Isa. 52:7—A part of the person being put for the whole.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him," Isa. 55:7—The singular being put for the plural.

"Instead of the thorn shall come up the fir-tree, and instead of the briar the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. 55:13—Thorn, tree, and briar, being put for thorns, trees, and briars.

"Abram took . . . the souls that they had gotten in Haran, and they went forth," Gen. 12:5. "The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water," 1 Pet. 3:2. "The soul that sinneth, it shall die," Ezek. 18:20. Persons and person, being the literal meaning when divested of the figure.

"We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord," 2 Cor. 5:6—The singular standing for the plural.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.

2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,

3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. CREATURES living in the sea, one third of which died under the sounding of the second trumpet, Rev. 8:9:—Symbolic of those in the Roman empire who perished by the incursions of the Vandals under Genserich.

3. CREATURES, of all orders in heaven and earth and sea, ascribing "blessing and honor, and glory, and power, unto Him that sitteth upon the throne and unto the Lamb forever and ever," Rev. 5:13:—Symbolic of all holy intelligences, in all the realms of Jehovah's empire, joining in ascriptions of praise to Him, for unfolding to His church on earth His divine purposes.

3. CROWNS, set upon the head of Joshua the high priest, Zech. 6:11:—Symbolic of the Sovereignty that should be exercised by The BRANCH, who, (v. 13) "shall bear the glory, and shall sit upon His throne, and He shall be a priest upon His throne."

3. CROWNS, which are cast down before the throne by the four and twenty elders seated around Him who sat thereon, Rev. 4:10:—Symbolic of the kingly rank to which they are raised, and of the homage rendered to the Most High by the redeemed of our race.

3. CROWN, given to the rider of the white horse, who went forth conquering and to conquer, Rev. 6:2:—Symbolic of the success which should attend the labors of the faithful teachers of Christianity in the apostolic age, and of the rewards which they were authorized to promise those who should accept of the gospel. Said

Paul (2 Tim. 4:8), "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also who love his appearing."

3. CROWNS, of gold on the heads of all locusts, Rev. 9:7:—Symbolic of the success of the agents symbolized by the Locusts.

3. CROWN, of twelve stars on the head of the sun-robed woman, Rev. 12:1:—Symbolic of the queenly position occupied by the faithful portion, of the Jewish church anterior to the first advent.

3. CROWNS, or diadems on the heads of the Dragon, Rev. 12:3; and on the ten horns of the wild beast, 13:1:—Symbolic of the possession of regal power by Rome, under the forms of government symbolized by the heads and horns, at the respective periods when they are severally crowned.

3. CROWN, on the head of One like the Son of man Rev. 14:14:—Symbolic of the sovereignty which Christ will assume on earth when (11:15) "the kingdoms of this world are become that of our Lord, and of His Christ's."

3. CROWNS, the many diadems on the head of the Faithful and the True, Rev. 19:11:—Symbolic of the Sovereignty of all realms which is exercised by Him, who is set (Eph. 1:21) "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

3. CRAFTSMEN, in great Babylon, Rev. 18:22, Symbolic of the officials in the Papal hierarchy, who have been the builders of her greatness.

3. CUP, of God's indignation, Rev. 4:10, and 16:19:—Symbolic of the instruments of His vengeance.

3. CUP, full of abominations, in the hand of the woman on the scarlet-colored beast, Rev. 17:4:—Symbolic of the instruments of idolatry by which the worship of the Papacy is observed.

To be continued.

POLITICS.

"BRO. HIMES, SIR:—We the undersigned enclose two dollars for the continuation of the *Herald* the present year, and wish to have it discontinued at the close of the present six months.

"We prized your paper very highly until of late we find too much political affairs mixed in with the doctrine of our Saviour being near at hand.

"We hear too much on politics daily, and especially on the Sabbath, in our pulpits, without taking an Advent paper into our hands, and find even that filled with politics. We feel thankful that we have God's word to read. There we find the true Advent doctrine. Respectfully yours,

"JONATHAN MARDEN,

"MARK MARDEN.

"Epsom, N. H., Sept. 8th, 1856."

REMARKS.

We give the above for the purpose of requesting our correspondents to enlighten us respecting the subject of their complaint—to what specific articles reference is made. Has the *Herald* taken any part in the approaching presidential contest? Has it manifested any preference for any one party? or a deprecation of any? We believe that we have not even announced that any contest was going on, nor given the names of the candidates of any party. The columns of the *Herald* will be searched in vain for any article that takes issue for one party against any other. To what then do these correspondents refer? We are loth to believe that they refer to Kansas matters; for on that subject all parties here claim alike to deprecate the acts of violence which have been committed there. They differ, it is true, in their measures for the remedy of the evils there existing; but of the remedy we have said nothing.

The readers of the *Herald* expect that we shall keep them posted up in the "signs of these times." And, therefore, during the progress of the war in the Crimea, we gave the incidents connected with it as they transpired. We should have been derelict to our duty had we left our readers in the dark, as to the progress of events there. Now there is a war on our western border. Men are wantonly murdered. Those who have gone from our own State have been shot and scalped on the prairies, their houses burned, their property confiscated, and their families driven from the territory. That virgin soil has been crimsoned with their blood, and their bones left to whiten on its plains; and shall Christians, with hearts throbbing in their bosoms, men, who have any soul above the bottoms of their boots, feel indifferent to such woes and wrongs? Were we so heartless as to be able to look on with cold indifference, we should doubt our humanity. And we should doubt the humanity of our readers if we supposed that they desired that we should look complacently on scenes of cruelty and bloodshed.

Did we go into a discussion respecting the means necessary to remedy the evil, then there

would be cause for complaint. The three parties, point each to their respective leaders as the ones who will remedy the evil. We say that God alone can remedy it; but whether He will or not he has not revealed. We know that He will act according to His pleasure. Whether it is His purpose to bless, or to curse, this country in the future, we know not; but which ever pleases Him will be acquiesced in by us. Man may propose, but God will dispose.

Were we to dabble in political questions, like the tariff, banks, internal improvements, distribution of the public funds, &c., &c., we should be meddling with subjects that ought to have no place in a religious journal; but every moral question, like those of temperance, gambling, cruelty to animals, duelling, breaking canes over heads, and breaking heads with canes, setting fire to buildings, robbing and murdering on the highway, shooting assailants with concealed weapons, shooting and scalping men whose only crime is that they prefer freedom to slavery, human bondage, religious intolerance, &c., &c.—is a legitimate subject for comment in a religious paper. These are not political questions; for they are not questions that divide parties. No man with any regard for his reputation will justify the wrong; and respecting his chosen way to rectify it, we have nothing to say.

If the *Herald* is open to the charge of meddling with party questions, it will be very easy to specify the articles which are thus objectionable. If such articles cannot be pointed to, it follows that the objection is groundless. We beg of men to call things by their right names; and we deny that, in any right use of language, the *Herald* has meddled with party politics. Individually, we have our judgment, and shall act according to our conscience and judgment; but the *Herald* will not discuss any party question. Events, however, as they transpire, bearing on the signs of the times and the aspects of the future, will be noted in the *Herald* as they occur, and wrongs censured, irrespective of what party may be injured or benefited by the record. And in so doing, we trust that few of our readers will be aggrieved; while the majority would have cause to be, should we keep them in ignorance of events, a knowledge of which is needful to a correct judgment of our times and of its duties.

A WORD OF CHEER.

TO THE EDITOR OF THE ADVENT HERALD.—"I am much pleased with your answers to the list of inquiries made in the *Herald* of Sept. 6th. You remark truly, 'That it is easy for any one to ask questions that angels cannot and may not answer.' One or two of the class of persons alluded to in your answer to the first inquiry, I have seen lately engaged in their sacrilegious warfare, and with eyes filled with tears, and with pity in my heart, I have cried, Lord forgive them, they know not what they do.

"Permit me to add my testimony to the usefulness of the *Herald*, and to express a wish for its more extensive circulation. A SUBSCRIBER.

"New York, Sept. 8th, 1856."

To Correspondents.

We occasionally receive from correspondents articles professedly written "for the *Herald*," but which have been published elsewhere. An article cannot appear originally in more than one paper; and when we publish an article that has elsewhere appeared, it should not be given as if "for the *Herald*," but should be credited to the paper where it first appeared. We do not publish articles as original, that have been already published. When we solicit articles from correspondents, we solicit those that are original. We thank them for calling our attention to any published article that might escape our notice; but in such cases we wish to exercise our judgment in copying them or not. We presume that some who copy their contributions to other papers, and send them as original to the *Herald*, were not aware of the rule of propriety, and did not intend to deceive us, as they would have done had we not seen them elsewhere.

O. E. N.—We understand that in the interrogation, "What shall be the sign of thy coming?" &c., the signification of the word sign, is the same as evidence; and hence that the import of the question is, What evidence shall show that thy coming and the end of the world are about to transpire? And the evidence of it, is that which he proceeds to narrate.

THE Epistle of Paul the Apostle to the Ephesians: being a Translation from the Original Greek, with a Paraphrase and Explanatory and Practical Notes. By John D. Lawver, Chaplain of Auburn State Prison. Auburn, N. Y., Wm. J. Moses.

This pamphlet is from the pen of the writer of the articles on the Resurrection, lately published in this paper over the signature of "Inquirer."

A part of the note on the text of Eph. 5:14, is verbatim with a part of one of those articles.—We are not disposed to condemn any effort made to shed light on the text of Scripture; and yet every such effort is a failure, when there is no appreciation of the glorious coming dispensation of the future ages, which will be inaugurated by the resurrection of the just. The tendency of this translation and commentary, is rather to *dim*, than shed light on that glorious future.

READING THE GOSPEL.—The following passage, in which the preparation of heart necessary to the due appreciation of the Gospel message is described, is taken from Riddle's *Natural History of Infidelity and Superstition*:—

"Who," asks Mr. Riddle, "Is the man that believes the Gospel? Not the man who is in love and in league with sin. Not the careless or hardened transgressor. But the man that has been convinced of sin, as none but the Spirit can convince him; the man whose heart has been made humble and tender, who has been made to hunger and thirst after righteousness, and to long for peace with God. It is in complete accordance with the constitution of our nature that, for the reception of the Gospel by faith, there must exist a previously formed disposition and desire, no less than a perception of the truth. There must be the seed, indeed—the seed of Divine truth—before there can be the plant; but the seed cannot produce the plant unless it be cast into a congenial soil; that which is seed in the intellect becomes a living plant only in the heart—that honest and good heart which has been prepared by the heavenly husbandman."

ANGER.—Prayer is the great remedy against anger; for it must suppose it in some degree removed before we pray, and then it is the more likely it will be finished before the prayer is done. We must lay aside the act of anger, as a preparatory for prayer; and the curing the habit will be the effect and blessing of prayer, so that if a man to cure his anger resolves to address himself to God by prayer, it is first necessary that by his own observation, and diligence he lay the anger aside, before his prayer can be fit to be presented; and if we so pray, and so endeavor, we have all the blessings of prayer which God hath promised to it to be our security for success. Humility is the most excellent natural cure for anger in the world; for he that by daily considering his own infirmities makes the error of his neighbor to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the faults of another; greater than which he feels that he is frequently and more inexcessably guilty of.—*Jeremy Taylor*.

PATERNAL DUTY.—The father that plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in the present style of living without this effort. I ask, By what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely well cultivated intellect, hearts sensible to domestic affection; the love of parents, and brethren, and sisters; a taste for home pleasures; habits of order, regularity, and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue—are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.—*Wayland's Moral Science*.

A THOUGHT.—I remember that Adam Smith and Gibbon had told us that there would never again be a destruction of civilization by barbarians. The flood they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked from whence were to come those Huns, and from whence were to come those Vandals, who were to again destroy civilization. Alas! it did not occur to them that in the very neighborhood of splendid palaces, and churches, and theatres, and libraries and museums, vice, and ignorance

and misery might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric.—*Macaulay*

God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were given them, and not lent; as if hours were waste creatures, and such as should never be accounted for—as if God would take this for a good bill of reckoning: Item, spent upon my pleasure forty years! These men shall once find that no blood can privilege idleness; and that nothing is more precious to God than that which they desire to cast away—time.—*Bishop Hall*.

CROWNS OF REJOICING.—Sweet and wholesome thoughts are suggested by the affectionate and endearing appellations which the Apostle Paul applies to Christians: 'My brethren; dearly beloved; and longed for; my joy; and crown;' 'What is our hope, or joy, or crown of rejoicing? Are not ye, in the presence of our Lord Jesus Christ, at his coming! for ye are his glory and joy.' What tenderness, what love, what confidence, too, are breathed from his very heart in these expressions!

NO PERFECTION.—Naaman was a mighty man, but he was a leper. Every man has some but or other in his character—something that blemishes him—some alloy in his grandeur—some damp to his joy; he may be very happy—very good; yet in something or other not so good as he should be, nor so happy as he should be. Naaman was as great as the world could make him; and yet, as Bishop Hall remarks, the basest slave in Syria would not have changed skins with him.

EPIGRAM ON PRAYER.—The *Monitor*, published March, 1712—13, performed by Mr. Tate, Poet Laureate, Mr. Smith, and others, contains the following epigram on prayer.

Prayer highest soars when she most prostrate lies,
And when she supplicates, she storms the skies.
Thus to gain heav'n may seem an easy task,
For what can be more easy than to ask!
Yet oft we do by sad experience find,
That clogged with earth, some prayers are left behind,
And some like chaff blown off by every wind.
To kneel is easy, to pronounce not hard,
Then why are some petitioners debar'd?
Hear what an ancient oracle declared;
Some sing their prayers, and some their prayers say,
He's an Elias, who his prayers can pray.
Reader, remember, when you next repair,
To church or closet this memoir of prayer.

"HE MUST BE MADE TO SING." John Abell was a native of England, at the time of the reign of Charles the Second, and was celebrated for his fine counter-tenor voice. He was sent for at Court, but evading to go by feigning some slight excuse, was commanded to attend. At the palace, he was placed in a chair in the middle of a spacious hall, and suddenly drawn up to a great height, when the king and his attendants appeared in a gallery opposite to him. At the same time a number of wild bears were turned into the hall. The king bid him choose whether he would sing or be let down among the ferocious beasts. Abell chose the former, and declared afterwards that he never sung so well on any occasion before. From this circumstance originated the term "The bird that can and won't sing, must be made to sing."

THE LOVE OF STRIFE.—I never loved those salmanders that are never well, but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one. I will rather suffer a hundred than inflict one. I will suffer many ere I will complain of one, and endeavor to right it by contending. I have ever found that to strive with my superior is furious; with my equal doubtful; with my inferior sordid and base; with any, full of unquietness.—*Bishop Hall*.

RECONCILIATION.—In contests among men, the party doing the most wrong is commonly harder to be reconciled than he who has suffered most wrong. The reason is, he has a quarrel with himself, which makes him doubly irritable.

AVOID IDLENESS, and always have your mind intent on business or on something useful. Idleness is the nurse of vice. They who mind their business the best, are in general the best men. The devil first tempts you to be idle. The idle person is every man's property. Bad company is always at hand.—*Gilpin's Sermons*.

SUCCESSFUL MISSION.—The mission to the Friendly Islands has been so successful that the nation has become a nation of Methodists, and the whole population, from the King (who is a "local preach-

er,") down to his meanest subject, attend the Wesleyan ministry. These islands sometimes go by the name of Tongo. They consist of a hundred and fifty, and lie in the Pacific ocean, between latitude 13 degrees north and 25 degrees south, and longitude 172 degrees west and 177 east. They were discovered by the navigator Tasman in 1643, but received their collective name of Friendly Islands from Capt. Cook.

REV. JAMES AXLEY AND MINISTERIAL DANDIES.—In one of his discourses, Mr. Axley was descanting upon conformity to the world among Christians, particularly in fashionable dress and manners. To meet the pleas and excuses usually set up in behalf of these departures from the good old way, he held a sort of colloquy with an imaginary apologist, seated at the further end of the congregation, whose supposed pleas and excuses he would state, on behalf of his man of straw, in an altered tone: then resuming his natural voice, he would reply and demolish the arguments of his opponent. After discussing the subject for some time, the opponent was made to say:

"But, sir, some of your Methodist preachers themselves dress in fashionable style, and in air and manner enact the dandy."

"O, no, my friend, that cannot be. Methodist preachers know their calling better. They are men of more sense than that, and would not stoop so low as to disgrace themselves and the sacred office they hold by such gross inconsistency of character."

"Well, sir, if you won't take my word for it, just look at those young preachers in the pulpit, behind you."

Mr. Axley turned immediately around, with seeming surprise, and facing two or three rather fashionably dressed junior preachers seated in the rear of the pulpit, he surveyed each of them from head to foot for two or three minutes, while they quailed under the withering glance of his keen and penetrating eye; then turning again to the congregation, and leaning a little forward over the front of the desk, with his arm extended, and his eyes as if on the apologist, at the further end of the church, he said, in a subdued tone, yet distinctly enough to be heard by all present:

"If you please, sir, we'll drop the subject!"

An interesting account appears in the *London Times* of August 20th, of an ascent of Mount Ararat by five Englishmen. The natives believed the feat to be impossible, and that the summit was guarded by Divine prohibition. It is 17,323 feet above the sea level, and terminates in a precipitous snow-capped cone which has hitherto foiled all the attempts of explorers. Major Robert Stewart, who was one of the party, and who writes the account of it from Erzeroum states that on reaching the top they struck to the hilt in the snow a short double-edged sword. They also drank the health of the Queen. On this he observes "Her Majesty's name is probably the first that has been pronounced on that solemn height since it was quitted by the great patriarch of the human race, as no record or tradition exists of the ascent having ever been made before."

SINGULAR COINCIDENCE. We visited a few days since, a spot rendered somewhat memorable as having been the scene of a duel between two of Kentucky's chivalrous sons. The position of the duelist, about eighteen paces, was marked by two trees, one of which bears the initials of one of the party's entire name cut into the bark, the other party. The tree under which the party stood who was killed is dead, having, as we are credibly informed, gradually decayed from that time. The other tree is singularly typical of the condition of the surviving party, who is now an inmate of a lunatic asylum, standing as it does, with the lower branches full of life and verdure, while its top is dead and leafless.—*Georgetown (D. C.) Journal*.

THE LAND OF THE LIVING.—Said one to an aged friend, "I had a letter from a distant correspondent, who inquired if you were in the land of the living." "No," replied the venerable man, "but I am going there. This world is alone the world of shadow, and the eternal is the only one of living realities."

MUTUAL FORBEARANCE.—That house will be kept in a turmoil where there is no toleration of each other's errors, no lenity shown to failing, no meek submission to injuries, no soft answer to turn away wrath. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another and they will burn: and half-a-dozen, and you will have a blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on the fuel; draw in others of the group, and let one harsh answer be

followed by another; and there will soon be a blaze which will enwrap them all in its burning.

A WATER LAWYER AND WATER DIVINE.—The late Vice-Chancellor of England, Sir Lancelotte Shadwell, was as indefatigable a bather as the monk noticed by Bede. Every morning throughout the year during his residence at Barnes Elmos, he might be seen wrestling joyously with the Thames.

It is said that, on one occasion, a party, in urgent need of an injunction, after looking for the Judge in a hundred places where he was not to be found, at length took a boat, and encountered him as he was swimming in the river. There he is said to have heard the case, listened to the details as the astonished applicants read them, and now and then performing a frolicsome "summersault," when they paused for want of breath. The injunction was granted, it is said; after which the applicants left the Judge to continue his favorite aquatic sports by himself.

If the late amiable and able Vice-Chancellor was a water-lawyer, so was late Archdeacon Singleton a water-divine. When tutor to the young lords Percy, he, and the eldest of the sons of the then Duke of Northumberland,—Hugh, Earl Percy—being expert swimmers, often, by their achievements excited the admiration of less daring venturers. The Archdeacon was accustomed to float away for miles from Sion, depending upon the tide to float him back again. At first, many a boatman looked inquiringly at the motionless body floating on with the stream; but when he was better known, his appearance thus excited no more surprise than if he had been in an outrigger calmly taking a pull before the hour of dinner.

THE SABBATH IN NEW YORK.—The *New York Express* draws the following sad picture of the scenes which are enacted in that city on Sundays:

"New York Sundays are hardly the quiet Lord's Days Mayor Wood promised us when he entered upon his term of office. From his energetic commencement all hoped that our city would once more enjoy her Sabbaths; but that hope has become despair, so far as the remainder of his term of office is concerned. Broadway, with its fine, smooth Russ pavement, in the absence of omnibuses and carts, is every Sunday turned into a race course for fast horses, driven by faster young men. The worshippers in the Broadway churches are constantly annoyed and pained by the wild shouts and reckless 'hi! hi! s!' of these rowdy fellows, as their vehicles tear down the streets. The lives and limbs of foot passengers are put in no small peril by their furious proceedings. While the carriage road is given up to racing, the sidewalks are infested with drunken loafers. It is a positive fact that, last Sunday, half a dozen dead-drunk fellows were lying asleep in the sun on the Broadway sidewalk, a spectacle to all the passers-by, an illustration of the efficiency of our worthless police.

In every street Sunday stores are kept open, and barter and trade, buying and selling continued just as if there were no Sabbath day commanded to be kept holy by the law of both God and man. Not only is the sense of public decency outraged by the numerous apple, candy and liquor stands in the open street, but in every block the ale-houses, and grog-shops, and rum-holes; bowling saloons, billiard saloons, and all the resorts of dissipation and vice, are kept in full blast all day and all night. In the evening, the otherwise quiet street resound with bacchanalian songs and shouts of dissipation; and in these hellish rum-shops murder is always committed. On Sunday last, in a lager-bier shop, there was a probably fatal stabbing affray. On the previous Sunday, also, a man was stabbed to death; while on Sunday, August 18, four persons came to violent and murderous ends.

THE WRAPPINGS OF THE MUMMIES.—A newspaper came to us yesterday, from Syracuse, New York, made from rags imported directly from Egypt, and which had once wrapped within their folds the mummified remains of the descendants of Mizraim. They were imported by Mr. G. W. Ryan, paper manufacturer at Marcellus Falls, and he thinks them quite as good as the general run of English and French rags. The paper is certainly of very good quality, rather superior to that generally used in this country for newspaper purposes. What it costs the publisher does not say, but as there are thousands of bodies in Egypt wrapped up in linen fold, it is quite probable that the rags are as cheaply imported as those from any other country. It is a little curious that a nation dead for thousands of years, and which could not perpetuate a knowledge of its own language, though engraven upon granite, should furnish from its grave a material by which a living nation is enabled to embalm its history in print, and spread a knowledge of its progress in arts and sciences, its politics and its religion over the entire world. The precious funeral robe which wrapped an Egyptian King, may, vivified by the power of the printing press, become a sheet inspired with living information from all quarters of the globe, and be sold at the corners of the streets for a penny by the soiled sons of a generation of people, of whom Pharaoh, in the pride of his power, never dreamed.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean whence it flowed.

Christian graces are like perfumes; the more they are pressed, the sweeter they smell.

As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, keep the soul of the Christian warm, and make it fruitful.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE KINGDOM OF GOD.

BY O. R. PASSETT.

Continued from our last.

II. The second view entertained in the Christian church respecting the import of the text is, that it is a prayer for the "final restitution of all things" to their primitive and Eden state, when the earth shall become the happy and eternal abode of the glorified righteous, who with their risen and glorified Lord "shall take the kingdom, and reign forever and ever." And this not to be accomplished through human instrumentality, or the preaching of the gospel, but by the direct interposition and power of God, who will renew the physical world, and raise and glorify his people to inherit it forever.

This is the opinion we entertain; we regard it as most scriptural, reasonable, and most in harmony with the plan of redemption. The following are our arguments:

Argument 1.—The kingdom, is to be a real one, and not imaginary:—one really organized, and made up of all the constituted parts of an actual kingdom; having a king, subjects, territory, capital, and laws.

1. *The King.*—He is the Son of God, the son of David: "For unto us a child is born, a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. Of him the angel says, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David."—Luke 1:32. The king once appeared in humility on our earth, to fulfil all predicted of him in his mission of suffering and love, to "make reconciliation for iniquity," and "bring in everlasting life." And when arraigned at the close of his mission, before Pilate's bar, he there "witnessed" this "confession;" in answer to Pilate's inquiry, "Art thou a king then?" He replies, "I am, to this end was I born."—John 18:37. The apostle declared both to Jews and Gentiles that "there was another king, one Jesus," and that "in his times he will show who is the blessed and only Potentate, the King of kings and Lord of lords."

2. *The Subjects.*—These are the saints of all ages, all nations, all climes. "The good seed are the children of the kingdom." They are then to be placed "on the right hand" in the day of judgment, to whom the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They are "Abraham, Isaac, and Jacob, and all the prophets," with those gathered "from the east, and from the west; and from the north, and from the south." They are the immortal and redeemed saints: "For flesh and blood cannot inherit the kingdom of God, nor corruption, incorruption;" hence they are those who are "changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

3. *The Territory.*—This is the earth; the new earth; the earth renewed. The text itself teaches this fact: "Thy kingdom come." We pray for a kingdom to come, and not one already present, or one to which we are to go. Added to this is the petition, "Thy will be done on earth, as it is in heaven." Dr. Humphrey, who, however interprets this as a prayer for the spread of the gospel, and conversion of the world, says, "It cannot mean, that the kingdom is to be set up in some other world than this, for the Scriptures everywhere assert that it is to be set up here."

This earth, however, to be a fit territory for the kingdom, must undergo a change; and we are told that it is to be purified of the curse by fire; as it was baptized by the flood, so is it "reserved

for fire against the day of judgment and perdition of ungodly men." But says the apostle, "We, according to his promise, look for a new heavens, and a new earth wherein dwelleth righteousness." 2 Pet. 3d chap. This view of the restitution of the earth is coming daily to be more understood and believed by all denominations of Christians throughout the world; and when examined, has been found to have been the faith of the church in all past ages.

4. *The Capital.*—This is the new and heavenly Jerusalem. Some however, regard this a symbol of the complete church, but from what the Scriptures teach respecting that glorious city we must regard it the place of her abode; her heavenly "tabernacle." The Saviour comforted his disciples with the fact, that in his "Father's house" there "were many mansions." Paul declares that "Jerusalem which is above, is free, and the mother of us all." That Abraham "looked for a city whose maker and builder is God;" and that for those of his posterity who died in the faith, "God had prepared for them a city;" and added: "Here have we no continuing city, but we seek one to come." John in the apocalypse, describes its descent upon the new earth; as seen of him in prophetic vision, and as will hereafter be fulfilled: "I John saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:15.

5. *Its Laws.*—These are the laws of the New Testament which will be in full force, and most perfectly observed, bringing harmony, peace, joy, to its chosen and righteous inhabitants. The Lord will be our King and Law-giver: for "the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King." When, therefore, the kingdom of God comes in answer to the prayer of the church, all the different segments and parts constituting it, will be brought together in one harmonious whole. Christ our Lord and King will come to reign, the saints whose bones are now scattered at the grave's mouth, and under the hands of corruption, will be raised and liberated from death, and fitted by their last mysterious change from corruption to incorruption, to dwell in this kingdom forever; the earth shall be renewed, and the city of God shall come down "from God out of heaven," and the laws of the new covenant be obeyed in their fullest perfection, insuring harmony, peace and righteousness forever and ever! Who with such a comprehension of the nature of the kingdom, cannot pray earnestly, "Thy kingdom come!"

To be continued.

A VISIT TO MY NATIVE STATE.

On the 4th of August, I took cars from this place for New York, and thence to Morrisville, Pa., where I preached on the evening of the 5th, to a goodly number who had collected, though the evening was stormy. Had the pleasure of seeing brother Lanning, who has charge of the churches at Morrisville, and Yardleyville, the prospects of which are encouraging. The sixth went to Philadelphia, the residence of my mother; found my relatives well, though I was made sad by the absence of a dear sister, who had died, December last. Her death was occasioned by a fish bone lodging in her throat while eating, which prevented her from receiving any nourishment, and she literally starved to death. Although she had been in a gloomy and disconsolate state of mind for a length of time previous to her sickness, yet just before her death, God lifted upon her the light of his countenance, and she sweetly fell asleep in Christ, with a hope of a resurrection among the just.

Visited my friends in P., and found them usually well. By the appointment of brother Litch, I preached the evening of the 7th, and had a good hearing. After preaching, the church, by recommendation of brother Litch, unanimously elected brother Fulton to be their pastor. May the Lord give this people prosperity. For them I cherish a deep interest, as among them I commenced my ministerial labors.

The 8th, brother Litch and I started for Shiremanstown. Reached Harrisburg in the evening, and tarried over night with brother H. Boyer. The generous hospitalities of this Christian household, I and my family shared a year ago, when on our journey to my wife's friends, our daughter was brought to the gates of death, and by the blessing of God, and their acts of Christian kindness, her life was spared. May the Lord reward them. Our Shiremanstown meeting commenced the A.M. of the 9th. A beautiful grove belonging

to brother H. Rupp, was seated for the accommodation of about six hundred. The number at our morning meetings was small, but our afternoon and evening meetings were largely attended. On the Sabbath, there were not seats sufficient for the people. With the exception of a few rowdies, whose purpose to disturb our meeting was defeated, the attention was good. Several ministers of other denominations were present, among them a converted Catholic Priest, from Poland, who preached in German, Sabbath, 5 P.M.

The obvious principle of biblical interpretation never had a stronger hold of the people of this section than now. Our friends are encouraged and firm.

The 11th was occupied in visiting. In the evening returned to Harrisburg, tarried through the night with brother Boyer, and early on the 12th, started for Marsh Creek, where we arrived about 5 P.M. I preached in the evening to a house full. Brother Jackson resides here, and is doing well. The people wherever he labors speak in the highest terms of him. Brother Litch has put in operation a plan to erect a parsonage for him. The land and some of the materials are secured.

13th, I preached at Unionville. The house was more than full.

14th, Brother Litch, Jackson and myself started for Coopers, a settlement among the Alleghany Ridge. After a four hours' rough ride, we arrived at brother Swartz's, where we were most kindly received and entertained. In the evening we commenced our meeting in a grove owned by brother Brown. It was a pleasant place, and magnificently lighted by pitch pine. For so sparsely populated a region, there was a large turn out. The meetings increased in numbers and interest, until Sabbath evening, when after preaching, brother Litch requested any who had decided to embrace Christ to manifest it, when four or five presented themselves for prayers. One of the number, an interesting young man, soon arose, and testified that God, for Christ's sake had pardoned his sins, and then exhorted his companions to flee the wrath to come. We had intended to conclude our meetings there Sabbath evening, but the interest being such, brother Litch concluded that it was advisable to continue another evening. He and brother Jackson remained, and I went the

18th, to Snow Shoe, to fulfil an appointment there. As usual, I received a hearty welcome from brother A. Hinton and family. This kind brother and sister faithfully regard Paul's direction, "Be not forgetful to entertain strangers." In the evening I preached to a house, uncomfortably full. The following evening, I preached at the same place, and notwithstanding the inclemency of the weather, the house was full. The people hear with interest and gladness the good news of the kingdom of God.

The 30th brother Litch came to Coopers bringing the cheering intelligence that twelve had embraced Christ, and others were deeply affected. Brother Jackson remained to continue the meetings.

On the evening of the 20th, I preached at Loy's school house, nine miles from brother Hinton's. The people in this region need more gospel preaching than they get.

The 21st found brother Hinton conveying brother Litch, and two sisters from Marsh Creek, and myself across the Barrens. Thirty miles of hilly, rough, and barren road had to be travelled, with five persons, and baggage, before reaching brother Boyer's. But we had a good team, an excellent teamster, and pleasant company; and therefore the journey was pleasant. Brother Boyer's was reached about six P.M., having travelled the distance in about ten hours, stopping an hour to dine, and removing about a dozen trees which obstructed the road. Weary and hungry as we were, the very kind reception, and ample repast given us by sister Boyer and mother, were graciously received. Brother B. was not at home on our arrival, but soon returned, and was both glad and surprised to see us. The meeting appointed at his place, to commence August 22d, had been changed to Sept. 4th, but of this brother Litch and myself were ignorant, as brother B.'s communications informing us of the fact had not been received. But brother B. who is good for managing, soon decided upon a plan that would in a great measure make up for the disappointment. It was decided that we spend from the 22d to the 25th, at Bennett, on Bennett's Branch eighteen miles from brother B.'s. Accordingly brother Hinton kindly consented to increase his journey by taking us to Bennett. Our meeting commenced on the evening of the 22d, in a school house, which was full. Saturday, Sabbath, and Monday, had it in a grove. The attendance was good, and impressions were made that will not be removed soon. The people in this region were very kind, and the

gospel we preach has many friends there.

26th, returned to and tarried over night at Bro. Boyer's.

27th, started for the Portage meeting. Held it in the Academy at Shippen, the evening of the 27th. Commenced on the ground P.M. of the 28th. The place of this meeting was eighteen miles from brother Boyer's, up the Driftwood Branch of the Sinnamahoning. The camp is a few rods from the main road, and very near a little village called Shippen. The camp was on a plat of ground, nearly or quite surrounded by a ditch. The Mulberry and Beech tree abounded with luxuriant foliage, making a beautiful shade. The tents formed nearly a square. There were four fire stands which furnished a splendid light, and good judges declared it one of the finest encampments they had ever seen. The land is owned by Mr. Chauncey Moore, who not only gives the use of the land, but also entertains the ministers during the meeting. The generous hospitalities of Mr. and Mrs. Felt, the host and hostess of the hotel at Shippen, are also gratefully remembered. All the friends contiguous to the meeting spared no pains in making our stay pleasant. May the Lord reward them. The preachers in attendance were Elders Litch, Gates, Boyer and myself. The audiences were large, larger than last year. The interest to hear was great. Those who had heard desired to hear more; and many who had never heard, were anxious to hear our views. The churches under brother Boyer's care were well represented, and reports from them indicated prosperity. The official brethren connected with these churches, gave brother Thomas Holland (formerly a Methodist) license to preach. He will do good.

The weather during the meeting was most delightful. The immediate results of the meeting were, the removal of a great amount of prejudice, the comforting, settling, and stirring up of believers, and the conviction and conversion of men and women. About twenty presented themselves for prayers. During the meeting, brother Boyer attended a funeral, celebrated a marriage, and baptized five, among the latter, brother Holland and wife.

In consequence of duties calling the ministers away, the meeting concluded on the eve of Sept. 1st. After preaching and a prayer meeting, a circle was formed and the parting hand given, grateful for the privileges enjoyed during the meeting, and sad at the thoughts of parting. Thus ended one of the best meetings, held on the waters of the Sinnamahoning.

Brethren Litch, Gates and Boyer went to Centre meeting, and I started for home, which I reached Sept. 5th, and found my flock and family usually well. I had been absent a month and one day, travelled over a thousand miles, preached thirty times, and returned with renewed health. To the Lord all praise belongs.

In conclusion I would say, if any of our ministers think that nothing can be done, they had better visit brother Boyer's district, and see what patient, persevering, and consistent labor has accomplished. Ten years ago, believers in the pre-millennial advent were scarce in the central and northern counties of Pennsylvania, now there are flourishing churches, that are doing honor to the cause of truth. There is no minister in Elk county, who has a greater influence than brother Boyer; and you may be assured he uses all of it for the advancement of the cause in which he is engaged. In fact, I know of no State where the cause of our coming Lord is making more certain and steady progress than in Pennsylvania. Recent attempts have been made to introduce questions of distraction among some of brother Boyer's churches, but the failure was signal. May the Lord preserve his people from every evil, and keep them unrebukable until the day of his appearing.

L. OSLER.

Providence, R. I., Sept. 6th, 1856.

A SHORT SERMON.

"CEASE ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"—Isa. 2:22.

Such was the word of the Lord to his ancient people, and such it is to us at this day. It is deeply interesting to notice in how many instances, in the Scriptures, the people of the Lord are cautioned, and warned against trusting in, or having confidence in man. The following are among the many instances to which I refer.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. 146:3, 4. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like the heath in the desert, and shall not see

when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17:5, 6. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."—Psa. 108, 9. "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom."—Mic. 7:5. "Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanderers."—Jer. 9:4. We may urge the following reasons why we must not trust in, or have confidence in man.

1. God has forbidden us to trust in man. And when God commands us not to do anything, he knows good reasons why we should not; and we shall ever find it for our highest good, simply to submit to his word. Many of the consequences of trusting in man, the Scriptures plainly reveal.

2. Man's life is a most uncertain matter. He may be disposed to help his fellow-man, but while he yet purposes the act of kindness and benevolence, he passes into the grave. Many a father has purposed acts of kindness for his children, many a mother for her loved ones, many a brother for brother, sister for sister, and brothers for sisters, and sisters for brothers, neighbors for neighbors, and friend for friend; but death has interposed, while yet the kind design was scarce in progress of accomplishment, and frustrated every plan. Hundreds lie in the grave, who, had they lived but a little longer, would have filled the world with praise of their noble deeds. But this would not have been so well. Human nature must not do too much. Man's life must not last too long; God must not suffer his feeble creature to gather to himself too much glory.

3. Man is a changeable being. His mind is largely controlled by circumstances, connections, location, business, and many other considerations: so that what he purposes to-day, he often sees fit to postpone, or modify to-morrow. And he should not be rebuked for this, unless indeed he manifests lightness, and inconsistent fickleness in his conduct. His very material, and mental organism shows that he was designed to be a creature of circumstances. Again, man changes by the force of his own feelings, and passions, in himself; and does not regard as duty, or as being agreeable to-morrow what is so to-day, and therefore, little confidence—no positive confidence can be placed in promised human help. Were this view always taken of this matter, we might save ourselves from a multitude of vexations, and disappointments.

4. Man is but a poor dependent creature himself. He lives but a borrowed life! He uses but borrowed elements! What can he call his own? Nothing, nothing. He breathes by sufferance, eats and drinks by permission, is clothed and housed through pity, and enjoys, because his kind Benefactor prepares enjoyments for him. To look to man for help, and trust in him, is but begging of a beggar!

5. Man, in his highest attainments of knowledge, is deplorably ignorant, and does not know how to help us, in many cases, when help is needed, even when with ever so good will he proposes to benefit us. He visits us in sickness, and offers his services, but disease baffles his skill, and mocks his kind attentions. He comes to us when sorrows, conflicts, and sore temptations oppress our souls, and fain would drive the dark clouds away, and make us happy, but does not know what word to speak, what promise to present, or what kind of advice to give, and retires sad in himself that he cannot succor us.

6. We have a more blessed source of help to look to. God is our unfailing, unchanging, and ever present, almighty Friend. He bids us trust in him. "They that trust in the Lord shall be as mount Zion which cannot be removed, but abideth forever."—Psa. 125:1. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. 37:3. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgments as the noon-day."—Psa. 37:5, 6.

IMPROVEMENT.

Let us ever trust in the Lord. None who ever trusted in him have been left to shame. He loves those who trust in him, and will command blessings upon them. Without trusting in him we shall surely perish.

EDWIN BURNHAM.

Newburyport, Mass., Sept., 1856.

Letter from Hon. A. Prentiss.

BRO. HIMES:—The *Herald* has been a welcome and interesting weekly visitor to me and my family for the last thirteen years. It was introduced into my family by my good and affectionate wife, Angeline Dyer, soon after our marriage in 1842.

She was a constant reader of its pages, and practised its Christian and Bible precepts, until suddenly and very unexpectedly called, in the vigor of health and prosperity, to part with all transitory things, in 1850.

She departed this life in the full hope and belief, which she had ever cherished, of meeting her beloved Saviour in peace. Three little children, pledges of her love and affection, were left without her watchful care and attention; and to leave these without a mother's care, was her only grief.

She and her sister Mary Ann Dyer were endeared to each other by the tender and affectionate ties of relationship and Christian associations. To the kindness of the latter, who possessed all those agreeable and distinguishing qualities that adorn and beautify female character, I was indebted for her hand in marriage, in 1851—supplying the loss of her sister. Through her the *Herald* was continued, and it still found a welcome place in our little, happy family circle, until she, too, in 1852, was summoned from the shores of time, and from an agreeable and happy society to whom she had endeared herself by her amiable and Christian virtues, her disinterested benevolence and intellectual endowments, and by her genuine love and affection. Death to her, and to those beholding the last gentle heavings of her bosom was like a sweet sleep into which she quietly fell. Her affectionate and admiring relatives and acquaintance will long cherish her memory in their hearts.

And now, while both are slumbering in yonder cemetery, the *Herald*, agreeably to their request, is with us, imparting Bible truth and instruction to these three children, and guiding them on in the example of their deceased mothers, in the path to meet them when they shall come forth at the soundings of the last trump of God from their graves to meet their Saviour in the heavens.

A. PRENTISS.

Romeo, Mich., Aug. 27th, 1856.

BRO. CROWELL writes from Hartford, Ct., Sept. 9th, 1856:—"I had written a short history of the 'Charter Oak' for the *Herald*, but yours of last week makes it unnecessary for me to send mine, especially as yours is much better. I send you a withered leaf of the old monarch, plucked since his fall. You will be pleased to learn that it is now in contemplation to erect a strong platform on the stump, and then place the fallen trunk of the 'Old Oak' on the top of it, as a monument of Captain Wadsworth and the 'Charter Oak.' A grand idea, I think, much more appropriate than a monument of granite or marble. Besides the old tree, 'through the scent of water, may spring up again,' and give us a second edition of the 'Charter Oak.' If any of your readers would like to obtain a likeness of the old tree as it stood, they can do so by obtaining a one dollar bill on the Charter Oak Bank, Hartford. The bank is good, notwithstanding a countryman refused a few days since to take one, because the 'Charter Oak' was fallen. He thought the bank was down too, of course."

A WONDERFUL RELIC.—It is stated in cutting through Oliver street, for the purpose of extending the Bowery, a tombstone was exhumed and a perfect skull found beneath it. The inscription was in Hebrew characters, and after being submitted to the inspection of many learned citizens of the Israelitish persuasion, it was decyphered to bear the name of "Grenada," while the date runs back some 399 years, which was before the discovery of America by Columbus.—*N. Y. Courier and Enquirer*.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Hartford, Ct., Aug. 5th, sister AGNES G. ARTHUR, eldest daughter of our late brother, J. G. Arthur, aged 18.

This sweet spirited young lady has been cut down and sent to an untimely grave by consumption. Her mother has been dead three or four years, and the father died about a year and a half ago, leaving four children, of whom Agnes was the eldest. Her funeral was attended by a large number of friends. Religious services by the Rev. Dr. Turnbull, and the writer.

E. C.

Brother Crowell mentions some particulars, indicating cruelty and neglect as inducing and hastening the disease; but as parties are referred to, it might lay us open to censure, if not legal penalties, if we published them.—Ed.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LENT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public!

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF
Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

Ed. W. Preble, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb. 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours,

Alonso Ball, M.D.,
Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. Co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston.
Dr. Ayer: I have used your pills with extraordinary success in my family, and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours,

J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

John G. Meacham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her.

Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church, Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow, but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatism—a painful disease that had afflicted me for years.

Vincent Siddell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alterative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful antidote yet known to man for the formidable and dangerous diseases of the pulmonary organs, it is also the pleasantest and safest remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 186 Lydian street.
BERLINGTON, IOWA. James S. Brandaburg.
BARCOE, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, VT. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DURHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
DETROIT, Mich. Luzerne Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAWKESVILLE, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MORRISVILLE, Pa. Wm. Kilson.
NEWBURYPORT, Mass. Dea. J. Pearson, sr., Water street.
NEW YORK CITY. Wm. Tracy, 246 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange street.
SALEM, Mass. Lemuel Oser.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONACK, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Townbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheffield, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the "Boston Advent Association,"
between Hudson and Tyler streets—a few steps west from
the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 59 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

Judge not Harshly.....	297	Visit to My Native State.....	302
The Exodus.....	298	Short Sermon.....	302
MISCELLANEOUS.....		Letter from A. Prentiss.....	303
Heavenly Applicant.....	297	OBITUARY.....	
Walks about Jerusalem.....	297	A. G. Arthur.....	303
The Bible.....	298	EDITORIAL.....	
The Jews.....	298	Symbolic Dictionary.....	300
Wonderful Discoveries.....	299	Tropics.....	300
CORRESPONDENCE.....		Politics.....	300
Kingdom of God.....	302	Kansas Colony.....	304

ADVENT HERALD.

BOSTON, SEPT. 20, 1856.

TOUR IN THE WEST.—Brethren will see that my notices are a little altered for Ogle and DeKalb counties, and prepare accordingly.

Payne's Point, Ogle county, Sept. 2d, to 6th.

Moline, Ill., Sabbath, Sept. 7th to the 12th, as brethren Sayles and Ruggles may appoint, in connection with brother L. Edwards of Hampton, Ill.

I shall have three more Sabbaths to spend West, and shall be glad to learn from the friends interested, who may wish a call. I shall spend one Sabbath, and several days in Hancock county, at Warsaw, and St. Albans, and can call a day or so at some places on my way, if I have some directions, for a notice. So I leave the intermediate places for a future notice, and now arrange for my meeting for Hancock county.

St. Albans and vicinity, Sept. 19th, 20th and 21st. Here I hope to see all the friends of the cause in the vicinity. Brethren Buckley and Scott will arrange for the meetings.

After this meeting, I should like to meet brother Hedrick, in Indiana, and hold a meeting, as he proposed, at Annapolis or elsewhere. Will he write me, on the subject?

All friends who are interested in my tour, will be so kind as to write me, and give me any information I may need, and aid me in making my journey advantageous to the cause. J. V. H.

New Hampshire State Conference.

The undersigned Committee appointed at the last Conference to call the next State Conference at such time and place as they might deem proper, would inform the brethren that they have not, as yet, fixed definitely, on either time or place, but the time will probably be somewhere from the first to the 20th of Oct. Of this due notice will be given in the *Herald*.

In regard to the place for holding the meeting, the committee would be pleased to have the brethren, who may wish the Conference holden with them, to notify either of the undersigned and we will try to have our state conference in the best place. Notice should be given us as soon as possible, as the time is short.

John Knowles, T. M. Preble, Committee.

Aug. 29th, 1856.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, commencing at 2 o'clock, Oct. 2d, and continue until Sunday evening.

It is to be hoped that the brethren generally, through the State, will feel a sufficient interest in this meeting to make an effort to attend, especially all our preaching brethren. Come, brethren in the spirit of labor and unity, and let us confer in the spirit of Christ in relation to the great work to which he has called us, praying for heavenly wisdom.

Though there are but few brethren in the neighborhood to sustain this conference yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

S. K. Partridge, Secretary.

Nicholas Smith, Chairman.

Hallowell, Sept. 7th, 1856.

The Advent Mission church in the city of New York, formerly worshipping in their late meeting house, No. 39 Forsyth St., hold their meeting, on the Sabbath, for the present, in Broadway Hall, corner of Broadway and Grand St. preaching morning and afternoon, at 10 1-2 A. M. and 3 P. M.

Sept. 8th '56.

The General Convention.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation; therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may

attend from a distance, who are not able to bear the expense.

The 21st of October has been suggested for the holding of this Convention. The church in Providence has invited it to be held there; but recommend the 11th of Nov. as the time, instead of Oct. 21st, which would be a time of political excitement. Will the Com., Bro. J. V. Himes, J. Litch, L. Osler, A. Hale, D. I. Robinson,—excepting Elder O., who prefers Nov. 11th, immediately write to this office, their choice of the time, as that of a majority of those who express themselves will determine it.

It has been thought advisable to issue no circular, as then no one can complain of being overlooked.

Is it not known that any effort has been made to raise the fund referred to; and therefore churches will look out for those in their respective neighborhoods. All the ministers and laymen who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion.

We have had no responses yet from the Committee, for which we wait, that we may give a definite notice.

READING ONE'S OWN PAPER.—We believe that as a general thing our subscribers are as honorable men as can be found anywhere. Occasionally we meet with instances of a different character. Now and then a woe-begone moneyless epistle, makes its advent to our office, from some subscriber who hasn't paid a cent for his paper for years, but which concludes with the laconic injunction—"Stop my paper." On such occasions we are tempted to soliloquize somewhat as follows: "My paper," eh? Why, man, you haven't owned a paper for years! You have taken a paper, and read a paper but was it your paper? Your paper forsooth! Why, the very ink that erases your name from the subscription list was paid for with other people's money! Stop your paper! Why, you might as well talk of stopping the revolution of your earth—or commanding your sun to stop the supply of your daylight! Go to—Man! "Pay what thou owest," and the next time thou writest to an editor for a discontinuance, be sure that thy request is accompanied with enough money to render "stop my paper," other than a mere figure of speech.

So much for the soliloquy. Now for the contrast. We have just opened a letter, from a subscriber whom we have never seen, but who is obviously an honest man. It is a model letter. Thanks to our kind friends, we are receiving many such. He says: "I must apologize for not sending the money before. I have been a reader of the Recorder for many years. I have always paid in advance until the present year. I find that I do not feel right when I take your paper out of the office. I send you three dollars, which you will please place to my credit. I shall then have the pleasure of reading my own paper."—*West. Recorder*.

Advertisement.

A KANSAS COLONY.

In case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west, and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, Minnesota or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the *Advent Herald* for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a

good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not: the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent. of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.
H. TANNER, Buffalo, N. Y.

Boston, Aug. 30th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.

" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	.18.
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "
<i>Advent Tracts, bound. Vol. 1</i>	.25. .05.
" " " " Vol. 2	.33. .07.
<i>Facts on Romanism</i>	.15. .03.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	
\$2 per hundred; 3 cents single.	
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	
Price, \$2.50 per hundred; 4 cts. single.	
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	
Price, 10 cts.	
<i>Glorification. By Rev. Maurant Brock, M. A., of England.</i>	
\$2.50 per hundred; 4 cts. single.	
<i>The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.</i>	
<i>First Principles of the Second Advent Faith.</i> This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.	
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i> \$2.50 per hundred; 4 cts. single.	

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments to preach as follows: First Sabbath in September, at Rye; 2d, at Concord, in the chapel; 3d, at Franklin; and the 4th, at Canterbury—Town-hour. T. M. PREBLE.

There will be a grove meeting on land owned by Joseph Leach, lying on the road leading from Shelden Creek to the centre of Fairfield, to commence on the 25th of September, and continue over the Sabbath. D. S. REYNOLDS.

The Lord willing, I will preach at South Woodstock, Vt., Sept. 21st; at Claremont, N. H., 23d and 24th; at Grantham, 25th; at Springfield, 28th, Lord's day. Week day meetings commence at 7 o'clock evening. L. D. THOMPSON.

I will be at Hatley and Barnston, C. E., the last two Sabbaths in September, as the friends there may arrange; Wednesday and Thursday, Oct. 1st, and 2nd, at Melbourne; and Friday, Saturday and Sunday after, at Danville. EDWIN BURNHAM.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. LARKIN SCOTT.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A Northam—We have changed your paper now to La Porte. It was sent to Unionville at Bro. Himes' direction, when it seems that it should have gone to Union Mills.

L. Scott—In June last we credited F. W. Lane \$2 to No. 780—leaving \$1.36 due to the end of the present vol.

Dr. H. Reed—Sent books the 12th.

Wm. R. Howe—Sent you likenesses on the 12th. You are credited on our books on Her. to No. 841.

E. Hard—Sent the 12th.

RECEIPTS

UP TO SEPT. 15TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 763 was the closing number of 1855; No. 780 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

Mary S. Clement—To what P. O. is your paper sent?

David Carter—To what P. O. is your paper sent? The best way to send money is by mail.

J. J. Chamberlain \$15; J. Wise 789; Mrs. C. Fleck 787; \$2.10 will pay to Jan. 1. M. Marden \$15; J. Marden \$15; D. Keeler \$15; Mrs. M. Weaver, sent tracts the 12th; E. Miller \$15; H. Curtis \$15; V. R. Leonard, 789; C. Annis, \$23—each \$1.
M. Marden \$41; N. Howe \$20; C. Hagen \$48; R. B. Jones \$48; H. Burton, cr. you \$4, from No. 685 to No. 789—none having before been rec'd and leaving \$1 due; P. I. Main \$41; J. Reints \$41; H. Wood \$59; D. Esty \$15; C. Marshall \$15; F. Fowler \$20—each \$2.
C. Shelden 789; A. Bell \$15—each \$3—A Spaulding (6 cts. 828; C. Macomber \$33—each \$3—O. E. Noble \$33; \$6; N. W. Spencer, on acc't, \$22.21.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 802.

BOSTON, SATURDAY, SEPTEMBER 27 1856.

VOLUME XVII. No. 39.

THE FUTURE REST.

Mid this desert's dreariness—
Mid its watchings, weariness—
Lord we pray thy people bless;
Exiles on a foreign strand,
Strangers in a strangers' land,
Guide them by thy own right hand.

Thou who ancient Israel led,
And in Syria's desert fed,
Still impart the blessed life-bread;
And amid this moral waste,
Bid the "remnant" onward haste,
To the anti-type of rest.

Travel-stained and toil-worn they,
Like their leader in the way,
Still they go, they cannot stay;
Patiently the cross they bear,
And the Saviour's sufferings share,
Heaven's diadems to wear.

Soon the desert and its woes,
Shall give place to that repose
Which no dream of sorrow knows;
Soon the "kingdom" will be here,
Soon the "lily" will appear,
And the "King" the "Bride" to cheer.

Land of blessedness and light!
Home of all that's fair and bright!
Scenes surpassing mortal sight!
There the seraph sweetly sings,
And the Alleluia rings
Borne on balmy zephyrs' wings.

But amid such sights so fair,
One, doth most attractions wear,—
Israel's great Redeemer there;
He the soul and centre is,
To be near Him is their bliss,
This their highest happiness.

CAROLINE.

The Heavenly Applicant.

BY JOHN CUMMIS, D.D.

Concluded.

This precious call is for a season; this offer of the gospel, this waiting at the door of the heart, is for a season.

I have tried to show that your responsibility is great, clear, unmistakable; and that your rejection of the truth is in the face of deep presentiments within that you are guilty. Let me now explain that soon Christ, who knocks at every door, will cease to do so.

Every man, I believe, upon earth has what I may call his day of grace. The Bible says there is a time called "now" as the accepted time; "now" as the day of salvation. "Now is the accepted time." But if man may be saved hereafter, now is not the accepted time. But the apostle evidently says that there is but one time that is the accepted time; that there is but one period in which man can be saved; and that that period is the hour that now flows past. And again, we read of Jerusalem, "If thou hadst known in this thy day the things that belong to thy peace; but now they are hid from thine eyes." Christ seeking admission is your privilege; you making him welcome is privilege turned into possession. You are prisoners; but, blessed thought! you are prisoners of hope. In that very spot in which your home stands, the cross of Christ is; in that very language in which you transact the world's commerce Christianity speaks. There is no obstruction to your instant pardon, instant peace, instant joy, that is not in yourself. I say with all reverence, God has done all that love, mercy, justice, truth, faithfulness, can do; Christ has paid a price equal to the ransom of ten thousand worlds; the Holy Spirit asks you to accept it; Christ stands at the door and begs admission; the ambassador of Christ beseeches you; it rests with you to open.

You say, "I cannot open." But I can tell you what you can do; you can refuse to open. If you say, "I cannot open," perhaps you say what is true. But the very admission, "I cannot," will, if sincere, and if it be not the mere cover of, "I will not;" instantly lead you to ask Him, whose strength is made perfect in weakness, to enable you to do so. But this you can do; and here is the awful

power of man—he has not strength enough to open his own heart, but he has strength enough to keep it shut, and refuse to listen to the voice of Christ. So that when that heart shall have been opened, it will be by Divine power, that must have all the glory; and when that heart shall have been kept shut it will be found to have been kept shut by the hand that has all the frightful and inexhaustible consequences.

That sun which now shines upon your homes will one day shine upon your graves. Those golden moments that fly past with all the speed of the light or the lightning, will soon have been merged in eternity itself. And I ask, should this year end the life of some of my readers; what is your hope, your prospect? Is any man so brutish as to rush blindfold into eternity, as the horse paweth the earth and rusheth into battle; without knowledge, thought, or anticipation? Surely this is impossible, as it is irrational and unjustifiable.

You never will feel one atom of remorse that you accepted Christ and Christianity as yours; but it needs no prophet to tell you the terrible accumulative remorse that springs from the reminiscence of a rejected gospel, and the neglect of a despised Saviour. It may be replied, these are painful thoughts, they sadden the heart and make it sorrowful. He who feels life all mirth and merriment may probably say to himself, as he reads them, "What a pity to press on us such thoughts." But let us forget the exclusion of the thought of these things is not the extinction of the peril of these things. It is of no use to act like the ostrich in the desert, who seeing the Arab steed behind it buries its head in the sand, and takes the only comfort of refusing to see the peril it cannot escape. Man is made to look peril, and duty, and obligation; all in the face; and to deal with them in the light of eternal truth; and to come to such conclusion as will vindicate the ways of God to man, and give for his own sad and troubled peace, the peace that passeth understanding. Some say, "I cannot believe;" are you quite sure that, "I cannot" is not a convenient translation of "I will not?" If you feel inability, then of course, as the hungry man applies for bread, the dying for life, the diseased for health, and the weak, the consciously weak, for strength, so you will appeal to God for strength. And what is the promise? "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give his Spirit unto them that ask him?" But if your "I cannot" be simply the convenient and deceptive expression for "I will not;" then remember the hold the faithful preacher has in your intellect, your conscience, or in your heart; and the intertwining of the truths of religion, with consciousness, with every faculty, and feeling, and affection, with every outward association, and then ask, "How shall we escape if we neglect (not reject) so great salvation?"

Every day adds to our responsibility. Every tract you read, every sermon you hear, is inevitably associated with your condemnation or acceptance. There is no neutral and indifferent position in a world which is man's apprenticeship for eternity. There is no insensibility which is not crime, no refusal which is not ruin, no hesitation which is not fraught with everlasting issues. It is the very solemn characteristic of of the life that now is, that character is formed here which lasts for ever—that seed is sown now which grows up into harvests of everlasting retribution. The destinies that never end are settled here; the direction that can turn us for ever and ever begins here; the character that lives and lasts for ever is generated here. Who are mad? Not Paul, but Festus and Felix and Agrippa. In a very few years, it will be owned by some, and felt by others, and seen by all, that true religion is the greatest sobriety, enthusiastic sympathy with all God says the highest wisdom and the holiest duty, and they who were branded as fools on earth, recognized in the presence of God, and his holy angels, as wise indeed.

Dear reader, have you solemnly pondered

these thoughts? Have you apprehended their excellence, their constancy, and their obligation? Our great concern should not be, our estate, or riches, or learning, or influence in this present world, but our relation to God, our interest in the atonement, our condition as candidates for glory, as pilgrims to eternity, heirs of endless weal or endless woe.

"Seize the present moment,
For be assured they are all messengers,
And though their flight be silent, and their path trackless
As the winged coursers of the air;
They post to heaven, and there record the folly.
Because, though stationed on the important watch,
Then like a sleeping faithless sentinel,
Didst let them pass unnoticed, unimpeded,
And know for that thou slumberest on thy guard,
Thou shalt be made to answer at the bar
For every fugitive.
Then stay the present instant,
Imprint the mark of wisdom on its wings,
Oh! let it not elude thy grasp, but like
The good old patriarch on record,
Hold the fleet angel fast until he bless thee."

Extracts.

Verbal Precision of the Apocalypse.

"The more I read this wonderful book, the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned; but the ornaments are not redundancies; they are not of that sort that the proposition would remain the same, if the epithets were expunged. And in passages which may seem similar, there never was the smallest variation of style, but it points to something of diversity either in the subject or the predicate."—Horsley.

Literal Interpretation.

"I cannot be persuaded to forsake the proper and usual import of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and the nature of the things spoken of (which will bear no other sense), do warrant it. For to do so were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination."—Mede's Works, p. 770.

Perilous Times—Our Own Days.

"Only open your ears, and you will hear from the camp of the world the infernal war-cry—'Away with Jesus and the doctrine of his cross!' Phenomena, such as those which meet us in the present day, were never before seen in the world in such antichristian atrocity and massiveness. The traitor Judas is again visible on the stage, full of deadly hatred to God, in a thousand colossal antitypes; and if there is one doctrine of the Holy Scriptures which finds in the present day its tangible confirmation, it is that of the existence of a ruler of darkness, and of a kingdom of infernal powers. It is now that the prophetic expression in the Revelation is fulfilled, 'The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.' The pentecost of hell is being accomplished, and it pours out its spirit over mankind like a shower of fire and brimstone and its shield-bearers and apostles shoot up from the earth, like the fungus, in a night."—Krummacher's *Suffering Saviour*, chap. 8.

The Church in its Perfection in the Kingdom

"And the nations of them that are saved shall walk in the light of it," &c. (Rev. 21:24—27.)

These words seem to declare the full accomplishment of this promise [Kings and queens shall be nursing fathers and mothers], and of all the Old Testament promises of this kind. For they contain a description of the Church in its perfection at the restitution of all things; and a further declaration of the same thing that is declared Rev. 11:15, where it is said, 'The kingdoms of this world are become the kingdoms of his Lord, and of his Christ; and he shall

reign for ever and ever.' This is a part of the short sum which that context gives of the issue of the voice of the Seventh Angel; of which voice it was said, ch. 10:7: 'In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' Now, the voice of the seventh angel issues in the kingdoms of this world now becoming the kingdom of our Lord and of his Christ, where he is to reign for ever and ever, the coming of God's wrath, the raising of the dead, the rewarding of the prophets, saints, and them that fear the Lord, both small and great, and the destruction of them that destroy the earth."—*Glass's Testimony of the King of Martyrs*. 1627.

God our Refuge in Evil Days.

"Amidst all disorders, God is ordering all wisely and justly, and, to them that love him, graciously; therefore we ought not to be dismayed. Let us calm our thoughts with this, remember who it is that rules all, and disposes of peace and war, and all affairs, and we cannot wish them in better hands. I am persuaded, that in all the commotions of the world, when a believer thinks on this, it cannot but calm and compose his spirit exceedingly—my Father rules all.' Let this so quiet our fears, as that withal it quicken our prayers, and stir us up to the work of this day—repentant, humble seeking unto God; seeing all is in his hands—our peace, our liberties, and our enemies that threaten to bereave us of both. Oh that the effect of all our troubles and dangers were to drive us more to God—to make us throng more about the throne of grace, to draw forth our King for our help! Oh our impotence and unreformedness, that turns him to be our enemy, and that only! Men are nothing. And now in so great straits, yet so little calling on him! Oh my brethren, what are we doing? Oh pray, pray! It is our God that commands all, and, we may say it upon his own warrant, it is prayer that commands him."—Leighton.

Macanlay and Romanism.

"We frequently see inquisitive and restless spirits take refuge from their own scepticism in the bosom of a Church which pretends to infallibility, and after questioning the existence of a Deity, bring themselves to worship a wafer."—*History of England*.

Curiosities of Thunder Storms.

The peculiarities of that terrible but mysterious agent, lightning, are made the subject of an interesting paper in a recent number of the *British Quarterly Review*, from which we condense some of the most prominent statements. Two clouds are not necessary for the production of lightning, which is frequently discharged from a solitary clump of vapor, when a connection be established with the earth. A French Academician, named Marcolle, describes a case where a mere clondlet, about a foot and half in diameter, killed a poor woman by dropping a thunderbolt on her head. It has been shown by Faraday that the electric fluid contained in a single flash might perhaps be supplied by the decomposition of one drop of water alone. M. Arago has divided the lightnings into three sorts. The first includes those where the discharge appears like long luminous lines, bent into angles and zigzags, and varying in complexion from white to blue, purple or red. This kind is known as forked lightning, because it occasionally divides into two branches. Charpentier relates a case where a flash severed into three forks, each of which struck on points several hundred feet apart. Still more numerous furections have been reported, for it is said that during a tempest at Landerneau and St. Pol de Leon, twenty-four churches were struck, though only three distinct claps were heard. This was eight churches apiece for the three explosions!

The second class of lightning differs from the first in the range of surface over which the flash

is diffused, and is designated as sheet lightning. Sometimes it simply gilds the edges of the cloud, whence it leaps; but at others it floods with a lurid radiance, or else suffuses its surface with blushes of a rosy or violet hue.

The third class of lightnings are remarkable for their eccentricities, and have been made the subject of considerable contention among meteorologists, many who have denied their right to be treated as legitimate lightnings, they differ so widely from the ordinary sort of flashes. They exhibit themselves as balls, or globular lumps of fire—not momentary apparitions, but meteors which take their own time, and travel at a remarkable slow rate. It is this incelerity which gives them their doubtful character, as an electrical bolt is supposed to be one of the leading emblems of velocity. Among other anecdotes related of this kind of lightning is the following incident, which occurred to a tailor in the Rue St. Jacques, Val de Grace, about the year 1853. M. Babinet was commissioned by the Academy of Sciences to investigate the facts, and reported substantially as follows:

"After a loud thunder clap, the tailor being finishing his meal, saw the chimney-board fall down, as if over set by a slight gust of wind, and a globe of fire, the size of a child's head, come out quietly and move round the room, at a small height above the floor. The tailor said it looked like a good sized-kitten, rolled up into a ball, and moving without showing its paws. It was bright and shining, but he felt no sensation of heat. The globe came near his feet, like a young cat that wants to rub itself against its master's legs; but by moving them aside gently, he avoided the contact. It appears to have played for several seconds about his feet, he bending his body over it and examining it attentively. After trying some excursions in different directions, it rose vertically to the height of his head, which he threw back to avoid its touching his face. The globe, elongating a little, then steered towards a hole in the chimney above the mantelpiece, which hole received a stove pipe in winter, but was now pasted over with paper. 'The thunder,' he said, 'could not see the hole; but, nevertheless, the ball went straight to the aperture, removing the paper without hurting it, and made its way into the chimney. Shortly afterwards, and when he supposed it had time to reach the top, it made a dreadful explosion, which destroyed the upper part of the chimney, and threw the fragments on the roofs of smaller buildings, which they broke through. The tailor's lodging, was on the third story; the lower ones were not visited at all by the thunder-bolt."

Lightning when it meets with an obstruction in its course, frequently shatters the non-conducting object, dispersing and bursting substances asunder in every direction, as if they had been charged with gunpowder. The stone binnacle of a church in Cornwall was struck by lightning, and one fragment weighing three hundred pounds was hurled sixty yards to the southward, another 400 yards to the north, and a third to the southwest. In 1888 the topgallant mast of H. M. ship Rodney was literally cut up into chips by a flash of lightning, the sea being strewn with the fragments as if the carpenters had been sweeping their shavings overboard. Sometimes in striking a tree or mast, the electric fluid will slice it into long shreds or filaments, so that it will appear like a huge broom or a bundle of laths. Lightning bolts will occasionally dash through resisting objects by tearing great openings, as in a Cornish church, where apertures were made in the solid wall of the belfry fourteen inches square and six inches deep, and as truly regular as if cut out by art. In other instances small holes are drilled which are surprising for their circularity of form. Window panes have been frequently pierced in this fashion, without affecting the rest of the glass. In forming these apertures, a burr or projection is left upon the edges. Juvenile electricians are in the habit of making holes in cards by passing discharges through them, when a burr or projection will be observed on both sides of the orifice. Sometimes a single discharge will produce two holes in a card, each puncture marked by a single burr, one on the upper and the other on the under side of the card. In some instances the results are such as to suggest that a flash may be split up into several fiery filaments before it strikes an object. In 1777 a weather-cock of tinned copper was hurled by a thunderbolt from the top of a church in Cremona, and, upon inspection, was found to be pierced by eighteen holes; in nine of them the burr was conspicuous on one side, and in nine it was equally prominent on the other, while the slope of the burr was identical in all.

Among the curiosities of lightning are what is termed "fulgurites" or tubes, which the lightning constructs when it falls upon a siliceous spot, by fusing the sand. They may be called casts of thunderbolts. In some hillocks of sand in Cumberland, England, these hollow tubes have been found from one-fiftieth to two inches in diameter, tapering to a mere point. The entire extent of the tubes may be thirty feet, but they

usually separate into numerous branches, and have the appearance of the skeleton of an inverted tree. They are lined with glass, as smooth and perfect as if it had been made in a glass house.

Lightning will also vitrify the surface of rocks, and fuse metals. In 1827 several links of the iron cable of an American packet ship were melted, and the glowing drops, falling upon the deck, set fire to every thing they touched. It would seem, too, that lightning can liquefy metals without harming or even singeing more fragile materials connected with them. Aristotle says that copper has been melted off a shield without injuring the wood, and hence affirms that money has been fused in a purse without burning the latter. It is a capricious meteor, and the pranks it plays are sometimes perfectly inexplicable. A man in Cornwall was once struck by a bolt, which burnt the sleeve of his shirt and also of his coat to tinder, without frizzling or even damaging the outside of the coat in the least! Balls of electric matter, capable of firing combustible objects, have been seen to issue from the sea, or to drop into sheets of water without producing any hissing sound, or occasioning any symptoms of ebullition.

As illustrative of the power of lightning to magnetize metals, it is related by Arago that the tools of a shoemaker in Swabia were thus treated, and he had to be constantly freeing his hammer, pincers and knife from the nails, needles and awls which were constantly getting caught by them as they lay upon the bench. Nearly two centuries ago, a couple of English ships were sailing from London to Barbadoes. One of them was struck by lightning, and suddenly the captain of the suffering ship was observed to alter his course and turn his prow, as if making for England again. His consort inquired the reason, but found that the whole crew were still proceeding to Barbadoes, as they firmly believed! A careful inspection showed that the poles of the compasses had been completely reversed by the lightning.

For the Herald.

Thoughts on Death.

BY HELEN M. JOHNSON.

A bride but yesterday all hope and love;
Flowers at her feet and cloudless skies above;
Bright buds of promise twining round her brow,
Approach, approach and gaze upon her now.

Come not as on that happy bridal day,
With footsteps light and voices glad and gay,
But mournfully approach, and with a tear
Gaze on the scene—the lovely bride is here.

Come not in festal robes as once ye came;
The bride is here, but she is not the same
As when ye saw her to the altar led,
And called down blessings on her youthful head.
The cheek is pale that with the rose could vie,
There is no lustre in that rayless eye,
Upon those pallid lips there is no breath,
And she alas! is now the bride of death.

Henceforth what soul would ever dare to trust
In things that crumble at a breath to dust?
And who would dream of earthly joy and bliss,
Taught by a lesson sad and strange as this?

O if some being from a fairer land,
Who never heard of death could only stand
Beside an open grave, and learn that thus
All flesh must lie, what would he think of us?
The man who clings to earth and earthly things,
And loads with chains the heaven aspiring wings
That fain would bear him to the land of rest,
Would he not call him reasonless at best?
But if he knew that in that mortal frame,
There was a soul which death could never claim,
A soul for which God gave his only Son,
Would he not blush and weep for such a one?

Short sighted mortal rushing to the tomb,—
Gaze on the dead and realize thy doom!
All tongues and nations mingle with the clay,
Art thou less subject unto death than they?
The conquerors of the world have left their throne
Before a mightier mandate than their own,—
Rank, pride, and power, have sunk into the grave,
And Caesar moulders with the meanest slave.

Wilt thou escape his all destroying breath,
And bid defiance to the victor Death?
Thou answerest, "nay, I know that all must die,"

And yet thy deeds would every word belie!
What strange enchantment has allured thine eyes?

Shake off the spell, immortal soul,* arise!
What! cling to earth and let thy only care
Be but to win a name, a fortune there?
Break off thy fetters, ere it be too late,
Regain thy freedom and thy lost estate,—
A thousand angels hover round thy track,
Thousands of thousands long to lead thee back.

* We wish correspondents would avoid expressions which offend some of our good brethren and sisters, on the ground that they are not Scriptural. Mortality and immortality, in the Scriptures, are not predicated of the soul, but of the body.

The sacrifice too great? bethink thee, soul,
A few more suns above thy head may roll,
A few at most—and thou shalt trembling stand
Just on the borders of the unseen land.

Who ever stood there calm and undismayed,
And smile to see all earthly prospects fade?
Not he who waded to a guilty throne,
Not he who toiled for wealth and fame alone,
Not he who added precious store to store,
Not he who cried, "O, for one moment more,"
But he whose eye could pierce the dreary tomb,
Whose victor voice could shout amid the gloom,
"I know in whom I've trusted, earth adieu,
The land of glory bursts upon my view."

Wouldst thou depart with that exulting cry,
In glorious hope of immortality;
Joy in thy heart and praise thy latest breath?
—The holy life insures the happy death,

O, thou wilt wonder in that trying hour,
When home, and love, and friendship lose their power

To calm thy soul, that thou could'st ever prize
What then will sink to nothing in thine eyes.
Time for repentance then! beware, beware!
Thousands of souls are yearly shipwrecked there.
Like him of old they cry, "go now thy way,"
And keep repentance for their dying day.
But God is jealous of his honor still,
He asks a ready mind, a hearty will,
And those who through a lifetime break his laws,
Despise his mercy and his glorious cause,
May find too late they were deceived at last,—
And mourn the summer and the harvest past.

There's not in heaven itself a fairer sight,
Nor one which angels view with more delight
Than youthful soldiers of Immanuel's cross,
In life's glad morning counting all as loss,
Since they have known a Saviour's dying love,
And set their hearts on brighter things above.

Let pleasure woo them with her syren voice,
They heed her not—they've made a noble choice,
Let others walk the shining paths of fame,
They dare to suffer poverty and shame,
And turning from the world's enchanted bowers,
To consecrate their youth and all their powers
To Him who died; and even here they find
More real pleasure than they e'er resigned.

The best of all they have in life they bring
A freewill offering to their God and King;
And in the hour when earthly help shall fail,
A song of triumph ringing through the vale
Shall mingle with the anthems of the blest,
Who wait to hail them to their endless rest.

Wouldst thou depart with that exulting cry,
Oh glorious hope of immortality!
I read an answer on that beaming brow,
Behold thy Saviour, O embrace him now!

The Bible on Regeneration

The very dislike and even disgust of man in his natural state, to everything holy and good, and the intrinsic nature of the change which must fit such a being for the pure bliss of heaven demonstrate that we must look for an agency above and beyond ourselves, to effect the mighty work; and that neither education, nor rites, nor ceremonies, nor any conceivable instrumentality, which could be performed by a mere mortal influence, will ever accomplish it.

In referring to the Word of God, we will discover this one simple principle pervading the whole of Revelation, from its commencement to its close: that the Holy Spirit is the quickener, that the Holy Spirit is the author of their new creation, and therefore to the Holy Spirit is all praise and glory exclusively due. See the testimony, by the prophet Ezekiel, in the 36th chapter, the 25th and following verses, "Then will I sprinkle clean water upon you and from all your idols will I cleanse you. A new heart, also, will I give you, and a new spirit will I put in you; and I will take away the strong heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Here is the whole doctrine of regeneration—its work, its cause, its consequences.

See, again the testimony, in the language of the apostle, in the 8th chapter of Romans, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God." Again, "ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of God."

Again "ye are builded together for an habitation of God through the Spirit." "Not by works of righteousness which we have done, but according to his mercy, he saved us by the wash-

ing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace we should be made heirs according to the hope of eternal life." And in Ephesians 2d: "You hath he quickened who were dead in trespasses and in sins; wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God, who is rich in mercy for the great love wherewith he loved us even when we were dead in sin, he hath quickened us together with Christ; by grace are ye saved. And hath raised us up together, and made us to sit in heavenly places in Christ Jesus That in ages to come he might show the exceeding riches of his grace in his kindness toward us through faith; and that not of ourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Now let these passages be pondered—let their testimony be weighed—and the amount of proof they furnish, concerning the regeneration of the soul of every believer, can not be rejected or resisted without exposing the rejector to the sin and ignominy of one who loves darkness rather than light because his deeds are evil.—*Christian Repository.*

Faith in Man.

The *Christian Inquirer*, the Unitarian paper in New York, had recently a long editorial on the religious errors of our country (in the different forms of orthodoxy), and a remedy for them (in a sort of deification of humanity,) from which we extract the following paragraphs;

We claim that all human religious institutions and creeds fall naturally into two divisions—those that represent belief and those that symbolize unbelief in man.

These two ideas of man are the germs of all the Despotism and Freedom in the world; and history is but the record of their antagonistic developments into the beliefs and conducts of men. We claim that belief in man is the only true attitude to assume before Him; that belief in the soul as the miniature image of the Divine Spirit, belief in its capacity for increasing growth in holiness, and its prospects for eternal education, under the tuition of Almighty Love, is the only true idea of man, and that all human success in this world or any other is the result of this radical faith in the soul. On the contrary, we denounce the unbelief in man as the root of all human failure, sin, and evil; as the parent of Tyranny, and as an insult and mockery at Humanity. Whatever theories or institutions, therefore, sincerely represent faith in man claim our respect; not on account of their absolute reality, but as representatives of belief in man, and whatever creeds or institutions represent contempt for man, we oppose, not for themselves, but as the symbols of unbelief in the soul. * * * Our opposition to the organized religion of America rests on no such frivolous ground as its failure to explain the nature of God, or its style of literary, or code of ecclesiastical manners. We resist this church because it is as a whole, the representative of unbelief in man. All this is characteristic in its doctrines, and life is the legitimate outgrowth of contempt for Humanity. It is the organized attempt to exalt God at the expense of the creature through which comes our only reliable knowledge of God."

We have no time to comment at length upon this strange announcement. Nor is it necessary; for one wiser than the editor of the *Inquirer*, inspired this declaration more than two thousand years ago;

"Thus saith the Lord: cursed be the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, one whose hope the Lord is. For he shall be as a tree planted by the waters, and shall spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. 17:5, 6, 7, 8.

A Good Conscience.

That conscience alone is good which is much busied in self examination, which speaks much with itself, and much with God. This is both a sign it is good, and the means to make it better. That soul will doubtless be very wary in its walks, which takes daily account of itself, and renders up that account unto God. It will not

live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, not only answer itself, but to make a faithful report of all unto God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our failings, more humility and more watchfulness. If you would have your conscience answer well, they must inquire and question much beforehand. Whether is this I purpose and go about, agreeable to my Lord's will? Will it please him? Ask that more, and regard that more, than this, which the most follow. Will it please or profit myself? Pits that my own humor? And examine not only the bulk and substance of thy ways and actions, but the manner of them, how thy heart is set. So, think it not enough to go to church, or to pray, but take heed how ye hear; for consider how pure He is, and how piercing his eye, whom thou servest.—*Leighton.*

Slavery in Scotland.

Henry Cockburn, in a recent work, gives the following account of the former existence of slavery in Scotland:

"There are few people who now know that so recently as 1799 there were slaves in this country. Twenty-five years before, that is, 1775, there must have been thousands of them; for this was then the condition of all our colliers and salters. They were literally slaves. They could not be killed nor directly tortured; but they belonged, like the serfs of an olden time, to their respective works, with which they were sold as a part of the gearing. With a few very rigid exceptions, the condition of the head of the family was the condition of the whole house. For though a child, if never entered with the work, was free, yet entering was its natural, and almost certain destination; for its doing so was valuable to its father, and its getting into any other employment in the neighborhood was resisted by the owner. So that wives, daughters and sons went on from generation to generation under the system which was to be the family doom.

Of course it was the interest of a wise master to use them well, as it was to use his other cattle well. But as usual, the human animal had the worst of it. It had rights, and could provoke by alluding to them. It could alarm and mutiny. It could not be slain, but it had no protection against fits of tyranny and anger. We do not know much of their exact personal or domestic condition. But we know what their work makes them, even when they are free, and within the jealous benevolence of a softer age. We know that they formed a separate and avoided tribe, as to a great extent they still do, with a language and habits of their own. And we know, what slavery in its best form is and does. The completeness of their degradation is disclosed by one public fact. The statute in 1701, which has been extolled as the Scotch *habeas corpus*, proceeds on the preamble that "Our sovereign lord, considering it is the interest of all his good subjects that the liberty of their persons be duly secured." Yet, while introducing regulations against "wrongous imprisonment and undue delays in trials, the statute contains these words: "And sithlike it is hereby provided and declared that this present act is no ways to be extended to colliers or salters." That is, being slaves; they had no personal liberty to protect.

These facts enable us to understand the hereditary blackguardism which formed the secondary nature of these fixed, under-ground gipsies and the mysterious horror with which they were regarded, and which in a certain degree attaches to all subterranean laborers.

The first link of their chain was broken in 1775, by the 15th act of George the Third chapter 28. It sets out on the preamble that many colliers and salters are in a state of slavery and bondage. It emancipates future ones entirely that is, those who, after the 1st of July, 1775, shall begin to work as colliers and salters. But the existing ones were only liberated gradually; those under twenty-one in seven years; those between twenty-one and thirty-five in ten years. The liberation of the father was declared to liberate his family. And the freed were put under the act of 1701.

But this measure though effective in checking new slavery, was very nearly useless in its application to the existing slaves by one of its conditions. Instead of becoming free by mere lapse of time, no slave obtained his liberty unless he instituted a legal proceeding in the sheriff's court, and incurred all the cost, delay and trouble of a lawsuit; his capacity to do which was extinguished by the invariable system

of masters having their workmen in their debt. The result was that in general the existing slave was liberated only by death.

But this last link was broken in June, 1799, by the 39th George Third, chap. 56, which enacted that from and after its date, "all the colliers in Scotland, who were bound colliers at the passing of the 15th George Third, chap. 28, shall be free from their servitude. This annihilated the relic."

Cold.

For every mile that we leave the surface of our earth, the temperature falls five degrees.—At forty-five miles distance from the globe we get beyond the atmosphere, and enter, strictly speaking, into the regions of space, whose temperature is 225 degrees below zero, and here cold reigns in all its power. Some idea of this intense cold may be formed by stating that the greatest cold observed in the Arctic Circle is from 40 degrees to 60 degrees below zero; and here many surprising effects are produced. In the chemical laboratory, the greatest cold that we can produce is about 150 degrees below zero. At this temperature, carbonic gas becomes a solid substance like snow. If touched, it produces just the same effect on the skin as a red hot cinder; it blisters the fingers like a burn. Quick-silver or mercury freezes at 40 degrees below zero; that is, 72 degrees below the temperature at which water freezes. This solid mercury may then be treated as other metals, hammered into sheets or made into spoons; such spoons, would, however, melt in water as warm as ice. It is pretty certain that every liquid and gas that we are acquainted with would become solid if exposed to the cold of the regions of space. The gas we light our streets with would appear like wax; oil would be in reality "as hard as rock;" pure spirit, which we have never yet solidified, would appear like a block of transparent crystal; hydrogen gas would become quite solid, and resemble a metal; we should be able to turn butter in a lathe like a piece of ivory; and the fragrant odors of flowers would have to be made hot before they would yield perfume. These are a few of the astonishing effects of cold.

The War in Kansas.

PRO-SLAVERY ACCOUNTS.—There is a lull in the Kansas war, which is probably the forerunner of a peace. The army of Missourians recently rendezvoused near Westport for the invasion of the Territory is disbanded. Much the larger portion of the men composing it have returned home, leaving a small force of two or three hundred men under Gen. Reid to protect the territory. The cause of the break up is this—After the affair at Ossawatimie, the men under Reid called out to be led against Lawrence right off, that they might terminate the war by the capture of that place. The leaders, conscious of the impossibility of succeeding in such a hazardous enterprise with such an undisciplined force, refused to march on Lawrence, and fell back on their base of operations on the Missouri border. The men became disheartened, and refused to submit to the severe drilling system which was instituted in the camp, and which experience had demonstrated to be absolutely essential to enable the pro-slavery army to make headway against the thoroughly organized and disciplined forces under Lane. They therefore packed up and returned home. The causes that led to the resignation of Atchison and Doniphan have not transpired.

The Freesoilers' account of the Ossawatimie battle states that instead of two hundred, there were only fifty men engaged in the affair on their side. The report of old Brown's death is contradicted. He was a desperate and cunning fellow, and if alive, will cause further trouble in the territory by his marauding forays and pillaging expeditions. He plunders Free State and pro-slavery citizens indiscriminately, and has forced many of the former to flee, in destitute circumstances, from their homes.

The editor of the *Lexington Citizen*, writing from Westport, says that an express, sent by one Darrall, an Abolitionist, near Ossawatimie, to his brother, residing at Leavenworth City, was arrested, and his letters intercepted. He stated in the letter that Leavenworth City was to be destroyed by the Abolitionists, and gave directions to the brother and others to take care of themselves.

The forces at Lawrence are under the command of Lane, and a notorious and desperate character known as "Guerrilla Walker." The Territory is completely overrun by brigands and outlaws, who style themselves at one time pro-slavery men, at another, Free State men, as policy dictates.

We say to all who have any interest in the Territory, what we have ever said, that if Kansas is to become a slave State, it must be made so by actual settlers. Three or four thousand men, armed and disciplined, may at the point of the bayonet drive out the Abolitionists, but they will return.

At Nebraska City there were, at the latest accounts, 150 Free State men, who had marched through Iowa to join Lane at Lawrence, but could go no further on account of the pro-slavery army under Richardson, on the Nebraska border. It was said that they would attempt to force a passage, and we may probably hear of a battle in that quarter in a few days.

The following is the latest by telegraph from Kansas:—

St. Louis, Sept. 12.—Mr. Irish arrived here to-day from Fort Leavenworth, which place he left Sept. 9. He states that a few days before his departure, Gen. Richardson, commander of the northern division of the Kansas militia, had been captured by a squad of Lane's troops.—The particulars of the capture he had not heard. Richardson was conveyed to Lawrence, and delivered over to Gen. Lane, who at once restored his arms, and, calling on a small guard, escorted him outside of the town and dismissed him with much courtesy and many expressions of regret at his misfortune.

Mr. Irish learned that Gen. Richardson was so pleased with the generosity of his captors, that he has declared his intention to wage no more war against them.

The Alabamians who are under arms are exceedingly sick of the country, and are determined to leave. They say they must have money to get away with, and will have it, if they have to steal it.

Atchison and Doniphan had become disgusted and returned to Missouri. The pro-slavery force under Reid was very small.

Gov. Geary reached Leavenworth City on Tuesday evening. Quite a number of the citizens, and men under arms, were on the banks ready to receive some two or three companies of Missourians which were expected. When they learned that Gov. Geary was on board, they called him out. He appeared on the guard and made them a speech of about ten minutes in length, saying, among other things, with qualifications attached, he would enforce all the territorial laws that were constitutional. The governor then proceeded up the river, and landed at the fort, where he had immediate consultation with gen. Smith. He stated his intention to go to Lawrence in a few days, without any more troops than would suffice for a body guard.

The *Mobile Tribune* publishes a letter from J. L. Bradford, one of Buford's gang, who was recently taken prisoner with Col. Titus. He complains bitterly that Capt. Beal of the Dragons would not protect him and his associates. He thus describes the assault of the Free State army on "Treadwell's Camp," fifteen miles from Lawrence:—

"They were about six miles off; and with a glass we knew too well who they were. The enemy came in a line half a mile long. They had many wagons and one cannon, with a large body of cavalry. How splendid they looked! From the summit to the very base of an immense ridge they moved on like a huge anaconda. We held a quick counsel of war. We had not half an hour's ammunition; we were short of provisions; they came with a cannon and ten to one, with a besieging train, and would cut off all communication from our friends, who, the nearest of them, were many miles distant.

"The majority resolved to fly, but Buck and I, with several who have suffered deep, deep wrongs like us, wished to bury ourselves in the spacious grave we had dug. The few who had horses were too soon out of sight, and Buck and I, with another, being the last to leave, were separated from the main body, and taking to the swamp near by, we ran half a mile, and then I hid them in a hay patch and there we lay. They burnt everything and then scoured the woods, all the time sending up such hellish, blood-freezing yells as made our blood curdle in our veins.—We heard them shooting every second. They came very near us as they came by searching by 'breasts,' as it were; we moved back a little further, and escaped."

After this fortunate escape, it was the lot of "Buck and I" to be surprised in Col. Titus's fort, taken captive and carried to Lawrence.—The latter says:—

"We were handled roughly, and put into wagons and taken to Lawrence as prisoners of war. Here we were pretty well treated. We were well fed, comparatively, and slept on the floor. The mob at one time was very fierce, and we were saved from hanging by their better and more politic leaders."

After describing the exchange effected by Shannon, the letter, which is dated at Leavenworth, Aug. 19, closes thus:—

"In the name of humanity what will the South do? The Yankees can now muster in this territory two thousand men; indeed they have complete dominion over all south of the Kansas river, and we expect an attack here every hour, and, sir, when it comes, we have not more than a hundred men at the most.

"Buck and I spent our last cent for a pair of socks, for my shoes are nearly gone, but now I have borrowed \$2.50, and we will in the morning start for Leavenworth, en route for Missou-

ri, if we have to walk every step. What is the use of staying? We have nothing here; we can at present do no surveying; we have no place to sleep—no place to eat—and now, having held on for four months, suffering all manner of privations, and waiting for work or men, we will go into some county of Missouri until war rages, and then, when your companies come we will be proud to follow you to death."

Proclamation, by the acting Governor of the Territory of Kansas.

Whereas satisfactory evidence exists that the Territory of Kansas is infested with large bodies of armed men, many of whom have just arrived from the States, combined and confederated together, and amply supplied with all the munitions of war, under the direction of a common head, with a thorough military organization, who have been and are still engaged in murdering the law abiding citizens of the Territory, driving others from their homes, and compelling them to flee to the States for protection, capturing and holding others as prisoners of war, plundering them of their property, and in some instances burning down their houses and robbing United States post offices, and the local militia of arms furnished them by the Government in open defiance and contempt of the laws of the Territory, and of the Constitution and law of the United States, and of civil and military authority thereof—all for the purpose of subverting by force, and violence, the Government established by law of Congress in this Territory.

Now, therefore, I, Daniel Woodson, acting Governor of the Territory of Kansas, do hereby issue my Proclamation declaring the said Territory to be in a state of open insurrection and rebellion: and I do hereby call upon all law abiding citizens of the Territory to rally to the support of their country and its laws, and require and command all officers, civil and military, and all other citizens of the Territory to aid and assist by all means in their power, in putting down the insurrectionists, and bring to condign punishment all persons engaged with them, to the end of assuring immunity from violence, and civil rights to all peaceable and law abiding inhabitants of the Territory.

In testimony whereof, I have hereunto set my hand and caused to be attached the seal of the Territory of Kansas. Done at the city of Leavenworth, the 25th day of August, in the year of our Lord Eighteen Hundred and Fifty-Six, and of the Independence of the United States, the Eightieth.

Daniel Woodson
Acting Governor, Kansas Territory.

Foreign News.

NEW YORK, Sept. 18. Steamship Asia, from Liverpool 6th inst., arrived here at 7 o'clock this morning, bringing 150 passengers.

ENGLAND. The Royal British Joint Stock Bank, London, has failed. The Bank had done a large business, having branches in other places. It had three hundred stock holders, all individually liable to the extent of their means, and as the assets are very unsatisfactory, there will be a total ruin to all concerned.

The *London Times* says that though the harvest has been abundant, there is no prospect of prices receding to a point injurious to agriculturists or agricultural interests. from the Continent the harvest accounts are still more favorable.

Westmacott, the sculptor, is dead.

The American ship Ocean Home and the Cherubim came in collision Friday morning, off Lizard. The former sunk in twenty minutes, taking down seventy-five passengers. She was from Rotterdam bound to New York with emigrants. The captain of the Ocean Home with 21 of the passengers and crew, had landed at Plymouth. The Cherubim was but slightly damaged, and proceeded to London. The second mate, steward and four seamen of the Ocean Home got into the long boat, but their fate is doubtful.

SPAIN. The Cholera had disappeared from Madrid, and but few cases are reported in other parts of the country. The Cortes had been dissolved by a Royal decree which was well received by the people. Six Madrid newspapers had been seized by the Government.

Ministers have been appointed in Chili, Costa Rica, and Ecuador, but government does not intend to appoint a new Minister to Mexico, and it is reported intends recalling her Minister from Berlin.

SWITZERLAND. An insurrection has taken place in the Canton of Neuchâtel. The Royalists or Prussian party seized the chateau, arrested the Councillor of State, and hoisted the Prussian flag. The federal party subsequently took the town, and arrested Count Pourtalès, the insurgent leader. Twelve Prussians were killed.

ITALY. Italian affairs remain unsettled. The Paris correspondent of the *Times* says it is certain a second note has been addressed by Naples to France and England of a more conciliatory

nature. The Sardinian army is to be increased. Count Cavour has addressed a note to the Sardinian Minister at foreign Courts, declaring that this measure has been adopted solely in consequence of the policy of Austria, and intimates decidedly that Sardinia will not tolerate Austrian intervention in Italy.

The difficulty between the American Vice Consul at Ancona and the Austrian Colonel remains unsettled. Mr. Cass, the American Minister, to whom application had been made for redress, being absent from Rome.

FRANCE. The Cashier of the Northern Railroad of France has absconded. He is a defaulter to the amount of one million francs.

TURKEY. Diplomatic relations were resumed with Russia on the 25th of August.

MISCELLANEOUS. Cholera is disappearing from Madeira: 7000 persons had fallen victims in a population of 16,000. At Funchal the deaths were now no more than five or six daily.



The Advent Herald.

BOSTON, SEPTEMBER 27, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

TROPES.

V. THE HYPERBOLE.

An hyperbole, is an exaggeration of language, in which more, or less, is expressed than is intended to be understood.

The subjects of this figure have the qualities affirmed of them, and it is true in the direction, but not to the extent of the literal rendering of the words of the affirmation.

It is of rare occurrence in the Scriptures; but the following specimens of it may be instanced.

Of the plague of murrain, we read, "And all the cattle of Egypt died," Ex. 9:6—the meaning being that a large number of them died; for when the plague of hail was to follow, the Egyptians were warned to shelter their "cattle" (v. 19) lest they be slain of the hail. "And the hail smote, throughout all the land of Egypt all that was in the field, both man and beast."—v. 25.

It was an ordinance of Moses, when a servant would not accept of his freedom, that "his master shall bore his ear through with an awl; and that he shall serve him for ever," Ex. 21:6—of which the meaning is that he should serve him during his life.

The spies said of the cities of Canaan, "The cities are great, and walled up to heaven," Deut. 1:28—to illustrate that their walls were very high.

Saul said to his uncle, when he had been in pursuit of his lost asses: "And when we saw that they were nowhere we came to Samuel," 1 Sam. 10:14—the idea being that they were not where Saul had looked for them.

When Jonathan intimated to David the anger of Saul by shooting arrows and sending a lad after them, we read "The lad knew not anything: only Jonathan and David knew the matter," 1 Sam. 20:39. The simple idea is, that the lad knew nothing of the matter that was between the other two.

Solomon said to Jehovah, "Thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude," 1 Kings 3:3—to illustrate that the number of the people of Israel was very great.

It was said of King Hezekiah, "He trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him,"—2 Kings 18:5. It was also said of his great grandson—eight years later—that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him," 2 Kings 23:35. These two scriptures are made to harmonize by recognizing such language as hyperbolic, as many oriental declarations are.—The idea conveyed being that they were both very exemplary kings.

The Lord said to Job, Behemoth "drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth,"—Job 40:23—not the whole, but much of it.

Isaiah said of Israel, "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots," Isa. 2:7—implying the abundance of their treasures, and chariots.

The king of Assyria said, "With the sole of my feet have I dried up all the rivers of the besieged places," Isa. 37:25—that is, they deprived them of the water on which they depended for a supply during their besiegement.

The prophet illustrates the comparative insignificance of man, when he says:

"All nations before him are as nothing; and they are counted to him less than nothing, and vanity," Isa. 40:17.

Daniel said to Nebuchadnezzar: "Whosoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into their hand," Dan. 2:38—his empire being greatly extended.

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," Acts 2:5—illustrative of the great variety of people and tongues present at that epoch.

Says the evangelist, "I suppose that even the world itself could not contain the books that should be written," John 21:25—to illustrate the vast number that might be written.

"I determined to know nothing among you, save Jesus Christ and him crucified," 1 Cor. 2:2—meaning that the gospel of Christ should be the great subject of his thoughts.

Paul spoke of himself as "less than the least of all saints," Eph. 3:8—which is an expression of humility, commendable in the apostle, and worthy of imitation by others.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. DARKNESS, which filled the air when smoke issued from the abyss, Rev. 9:2:—Symbolic of the perplexity and mental distress which followed the spread of Mohammedanism.

3. DARKNESS, which filled the kingdom of the beast when the fifth vial was poured out, Rev. 16:10:—Symbolic of the chagrin and mortification of the adherents of Napoleon at his overthrow, and at the imposition on them of the Bourbon by foreign arms.

2. DAY, in contrast with night, Ezek. 12:4, 7:—Symbolic of the day when the Babylonians should effect the conquest of Jerusalem.

3. DAYS, 390, that the prophet lay on his left side for Israel, and forty that he lay on his right side for Judah, Ezek. 3:4-6:—Symbolic of that number of years: (v. 6) "I have appointed thee each day for a year."

3. DAY, Rev. 9:15—see hour.

3. DAYS, 2300 evening-mornings, the length of the vision, Dan. 8:14:—Symbolic of twenty-three hundred years that should intervene before the cleansing of the sanctuary.

3. DAYS, "a thousand two hundred and threescore," that the witnesses were to testify in sackcloth, Rev. 11:3; and that the woman was to be in the wilderness, 12:6:—Symbolic of 1260 years, corresponding to the "Time, times and a half," of Dan. 7:25; 12:7, and Rev. 12:14, and to the "forty-two months," of Rev. 11:2, and 13:5.

3. DAYS, three and a-half that the witnesses were to be slain, Rev. 11:9, 11:—Symbolic of three years and a half of silence of the church and Scriptures in the French dominions, from Nov. 1793, when Gobet the republican priest abjured all religion, to June 1797, when permission was given to the citizens to hire churches and enjoy the free exercise of their religious rights.

3. DEAD BODIES, lying unburied, and then standing upon their feet, Rev. 11:8, 9:—Symbolic of the depressed, and then of the active condition of the agencies symbolized by the candlesticks and olive-trees; which see.

2. DEAD, small and great standing before God with the books opened, Rev. 20:12, 13:—Symbolic of all classes,—those of both low and high stations, belonging (v. 5) to "the rest of the dead" that "lived not again until the thousand years were finished."

2. DEATH, as the condition, in connection with

Hades as the place of those who had no part in the first resurrection, and their being cast into the lake of fire, Rev. 20:13, 14:—Symbolic of the condition and place of the dead till their resurrection, and the transfer of the wicked who had been in such state and place, to the second death.

3. DEVIL, or Satan, standing at the right hand of the high priest to resist, or accuse him, but who is rebuked by Jehovah, Zech. 3:12:—Symbolic of the agents of Satan, Sanballat and others, (Ezra 4:1-3) accusing the Jews and obstructing the rebuilding of the temple, and of their defeat.

3. DEVIL, or Satan, cast out into the earth and coming down with great wrath, Rev. 12:7-9, and 12:13:—Symbolic of the pagan hierarchy, dejected from its position of power in the state, and making its final efforts to obtain the reascendancy by causing the church to receive pagan members and thus to become apostate.

2. DEVIL, or Satan, the old serpent, bound and shut up a thousand years, and then loosed from his prison, Rev. 20:2, 3, 7, 10:—Symbolic of Satan, who is to be restrained during the seventh millennium, and then loosed for a little season, preparatory to his final imprisonment in the abyss.

3. DRAGON, a great red, seven-headed, and ten-horned, sea monster, with crowns on its heads, Rev. 12:3, 4, 15; 15:2, 4; 16:13:—Symbolic of Imperial Rome, which having existed under seven forms of government, as indicated by the crowned heads, was to give place to a decem-regal division of the empire, corresponding to the number of its horns, and symbolized by the wild beast of Rev. 13:1.—See Beast, Heads, Horns and Tail.

3. DOOR, opened in heaven, Rev. 4:1:—Symbolic of the dissipation of the obscurity which had veiled the purpose of Jehovah from the perceptions of mortals, so that they might now be permitted to contemplate His revelations of the future.

To be continued.

BRO. HIMES:—I would say my difficulty is not so much with those texts which I refer you to, as with the teaching of some of my brethren on subjects contained therein. 1 Tim. 6:1 reads thus: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God be not blasphemed; and they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit; these things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Vs. 13-15 contain a very solemn charge to keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ. Now as this scripture plainly teaches non-interference with the relation of master and servant, as servitude then existed, till a specified time, and that time not having arrived, please point to the authority for all the abolition demonstration, by the so-called followers of Paul, as he was a follower of Christ, or show wherein I am in error, and I will still thank God on your's and the Herald's behalf. J. W. SUTTON.

New Albany, Ind., Sept. 14th, 1856.

* Or are believing masters I think would be the proper rendering.

ANSWER.—Until our brother shall give some erroneous interpretation of those texts, we cannot show wherein he is in error. As reference is made only to the "abolition demonstration by the so-called followers of Paul," and not to that of those who are not his "followers," we find no difficulty in justifying it. While a Christian has no right to go to a servant with the design to make him discontent with his service or wages, he has, undoubtedly, a right to go to the master who manifests injustice towards a servant, and entreat him to deal justly by him, to grant him his rights, to pay him the wages due, and to see that he has all those privileges and enjoyments which their relative situations demand of him. When Paul instructs servants in their duty to their masters in Eph. 6:5-8, he also commands masters, (v. 9) "to do the same things unto them;" and if masters do not do so, we have a right to entreat them to do it, and to show them the consequences of refusing so to do. Thus Paul commanded Philemon to receive his former servant, Onesimus, (v. 16) "not now as a servant, but above a servant, a brother beloved." The Saviour commands us to do to others as we would have them do to us; and therefore a master has no right to oppress a servant. If a master withhold from a servant his wages, we may remind him of what James says: (5:4) "Behold, the hire

of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." And, in like manner, we may take the Bible in our hand and go to any master who acts contrary to its precepts, and endeavor to persuade him to abolish his wrong doing. It is clearly the Christian's duty to "loosen the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free," (Isa. 58:6); and if any fail so to do, their brothers may admonish them of their duty. So we think.

An Intolerant Rebuke.

It is well known that the late Prof. Moses Stuart, of Andover, was an excellent linguist, and his translations and critical remarks on passages are usually of value and reliable—however much we might dissent from his general interpretations of Scripture. He was also a post-millenarian, but admits that Rev. 20:4-6 teaches a literal resurrection of the body, which admission is inconsistent with the denial of the pre-millenarian advent,—the second advent synchronizing with the resurrection. This called forth from Dr. Edward Beecher the following rebuke. He says:

"Professor Stuart was a decided opposer of the millenarian theory; and yet more arguments can be derived from his commentary for its support than from any book we know of, not written by a millenarian. Now, it is of little avail to ridicule the millenarians, as Professor Stuart once did, and yet concede to them their interpretation of their leading proof-texts.

"It is well known to the readers of their works how much they rely on Rev. 20:4-6; Phil. 3:8—11; Luke. 14:16; Is. 26:19; 1 Cor. 15:23, 24; 1 Thess. 4:16, to prove the theory of a literal first resurrection before the general resurrection. And yet Professor Stuart not only concedes but insists that these passages do teach or intimate that doctrine. True, he denies that those who partake of the first resurrection will remain and reign on earth.

"Doubtless the millenarians are willing that professor Stuart should have his own opinions on this point. They will also give them just as much weight in regulating their own opinions as they see fit. But one thing they will surely do. They will exult in the fact that the power of truth has at last compelled Mr. S. to admit the fundamental correctness of their interpretation of these passages. And they will feel that the barriers that prevent a transition from such a concession to the rest of their doctrine are shadowy and imperceptible."—Biblical Repository for April 1847, pp. 300, 301.

What does Dr. Beecher mean by this intolerant assault? Must every scholar be obliged to twist the Greek language to an antimillenarian meaning? This seems to be Dr. Beecher's idea of the scholar's duty. Professor Stuart was a very determined and even bitter opposer of millenarianism; but he was too much of a scholar to distort words to suit his theory, and for this Dr. Beecher reproves him.

Laws of Figures.

A CORRESPONDENT writes: "It is quite amusing to some of us to see how you answer some questions. For instance, to Bro.—you make the spirits and souls to be one, and then the live souls under the altar, crying, and the slain souls, Rev. 20, to be one, and to be acting at the same time, &c."

We don't exactly comprehend the difficulty of our brother, who perhaps will enlighten us further. The soul and spirit, when used in distinction from each other cannot be the same; and yet there are abundant instances where the soul is put for the spirit, and there are others, where, by a synecdoche, it is put for the whole person. In the two last references the souls are used as symbols, and not as figures. Those in Rev. 6:9 are not denominated "live souls," nor those in Rev. 20:4, "slain souls." The former are "the souls of them that were slain for the word of God," &c.; and the latter are "the souls of those that were beheaded for the witness of Jesus," &c. The former cried "How long O Lord," &c.; while the latter "lived and reigned." We suppose the "souls," in the two places, to symbolize the same class, but at different epochs.

We are always happy to have any error pointed out, and to be shown wherein we misapprehend, or misapply any scriptural text; but it is somewhat mortifying to be guilty of such blunders as to amuse our readers by our errors, and still be in the dark respecting the proper disposition of the difficulty.

Nothing produceth love like humility; nothing hate like pride.

226th Anniversary of the Settlement of Boston.

The city of Boston celebrated the 17th inst. in commemoration of its settlement, Sept. 17th, 1630, by the inauguration of a bronze statue of Benjamin Franklin, the great Bostonian.

The day was fine, and there were crowds of people from the neighboring towns. Franklin was a *working man*, a mechanic, a printer by trade; and the mechanics and others of this city turned out in an immense procession of about five miles in length, and presented a more magnificent display of the industry of this community than ever before appeared in its streets. It was about three hours passing any given point, and all trades and pursuits—from a car richly loaded with \$20,000 worth of silver plate, down to a common coal cart filled with coal had a place in the procession,—the head of which came back to the starting point before the last division had left the ground. The whole route, was four and three fourth's miles long, and for the entire distance, the walks were lined with crowds of people, the windows and balconies filled with spectators and the streets ornamented with flags, streamers, mottoes, and various ornamental devices; and the procession itself, with its banners, and various branches of industry, completed a display which was never before equalled in the city of Boston.

The inaugural address was made by the Hon. R. C. Winthrop, who presented Franklin as a school-boy, an apprentice, a printer, a philosopher, a statesman. We would like to have given it entire in our columns for the encouragement of our young readers, but its length, of course, forbids. It will repay them for a perusal.

NEBRASKA.—A census of this Territory has just been taken by the United States Marshals. The returns were to be made by the 1st of September, and would, it was thought, show a population of between fifteen and twenty thousand civilized white inhabitants. The progress of settlement has been comparatively slower than that of other Territories, owing to the difficulty of access; since the land offices in Iowa were closed to allow the selection of the railway grants, hundreds of emigrants intending to locate in that State have gone over into Nebraska. The difficulties thrown in the way of peaceable settlement in Kansas of free-state emigrants have also directed such emigration to Nebraska that would otherwise have gone to the former. When the four great railways through Iowa shall be completed to the Missouri river, a mighty impetus will at once be given to the progress of settlement in Nebraska. The Kansas Aid Societies of the North have made preparation to build up towns all along the road leading from the Iowa frontier, through Nebraska, to the Western settlements of Kansas. Several of these have been already commenced, and the same plan is pursued along the main road from Nebraska through Kansas to Topeka.

A paper published in British India publishes a letter from a person at Kurachee, who says he is determined to export 120,000 salted rats to China. The Chinese eat rats, and he thinks they may sell. He says he has to pay one pice a dozen, and the salting, gutting, pressing and packing in casks, raises the price to six pice a dozen, and if he should succeed in obtaining anything like the price that rules in Wampoa and Canton for corn grown rats, his fortune will be made.

"Get thee behind me, Satan." Was it possible the shadow of the devil and his offered baits could pass between the Saviour's soul and the realities of eternity, obscuring His vision of the joy set before him, and producing the beginning of an eclipse? Nay, but whether it was or not, there was not given a moment for the experiment; our Lord would not suffer the devil before Him, but sets the god of this world and its vanities behind. Christ was safe with the world beneath his feet and not before His vision; and to this policy of setting the devil behind, He added the power of the Word—*It is written*. And so He conquered, and so may we conquer in Him, but only in his strength, and by His example, keeping Christ and heaven before us and Satan and the world behind us.—*Rev. Dr. Cheever.*

NATIONAL WEAL.—The destinies of a nation depend less on the greatness of a few, than the virtues or vices of the many. Eminent individuals cast further the features of her glory or shame; but the realities of weal or woe lie deep in the great mass. The curling tops of lofty waves are the overpowering strength of its tides.—*Colton*

Mean and servile spirits, when favored or advanced, either by God or man, are apt to grow haughty and insolent, and forget their place and original.

FANATICISM.—Blackwood's Magazine, in a racy and interesting article entitled "Cromwell," has this remark, which is applicable now as it was in the Protector's times:

"Those who have paid attention to this disease of the mind, know well that while nothing is more violent at one moment, nothing is more flexible at another. Against the assaults of reason it is a rock—it is adamant; but to self-interest or a covert passion, it is often surprisingly ductile. The genuine fanatic is gifted with a power which will equally uphold him, whether he walks to the right or to the left, and let him change his course as often as he will. He has a logic that is always triumphant—which proves him always in the right—whether he would advance or recede. Success—it is God's own sanction; failure—it is what you please. God's disapproval, if you would retreat; a trial only of your faith, if you have the heart to advance."

THE PASSIONS.—"The passions," says Sir Matthew Hale, "are unruly cattle, and therefore you must keep them chained up and under the government of religion, reason, and prudence. If you thus keep them under discipline, they are useful servants; but if you let them loose and give them head, they will be your masters, and unruly masters, and carry you, like wild and unbridled horses, into a thousand mischiefs and inconveniences: besides the great disturbance, and disorder, and discomposure that they will occasion in your minds."

EJACULATIONS.—Ejaculations are short prayers darted up to God on emergent occasions. If no other artillery had been used this last seven years in England, I will not affirm more souls had been in heaven, but fewer corpses had been buried in earth. Oh, that with David we might have said, 'My heart is fixed,' being less busied about fixing of muskets! The principal use of ejaculations is against the 'fiery darts' of the devil. Our adversary injects [how he doeth it, God knows; that he doeth it, we know] bad notions into our hearts, and that we may be as nimble with our antidotes as he with poison, such short prayers are proper and necessary. In hard havens so choked up with envious sands, that great ships drawing many feet of water cannot come near, lighter and lesser pinaces may freely and safely arrive. When we are time-bound, place-bound or parson-bound, so that we cannot compose ourselves to make a large, solemn prayer, this is the right instant for ejaculations, whether orally uttered, or only poured forth inwardly in the heart.

MAN AND HIS ATTRIBUTES. The horse has eight times the strength of a man. Yet man holds the horse in subjection. The bull can toss the stoutest Goliath on his horns. Yet the whole bovine race bows its neck to the yoke which man imposes. Air, and water, heat, cold, and lightning, all seem to be his masters. Yet, he makes the winds his ministers, the ocean becomes his play ground, the summer sun ripens all his harvest, the cold builds for him bridges, and high-ways, without cost, and the very lightning meekly travels along the wires, bearing his message of business or of love. Truly man is weak, but with what an opulence of dignity and power is his weakness counterpoised. As the radiance of the sun gleams in a drop of dew, so in man's soul shines the resplendence of the God in whose image he was made.

POWER OF CAR-BRAKES. Brakes cannot stop a train of cars instantly. If applied too tightly they "lock the wheels," but they cannot prevent the whole from slipping along on a smooth track. At a speed of six miles per hour a train will slide 9 feet; at 20 miles, 300 feet; at a speed of 60 miles per hour a train will slide, in ordinary condition of the track, a distance of 900 feet, or over one-sixth of a mile, in spite of all the brakes or even runners or drags under the wheels can do to prevent it.

THE FRUITS OF FAITH.—Works are the fruits of Christian faith, and tokens, not causes of salvation. Even as a tree that bringeth forth fruit; if the tree be good, it appeareth by the fruits, not because the fruit maketh the tree good, but because the tree maketh the fruit good. In like manner the deeds of the godly have nothing in themselves that may enable them to stand upright in judgment; but if they find any grace or reward, the same may not be ascribed to their own merit, but partly to mercy, partly to imputation, through the Son that is the Redeemer; to mercy, I say, which doth forgive our good works, though they be of themselves never so imperfect, as though they were perfect, and both reward them with a crown of glory; so that the glory hereof is not now to be ascribed to men, but to God; not to righteousness,

but to grace; not to works, but to faith; not to judgment, but to mercy. For confirmation whereof, if we seek for authority, who may require any one a more faithful witness, or of more approved authority, than the apostle? 'Not by the works which we have done,' saith he, 'but for his mercy sake he hath saved us.' If words may obtain any credit with you, what can be spoken more plainly? If the authority of the witness may prevail, what more assured testimony can be sought for than Paul that speaketh himself?

JOHN BUNYAN'S FLUTE.—The flute with which John Bunyan beguiled the tediousness of his captive hours is now in the possession of Mr. Howels, tailor, Gainsborough. In appearance it does not look unlike the leg of a stool, out of which, it is said, Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the melody, the flute was replaced in the stool, and by this means the source of the music was not perceived.

I never yet found pride in a noble nature, nor humility in an unworthy mind.

Foreign News.

ITALY.—Mazzini has published in the *L' Italia Popolo* an address to all Italian men, of the following tenor:

He reproaches them for submitting to the dominant power of a few Swiss regiments in the two Sicilies and Rome, as also to that of Austria in the Duchies and Lombardy. He holds up to them the example of France and England, and asks whether a hundred thousand Frenchmen or Englishmen, with arms in their hands, would permit 10,000 or 12,000 Swiss to keep them all down.

It appears at last decided that the document attributed to the King of Naples, as a reply to the remonstrances of England and France, is true. Efforts have been made to induce the King to withdraw this reply, but these efforts remain without effect. The words that he will "repell force by force" stand intact in their proud absurdity.

A Vienna paper says that King Ferdinand has addressed a second note to France and England couched in a tone designed to do away with the impression made by his former note; that the French Minister at Naples was "almost satisfied" with it, and that Austria was entirely so.

The steamship Asia, at New York, brought mails from Liverpool to the 6th inst. We add the following to the telegraphic summary of her news:

The London Globe says:

"One of the latest vessels which have sailed for America carried out very important communications. On Thursday night the gentlemen who represented the State of Honduras in the conferences between the representatives of Her Majesty and of the United States of America left this country, to return, we believe, to their respective posts, M. Herren being the Envoy of the State of Honduras accredited to the Government of his Majesty the Emperor of the French, and M. Alvarado bearing credentials addressed to the Government of the United States of America. It is no secret that these gentlemen depart in a highly gratified frame of mind, having accomplished the object of their mission."

It will be recollected that Honduras put in a claim of jurisdiction over Ruatan and the Bay Islands. This claim was eagerly seized upon by Great Britain, and was assented to by the United States, as a means of adjusting the difficulty growing out of the Clayton-Bulwer treaty. The Globe says:

"After a friendly negotiation, the plenipotentiaries of Honduras have effected a treaty which, on one part, cedes the Islands in question to the State of Honduras, and, on the other, gives certain guarantees for the neutrality and security of transit in so much of the territory of Central America as falls under the control of the government of Honduras."

Indeed, the interests of Honduras, pledge her to the maintenance of neutrality and free transit, and we understand that the conclusion of this arrangement has given a decided impulse to the plan for establishing a really efficient transit across the Isthmus. The agreement with Honduras had further beneficial effect. Seeing the progress thus made towards placing the Central American Territory under a neutral guarantee, the Government of the United States made propositions intended to facilitate a more general settlement of the other branches of the question at issue. It is no secret that these more recent propositions were met in a corresponding spirit; and the American Minister at this Court has been enabled to forward a communication which is believed likely to be satis-

factory to his Government. Of course such a communication awaits the consideration by the Senate, and we are not at liberty to anticipate the result of the final formalities.

AFFAIRS IN KANSAS.

Amid the many conflicting accounts that come to hand from Kansas, it is difficult always to know which to believe. The latest intelligence, however, gives reason to hope that "Gov. Geary," the newly appointed Governor of that territory, will terminate the scenes of cruelty and bloodshed which have so long desolated that section. In his Inaugural Address, delivered at Leecompton on the 11th inst, he deprecates a continuance of the strife and disorder in the Territory, caused by the illegal and unjustifiable interference of the States; promises to do justice to all without party considerations and expects obedience to the laws of the Territorial Legislature until they are repealed.

A proclamation was issued on the same day, ordering that the Volunteer Militia be discharged, and commanding that all armed bodies of men disband or quit at once the Territory.

Mr. Branscomb, agent of the Emigrant Aid Co., has returned to Massachusetts from Kansas, and communicates to the Springfield Republican an interesting account of the state of affairs in Kansas up to the 11th inst. The pro-slavery army was essentially broken up and dispersed, overhauled and frightened by the strength of the free State forces. On the 5th inst. Gen. Lane marched from Lawrence to the pro-slavery camp at Leecompton, with five hundred men, and encamping opposite the ruffian camp demanded that the free State prisoners in the ruffian party's possession should be given up. Generals Richardson and Marshall said that they had already determined to give them up, and Col. Cook, commander of the U. S. forces, also assured Gen. Lane that the prisoners were or should be given up, and said the pro-slavery forces were breaking up and returning to Missouri.

Gen. Lane returned to Lawrence with his forces, and the next day the prisoners, including Mr. Hutchinson, Sutherland, and others, were returned to Lawrence under an escort of United States troops. Gen. Richardson and other pro-slavery leaders, accompanied them out of curiosity's sake, and were courteously received by Gen. Lane. They were well pleased with what they saw, and Gen. Richardson promised to advise against any more movements against the people of Lawrence.

In reference to the good tidings that Governor Robinson, Mr. Brown of the *Herald of Freedom*, and other Free State prisoners had been released, it appears that when the day assigned for their trial arrived, the 8th inst. the citizens of Lawrence went down to Leecompton to attend the trial, but neither judge, jury, clerk, marshal, nor other officer of the Court could be found. But the next day they were gathered together, and an attempt made by the counsel for the government to have the trials postponed to the next term in April next. Mr. Branscomb and Mr. Parrot, counsel for the prisoners, opposed this, said they were ready for trial now, and demanded it as a matter of justice. Judge Leecompte finally decided that the cases must go over, the government not being ready to prosecute them now. He admitted them to bail, and they went home to Lawrence on the 10th.

Mr. Branscomb gives the following account of the Rev. Mr. Nute:

"Mr. Nute and Mr. Wilder, arrested with him, were not among the prisoners in the ruffian camp at Leecompton, but had been kept in Capt. Emory's camp near Leavenworth. On the 9th, Col. Cook granted Mr. Nute's friend E. B. Whitman, and Mr. Sutherland, a U. S. Sergeant to go after them at Leavenworth; but while on their way from Leecompton, they too, Sergeant and all were arrested by a part of Capt. Emory's ruffian force, and taken into a ruffian camp and disarmed, though under protest from the Sergeant.

The next day the sergeant was released, and going to Fort Leavenworth with his story, Gen. Smith, the Commander-in-Chief, was highly indignant, and ordered out two hundred troops, called Capt. Emory to account, and made a grand fuss about the indignity offered to his soldier. "The result was that Nute and Wilder, with Whitman and Sunderland, were all given their liberty, and Mr. Nute, finding his horses, stolen the fortnight before, attached to a carriage with some ladies in it, friends of the ruffian Captain Emory, regained possession of these also, and with his party returned directly to Lawrence in time to swell the rejoicings over Gov. Robinson's release. Mr. Nute had been well treated, on the whole, though constantly threatened with death. He would probably soon come East, as he desired to do, and so would Governor Robinson."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE KINGDOM OF GOD.

BY O. R. FASSETT.

(Concluded from our last.)

Argument 2.—In this argument we claim, that this is in accordance with the faith of the church in respect to the true nature of the kingdom of God from the earliest times.

The Jews before Christ, and the Christian church since, entertained, at least for three centuries, this as their only view of the kingdom of God, and earnestly looked for the coming of the Lord to establish his reign over a renovated and glorified earth. This fact is now being conceded by all intelligent writers. Dr. Junkins, an opposer of these views, when referring to the faith of the early church says: "There are very special reasons why the opinions of the early ages, concerning the second advent should have so little, if any influence with us at the present; it is because they were grossly erroneous. It is clearly undeniable that they misunderstood the Bible language on this subject." And again he adds, "The primitive Christians were pre-advent millenarians, and were grossly misled." Thus does he admit the faith of the early church, but endeavors to cast a shade over it by declaring that it was founded in errors of judgment. But how is it that Dr. Junkins has the wisdom to discover that the early church was so grossly in error? Has he himself been especially inspired to discern this? We had supposed that the nearer the fountain head, the purer the stream, but according to this, the farther removed the clearer and better. Ought not these men who condemn the faith of the primitive church as heterodox, to fear lest they be the ones in error, rather than the ones whose faith they condemn? At least they should be more modest in condemning the faith of primitive saints and martyrs, who adhered to, and advocated it, in the face of persecution and death. In later times, the Reformers revived the pre-millennial-advent faith which had almost been lost sight of in the corruption of Christianity by anti-christ; Luther, Wickliffe, Melancthon, Wesley, Knox and others. John Knox thus discourses on this very prayer: "We are commanded to pray, 'Thy kingdom come,' which petition asks, that sin may cease; that death may be devoured, that transitory troubles may have an end, that Satan may be trodden under foot; that the whole body of Jesus Christ may be restored to life, liberty and joy, and that the powers and kingdoms of the earth may be dissolved and destroyed; and that God the Father may be all in all things. But which of us without dissimulation can wish these things?" How different a view of this prayer from what is now entertained by thousands in the Christian church! The true views are as wide as the poles, and there cannot need much discernment to see which is the most correct. The faith of primitive Christians and reformers, are those of our day who have embraced the opinions of Daniel Whitby on this subject, rather than that of the Scriptures. Again says John Knox: "There is no rest to the whole church, till the Head returns to judgment." Luther too, declares, "The older the world the worse." And Melancthon with him says, "We condemn those who circulate the judaizing notion, that prior to the resurrection of the just, the pious will engross the governments of the world, and the wicked be oppressed."

There have been noble witnesses to the truth of the restitution, and the coming and reign of Christ on earth, in our day—and these are daily multiplying. The lamented Chalmers advocated the pre-millennial advent, and the earth as the future and eternal abode of the resurrected and redeemed church. Dr. Cumming, McNeil, Bickersteth, Bonar and others of the old world; and Prof. Hitchcock, Lord, Tyng, and others of the new. Multitudes in the ministry and membership are now examining this subject, and the result will be, more of a consistent and scriptural faith in the church before the coming of our Lord and King to reign. Let us rejoice at this prospect; and though the wicked of the earth become more and more corrupt, and ripe for final destruction, yet let us la-

bor for this harmony in faith that the true bride of the Lamb may be found ready and waiting for the bridegroom from glory, when the announcement shall be given, "Behold he cometh."

REMARKS.

By the termination of prophetic times, which mark the duration of worldly empire, by the signs of the times, which both in the natural, moral and political horizon betoken great and grand events near at hand, O how solemn and important is the hour in which we live! What interest hangs over the present time! And what duties does the present crisis impose upon us—duties to our God, to ourselves, to the church and to our fellow-men. What duties are demanded of us in the present state of the world, and especially of our own nation. We are called upon not only to be Christians, but patriots, as our fathers were, and endeavor to save our land from ruin, and secure and perpetuate to us the freedom and the civil and religious institutions we have so long enjoyed till Christ our King shall come. To wash our hands, and clear our skirts of the sins which threaten our destruction, and call down upon us the judgments of the Almighty.

Who are ready for the coming kingdom of God? We must possess both the moral and physical qualifications necessary to enter there. The moral, is the change of the heart at conversion to God, and this will fit us to undergo and be partakers of the great and mysterious change from mortal to immortality at the sound of the last trumpet—then shall we enter into that kingdom and reign forever and ever.

"Thy kingdom come! O day of joy,
When praise shall every tongue employ;
When hate and strife and war shall cease,
And man with man shall be at peace!
God's holy will shall then be done
By all who live beneath the sun;
For saints shall then as angels be,
All clothed in immortality."

THE INCREASE OF KNOWLEDGE, A SIGN OF THE END.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—12:4.

The Septuagint renders this verse thus: "And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased." Thus we are taught to expect, that the time bordering upon the end of this dispensation, will be distinctly marked by a wonderful increase of knowledge. How is it with the present period? Take as an illustration the distribution of Bibles, in the various languages of the descendants of Babel's builders, broadcast over the earth. Note the events of the last half century.

In 1804 the "British and Foreign Bible Society" was organized, to supply "the whole world" with Bibles. Says Goodrich, "This astonishing institution has re-printed the Holy Scriptures in forty-four languages; in five languages it has printed translations of the Scriptures; in seventy-two languages and dialects, in which they never had previously been printed; and in thirty-two new translations commenced or completed; making a total of one hundred and fifty-three different languages and dialects." (*Good. Ch. His.* p. 440.) Besides the "British and Foreign Bible Society," auxiliaries have been established in Russia, Denmark, Netherlands, Sweden, France, Prussia, Switzerland, &c., in Europe; in Calcutta and Madras, in Asia. Our "American Bible Society," was established in 1816, since which time they have published and circulated a very large number of Bibles in English, as also in the French, Spanish, German, Welsh, and Irish languages. Thus, by the above means alone, it is said, that more than forty millions of copies of the Sacred volume have been distributed in the earth. Thus much for society effort; besides this, much has been done by individual exertion, so that the present, is an age of Bibles. God has favored this age with his word, as we might expect, it being the "time of the end," and whereas in the dark ages a copy of the Scriptures would cost a common laborer a life of toil; now, a complete, well-bound copy can be had for twenty-five cents, or even less. How has this change been effected? we are led to ask. God's word being so important, its history, and especially, the history of the English version, which includes a period of nine hundred years, becomes a matter of interest to us.

Between A.D. 872, and A.D. 900, the venerable Bede translated the Psalter and the gospels into the Anglo-saxon, and finished the last chapter as he was dying. The whole Bible was translated into Saxon by order of King Alfred, who undertook the version of the Psalms, but did not live to complete it. (See Gray's Key to O. T.) From the time of Alfred, to Edward I., was but a dreary

waste, when those who had charge of the Living Oracles put their "light under a bushel," so that no advance was made, nor increase of knowledge realized.

In 1274, the price of a Bible with a common-tary fairly written, was from \$150 to \$250, a most enormous sum! For in 1272, the pay of a laboring man was only three-pence a day; so that such a work would have cost him more than fifteen years' labor, and the expense have been greater than building two arches of London Bridge, which in 1240 cost \$123.

In Spain, James I. King of Aragon, who died 1276, passed a law that condemned the books of the Old and New Testament to the flames; while Alphonsus, king of Castile, had the Bible translated into the Castilian dialect, in 1280. Richard Rolles, a hermit, of Hampole, in Yorkshire, was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter, but the whole Bible, by Wickliffe, appeared in 1360 and 1380. During the reign of Richard II., in 1390, a bill was brought into the House of Lords, to forbid the use of English Bibles, but it met with opposition by John, Duke of Lancaster, Wickliffe's patron, and did not pass. About A.D. 1408, during the reign of Henry IV., by a decree of Arundel, archbishop of Canterbury, unauthorized persons were prohibited translating any text of scripture into English, as also the reading of any translation till approved by a council, or the bishops. Under this decree, several persons were burned for reading the word of God, and great persecution prevailed.

In the second year of the reign of Henry V., a law was passed, "That whoever should read the Scriptures in their mother tongue, should forfeit land, cattle, body, life, and goods from their heirs forever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461, and 1493, Faust, or Faustus, who about this time invented the art of printing, undertook the sale of Bibles at Paris, where printing was then unknown; and having printed a considerable number of copies of the Bible to imitate those which were commonly sold in manuscript, for which the scribes demanded five hundred crowns, he offered his for sixty. This created universal astonishment. But when he produced copies as fast as they were wanted, and also lowered his price to thirty crowns, all Paris was agitated. The uniformity of the copies, increased the wonder. Information was given in to the magistrates against him as a magician; his lodgings were searched, and a great number of copies being found, they were seized. The red ink with which they were embellished, was said to be his blood. It was seriously adjudged that he was in league with the devil; but on discovering his art, the Parliament of Paris made an act to discharge him from all persecution, in consideration of his useful invention." (*Dr. A. Clarke's Bibliographical Dictionary.*)

The Latin Vulgate, printed at Mayenty, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Bible, in any modern language, was in the German, a copy of which is still preserved in the public Library of Leipsic, which was printed in 1467.

The New Testament by Luther, revised by Melancthon, appeared in 1531. In 1536, William Tyndal, a native of Wales, printed at Antwerp, without a name, his English New Testament, but those who sold it in England, were condemned by Sir Thomas More, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and were compelled to throw the books they had dispersed into the fire, at Cheapsides after which they had to pay a fine. Tyndal, through the treachery of Henry Philips, was strangled and burned in 1536 for heresy. He expired praying, "Lord open the king of England's eyes." John Frye, and William Royce, who assisted Tyndal, were both burned for heresy. At the request of the clergy, several severe proclamations were issued by King Henry VIII. against all who read or kept by them, Tyndal's translation of the New Testament; so that a copy of this book found in the possession of any person, was sufficient to convict him of heresy, and subject him to the flames. At this time Fox tells us, many sat up all night to read or hear, and paid large sums for the Bible; and some he says gave a load of hay for a few chapters of St. James, or St. Paul in English.

In 1543, by act of Parliament, Tyndal's version was condemned. Another similar act was passed in 1546, prohibiting Coverdale's, as well as Tyndal's Bible. Mr. Baxter says, that "Cardinal

Wolsey declaimed against the art of printing, as that which would take down the honor and profit of the priesthood, by making the people as wise as they." Cranmer obtained a commission from Henry VIII. to prepare, with the assistance of learned men, a translation of the Bible. It was printed at Paris; but the Inquisition interfered, and 2500 copies were condemned to the flames. Some of these, however, through avarice, were sold for waste paper, by the officer who presided at the burning; these were covered and brought to England, to the great delight of Cranmer, who, on receiving some copies, said that it gave him more pleasure than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, at the equal expense of the incumbent and the parishioners, to be read by all who pleased; and as some parishes did not obey the first proclamation, it was enforced by a second, with severe penalties. At last Cranmer procured permission, A.D. 1539, to all the subjects to purchase copies of this English Bible, for the use of themselves and families. Thus by slow steps, the people of England obtained the inestimable privilege of reading the word of God. (Henry's Hist. of Eng.) Coverdale's Bible, in folio, was published in 1534. This, says Newcomb, "was the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language." It was objected to by the Bishops as faulty; but as they admitted that it contained no heresies, the king said, "Then, in God's name, let it go abroad among my people." Every church was soon after furnished with a copy, by royal order. "It was wonderful," says Strype, "to see with what joy this book of God was received,—all England over, among all the vulgar and common people, and with what greediness God's word was read, and what resort to places where the reading of it was. Henry dying, January, 1547, was succeeded by his son, Edward VI., who favored the reformation, and repealed the act which prohibited the translation of the Scriptures. During his short reign, full liberty to read the Bible was enjoyed by all, and new editions were published, and copies placed in the churches. Every ecclesiastical person under the degree of Bachelor of Divinity, was required to provide a New Testament in Latin and English, with the paraphrase of Erasmus; and Gardiner, Bishop of Winchester, was condemned to the fleet, for refusing compliance, and at length deprived of his office. C. P. Dow.

To be continued.

A SUNDAY MORNING'S MEDITATION.

"DEEP calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows have gone over me. Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life."—Psa. 42:7, 8.

In the day-time, when joy, peace and happiness are mine, when the sunshine of prosperity is around me, when the beaming countenances of the ones I love smile on me, when my mind rejoices in the light of wisdom and intelligence, then will the Lord command his loving kindness, and it shall rest upon me, flinging a brighter beam on my road, and kindling every pleasure into higher delight, his loving-kindness without which all other joys would be valueless.

And when the night comes, the night of sorrow, darkness and dismay, when dear ones are laid low, or parted forever; when anxiety and distress fill the mind, and every light is withdrawn, "then will his song be with me." His gentle words, his faithful promises will uphold me, and even though I cannot see the light of his countenance, I shall hear his voice saying, "I will be with thee," and feel that he has not forsaken me. And even when the tempest awakes in its power, and in the midst of the raging storm, "deep calleth unto deep," drowning in their fearful roar every soft tone of mercy, when the billows of God's displeasure have gone over me, sweeping swiftly over my head, even then, though I may no longer see his beaming countenance, or hear his comforting voice, even then, out of the depths shall my prayer arise to Him, the God of my life. Knowing that he will be to his people, a rock, eternal, immovable, I will cry to him, and say, "Redeem me for thy mercy's sake," and the winds and waves shall sink to a breathless calm, the clouds shall flee away, and the sun shine forth in splendor, while to the listening, trusting heart, the answer shall come from the throne of grace, "Though a mother forget her child, yet will I not forget thee." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." Then cheerfully, fearlessly, will I pass on, confiding in his unchanging promise. And still forever, through the night of death, the

morn of the resurrection, and the day of eternity, I will "praise the Lord." VIOLETTA.

LETTER FROM J. A. VARNEY.

DEAR BRO. HIMES:—When I wrote the letter you published in the *Herald* of the 6th instant, I had no doubt but that I was stating facts, as I had never seen the charges contradicted. But by your reply, it appears in part to be false. I will here state that as far as I have wrongfully accused J. C. Fremont or any other person, I am sorry. But as I did not state the particulars of the accusations, I find that you have not replied to them all. I cannot find any account of the affair in any paper I have, excepting the one I took it from, and being perplexed to harmonize the statements, if the story is reversed, as you say, will you answer the following questions, which will take up the parts of the accusations that you did not answer?

1. Was Fremont a member of Congress at the time of the affray?
2. If he was or was not, what did he do or say that offended Foote?
3. Was the quarrel that led to the assault, between Foote and Fremont, or Foote and Benton?
4. Did Fremont challenge Foote for a duel, or did Foote challenge Fremont?
5. Did Foote strike Fremont in self-defence, or did Foote commence the assault without any cause?

As I am a lover of truth and justice, if you will give me and the public more light on the subject, by answering the above questions, you will much oblige your most humble servant,

J. A. VARNEY.

East Alton, N. H., Sept 9th, 1856.

PS. Since writing the above, I find an account said to be taken from Bigelow's Biography of J. C. Fremont, of the reply of Foote to Fremont, which shows that Fremont did challenge Foote; and further, that Fremont also challenged Col. R. R. Mason, while in California, in 1847. The account in the *Biography*, is between pp. 203-204.

J. A. V.

In reply to the inquiries of our correspondent, we would say, that Col. Fremont took his seat as U. S. Senator, Sept. 10th, 1850—three weeks before the close of the session, during which time he carried through that body eighteen important bills for the benefit of California. On the last night of the session, the Naval Appropriation bill being under discussion, Senator Foote of Missouri, came into the Senate, and in an excited manner intimated that the country would be disgraced if the legislation for California was consummated. On hearing these words, as there was no bill respecting California then before the Senate to which they could apply, Col. Fremont left the Senate chamber and sent a messenger to say to Senator Foote, that he wished to speak to him. The latter, on finishing his speech, stepped out to Col. Fremont, who then told him that he had sent for him to say that he had just used language in the Senate in reference to himself which a gentleman in his position could not use, and which was unworthy of a Senator. Foote immediately struck at him with his fist, just grazing Col. Fremont's face. On the instant, both parties were seized by persons present, which happily prevented a serious issue between them. On the following day Col. Fremont sent a note to Senator Foote by Gov. Price, of New Jersey, demanding a retraction of his offensive imputations. Mr. Foote returned a reply disclaiming anything denunciatory, which Mr. Fremont's friends esteemed equivalent to a retraction, and thus no challenge passed between them.

This we believe answers all the questions of our correspondent. The account to which he refers in his postscript, as taken from Bigelow's Biography of Fremont, is incorrect, as that Biography shows that no such challenge was made by either party—because of Foote's disclaiming the meaning that his words conveyed.

Col. Fremont, however, did challenge Col. R. R. Mason, for insulting language used by the latter, and which he refused to retract. Col. M. accepted the challenge, but deferred the time of meeting till they should reach Monterey, they being then at "Cuidado de los Angeles," April 14th, 1847. Before they reached Monterey, their superior officer forbade the duel, and it never came off. To this challenge, we should apply the same censures that we apply to all duelling.

Letter from I. C. Wellcome.

A SATANIC DELUSION.—BRO. HIMES:—Permit me to call the attention of your readers to a recent work with the above title, by Wm. Ramsey, D.D., and published by H. L. Hastings, Peace Dale, R. I. It is, in my own judgment, the most complete and concise delineation of the character and work-

ings of Satan and demons, in ancient and modern times, as portrayed in the Scriptures, I have ever yet seen, and I have read many books on the subject. The features of spiritualism, and spirit rapping, &c., are made very manifest, and very logically shown to be of their father the devil. I think there is no work so well calculated to show inquirers the Bible account of the character of the spirit rapping system as this, and to save them from its delusions. May it be widely circulated.

I. C. WELLCOME.

Hallowell, Me., Sept. 8th, 1856.

Letter from S. E. Mabey.

BRO. HIMES:—Although passing through affliction, I find God's grace supports me, and his free Spirit comforts my heart; and I am encouraged to trust in him more, knowing that they that trust in him shall never be confounded. He will never leave nor forsake them. I feel truly that it is perilous times; temptations surround us on every hand, and we need to have on the whole armor of God, that we may be enabled to stand, and having done all to stand with our loins girt about with truth, and our lights burning, and we like unto men that wait for their Lord. Everything in the heavens, on the earth, and among the nations, proclaim in trumpet-tone, the judgment is near. The spirit of devils is abroad stirring up discord and strife, mobocracy, and all the evil passions are being impelled on to crimes of deepest dye. The harvest is fast ripening, and will soon be reapt. Oh, my brethren and sisters who have been waiting for the coming One, let us see that our garments are unspotted from the world, that we are pure in heart, that we love one another with pure hearts fervently. Yours in hope,

STEPHEN E. MABEY.

Amboy, Ill., Sept. 6th, 1856.

Obituary.

FELL asleep in Christ, in this city, July 22d, 1856, Mrs. NANCY HOOD, aged 86 years.

This "mother in Israel" was connected with the church of God for more than sixty years, making his service her chief business and delight. From nearly the first introduction of our views in this community, she embraced, and steadfastly cherished, with frequent expressions of joy to her Christian friends, the glorious hope of our Saviour's speedy coming. She ever manifested the deepest interest in the prosperity of this faith, often asking if the Advent people were not getting proud, if they continued to be humble as at the first. Her much loved and well-worn Bible was the chief, conspicuous object among the few articles of her earthly possessions; and with this sword she fought many battles, and gained glorious victories, as she was often happy to relate. To any one "that asked" her concerning "the reason of her hope," she was ready with an answer, from an overflowing heart. In truth, it may be said of this aged saint, that "she served God with fastings and prayers night and day," and spake of her beloved King "to all them that looked for redemption." The enemy, death, had taken from her, all her kindred according to the flesh, excepting a sister at a distance. But with her Christian friends, which were not few, nor faint in their labors of love, she took delight. In the midst of these faithful ones she sunk away to rest, to wait the heavenly morning's dawn.

G. W. BURNHAM.

Salem, Mass., Sept. 12th, 1856.

DIED, at Binghamton, Aug. 28th, 1856, sister SALLY A. wife of Stephen E. MABEY, after being sick only three days.

She was taken with convulsions caused by spinal affection of long standing, and being somewhat inclined to dropsy, there was no opportunity of conversing with her after she was taken. But as her hope in past years had been the Christian's, and her life corresponding, she will come up in the first resurrection to enjoy immortality and eternal life with all them that sleep in Jesus. She embraced the cause of Christ, in Kendall, Orleans county, N. Y., and joined the Freewill Baptist church there, and lived a consistent life for many years. When she heard the joyful news of the coming of Jesus being near, she loved it, and was glad always to meet the herald of the glad tidings. Brother Chandler was with us on the Sunday morning before her death, and prayed around the family altar. She enjoyed it much. She leaves her companion to mourn the loss of a kind and affectionate wife. In the society she is deeply lamented. Her last moments were calm and serene as her life had been peaceful. At her funeral, some excellent remarks were made by Elder Cleveland from the last of 1 Cor. 15th chapter.

S. E. M.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PICKFORD.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LINT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KILLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

Dr. Ayer's Cathartic Pills,

(Sugar coated) are made to cleanse the blood and cure the sick. Invalids, fathers, mothers, physicians, philanthropists, read their effects, and judge of their virtues.

FOR THE CURE OF

Head ache, Sick Head ache, Foul Stomach.

Pittsburg, May 1, 1855.

Dr. J. C. Ayer, sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your pills. It seems to arise from a foul stomach, which they cleanse at once. If they will cure others as they do me, the fact is worth knowing.

Yours with great respect,

ED. W. PREBLE, clerk of steamer Clarion.

Bilious Disorders and Liver Complaints.

Department of the Interior, Washington, D. C., Feb., 1856. Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided. Consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternalty yours,

Alonso Ball, M.D.,

Physician of the Marine Hospital.

Dysentery, Relax and Worms.

Post office, Hartland, Liv. co., Mich., Nov. 16, 1855.

Dr. Ayer: Your Pills are the perfection of medicine. They have done my wife more good than I can tell you. She had been sick and pining away for months. Went off to be doctored at great expense, but got no better. She then commenced taking your pills, which soon cured her, by expelling large quantities of worms (dead) from her body. They afterwards cured her and our two children of bloody dysentery. One of our neighbors had it bad, and my wife cured him with two doses of your pills, while others around us paid from five to twenty dollars to doctors' bills, and lost much time, without being cured entirely even then. Such a medicine as yours, which is actually good and honest, will be prized here.

Geo. J. Griffin, Postmaster.

Indigestion and Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent church, Boston. Dr. Ayer: I have used your pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours,

J. V. Himes.

Warsaw, Wyoming co., N. Y., Oct. 24, '55. Dear sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

John G. Mencham, M. D.

Erysipelas, Scrofula, King's Evil, Tetters, Tumors, and Salt Rheum.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your pills, and they have cured her. Asa Morgridge.

Rheumatism, Neuralgia and Gout.

From the Rev. Dr. Hawkes, of the Methodist Epis. church, Pulaski House, Savannah, Ga., Jan. 6, 1856. Honored sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best physicians, the disease grew worse and worse, until, by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your pills. Their effects were slow but sure. By persevering in the use of them I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec., 1855.

Dr. Ayer: I have been entirely cured by your pills of rheumatism—a painful disease that had afflicted me for years.

Vincent Sildell.

For Dropsy, Plethora, or kindred complaints, requiring an active purge, they are an excellent remedy.

For Costiveness or Constipation, and as a Dinner Pill, they are agreeable and effectual.

Fits, Suppression, Paralysis, Inflammation, and even Deafness, and Partial Blindness, have been cured by the alternative action of these pills.

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, colds, hoarseness, influenza, bronchitis, whooping cough, croup, asthma, incipient consumption, and for the relief of consumptive patients in advanced stages of the disease.

We need not speak to the public of its virtues. Throughout every town, and almost every hamlet of the American states, its wonderful cures of pulmonary complaints have made it already known. Nay, few are the families in any civilized country on this continent without some personal experience of its effects; and fewer yet the communities anywhere which have not among them some living trophy of its victory over the subtle and dangerous diseases of the throat and lungs. While it is the most powerful and safe remedy that can be employed for infants and young persons. Parents should have it in store against the insidious enemy that steals upon them unprepared. We have abundant grounds to believe the Cherry Pectoral saves more lives by the consumptions it prevents than those it cures. Keep it by you, and cure your colds while they are curable, nor neglect them until no human skill can master the inexorable canker, that, fastened on your vitals, eats your life away.

All know the dreadful fatality of lung disorders, and as they know too the virtues of this remedy, we need not do more than assure them it is still made the best it can be. We spare no cost, no care, no toil to produce it the most perfect possible, and thus afford those who rely on it the best agent our skill can furnish for their cure. Prepared by Dr. J. C. Ayer, a practical and analytical chemist, Lowell, Mass., and sold by druggists and dealers in medicine everywhere.

aug 16 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. J. M. Chestnut st.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eyelids, tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

ARTHUR'S

SELF-SEALING CANS AND JARS.

Have our friends heard of the self-sealing air-tight earthen Jar for preserving fresh fruits, tomatoes, &c? This and the air-tight can are for sale at 47 Blackstone street, Boston, by Messrs. Parker, White and Gannett, general agents for this city, and by Sanford Adams, 48 Kneeland street, and by Messrs. Ballard and Stearns, Bromfield street.

July 1—3 m

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, VT. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. E. M. Orrock.
DEBBY LINE, Vt. J. S. Foster.
DETROIT, Mich. L. L. Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CHECK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MILWAUKEE, Wis. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
MOORESVILLE, Pa. Wm. Kison.
NEWBURGH, N. Y. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th-street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, Md. John V. Pluro.
ROCHESTER, N. Y. Wm. Busby, 219 Exchange-street.
SALEM, MASS. Lemuel Oliver.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERSET, De Kalb county, Ill. Wells A. Fay.
SHERBOURNE FALLS, Wis. William Trowbridge.
TORONTO, C. W. R. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

POETRY.	Increase of Knowledge, &c. 310
The Future Rest. 305	Sundry Morning's Meditation 310
Thoughts on Death. 306	Letters from J. A. Varney, I.
MISCELLANEOUS.	O. Wellcome, S. E. Mabey. 311
The Heavenly Applicant. 305	OBITUARY.
The Bible on Regeneration. 306	N. Hood. 311
Faith in Man. 306	S. A. Mabey. 311
A Good Conscience. 306	EDITORIAL.
Slavery in Scotland. 307	Symbolic Dictionary. 308
Cold. 307	Tropes. 308
CORRESPONDENCE.	Baptism of the Holy Spirit. 308
Kingdom of God. 310	Kansas Colony. 312

ADVENT HERALD.

BOSTON, SEPT. 27, 1856.

The General Convention.

At the Conference of Adventists in Boston in May last, the following was adopted:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation: therefore,

Resolved, That a committee of seven be appointed and empowered to call such a convention, at such a time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following were appointed on this committee: J. V. Himes, J. Litch, J. Pearson, jr. L. Osler, S. Bliss, A. Hale, D. I. Robinson.

The church in Providence have invited that this Convention be held there on the 11th of Nov., and a majority of the Committee have been heard from acquiescing in that time and place. Those of the Committee not heard from, are requested to write their wishes to this office immediately.

It has been thought advisable to issue no circular, as then no one can complain of being overlooked.

All the ministers who propose attending, will so inform Elder Osler by letter, that he may appoint each his place before he comes and avoid confusion. All are cordially invited.

Maine Advent Annual Conference.

The annual Conference of Adventists in Maine will be holden in the Read Meeting House, Richmond, commencing at 2 o'clock, Oct. 2d, and continue until Sunday evening.

It is to be hoped that the brethren generally, through the State, will feel a sufficient interest in this meeting to make an effort to attend, especially all our preaching brethren. Come, brethren in the spirit of labor and unity, and let us confer in the spirit of Christ in relation to the great work to which he has called us, praying for heavenly wisdom.

Though there are but few brethren in the neighborhood to sustain this conference yet they will do all they can, and those from abroad will expect to aid in the expense according to their ability.

S. K. Partridge, Secretary.
Nicholas Smith, Chairman.

Hallowell, Sept. 7th, 1856.

New Hampshire State Conference.

The undersigned, committee at the last conference to call the next State Conference, at such time and place as they might deem proper, would give notice that the conference will be holden at the Lake Village, in the Advent-Chapel, commencing Thursday Oct. 9th, at one o'clock P. M., and continue over the Sabbath.

Some may think the conference this year, should be holden at some other place, as it was at Lake Village last year. But the brethren at Lake Village are the only ones that have invited the conference to be holden with them, and hence the decision.

It is hoped that the brethren in the ministry will make one general and united effort to attend this meeting. Come one, come all; and also the brethren in the membership.

It will be remembered at our last State Conference and also at our ministers' conference, it was agreed that, "Christian character should be the only rule for Christian fellowship."

Let all who can adopt this principle, come to the conference and participate in the meeting; and may it result in the salvation of souls. Soon, "The righteous shall inherit the land, and dwell therein forever."

John Knowles, T. M. Preble, Committee.
Sept. 20 1856.

The Advent Mission church in the city of New York, formerly worshipping in their late meeting

house, No. 39 Forsyth street, hold their meetings on the Sabbath in Free-mason's hall; entrance, No. 600 Broadway. Preaching morning and afternoon, at 10 A. M., and 3 P. M.
Sept. 22d, 1856.

NEW YORK, Sept. 19. The steamer Black Warrior from New Orleans arrived this morning. Her Captain reports that all the way from the South West Pass to the Tortugas, passed large quantities of ship timber, knees, masts, broken spars, plank, door panels, barrels, boxes, &c. evidently from vessels disabled or lost during the late hurricane in the Gulf.

Sept. 15th. 5 A. M., lat. 24 56, lon 80 18, passed a vessel, bottom up, apparently new. Could not discover her name—probably a schooner or brig of about 300 tons; not coppered; bottom painted green; and bright masts floating alongside.

Same day, at 1 30 P. M., lat. 26 24, lon. 79 45 passed another vessel bottom up, of about 400 tons, bottom painted green, hull black, the bows stove in, and rudder torn off; probably had been in collision with some other vessel.

On the outward passage, 40 miles north of Cape Florida, passed a vessel bottom up; appeared new masts and spars alongside; supposed to be a hermaprodite brig.

MURDER.—Between the hours of 12 and 1 Wednesday night the 17th inst. a man named Patrick Riley was killed in an affray in the bar room kept by Jerry Dempsey, 203 Congress street. It appears that William R. Cook, Thomas C. Foote and deceased were in the bar-room when George Ford and John O'Hara came in, and a quarrel ensued in which all the parties joined. Ford and O'Hara beat Riley so severely that he died on the spot. They then left the house.

The body of Riley was carried out and laid on the pavement at the corner of Williams and Sister street, when the watch was called, who took it in charge and brought it to the dead house. Officers Stevens, Goodwin and Warren, of the Second Police Station proceeded to the abode of O'Hara, at the corner of Congress and High streets, and took him and Ford into custody, at 3 o'clock, and lodged them in jail. Riley was an unmarried man and was 22 years of age.

Rev. Dr. Thomas Robbins, long Secretary of Connecticut Historical Society, died at Colbrook Ct., on the 13th. The Historical Society are now the owners of a fine collection of books, which the good doctor had made it the business of his life to collect.

A remedy has at last been found for the oidium—the disease which has done such extensive damage to the grapes in Europe the last few years. This remedy is sulphur, lightly distributed over the diseased plants.

Mr. George Francis, of Hartford, has a young oak tree (ten years old, nineteen feet high, and twelve inches in circumference near the surface of the ground,) raised from an acorn of the famous Charter Oak which was recently blown down. This young oak, which he calls "Charter Oak, Jr." he has presented to the Hon. I. W. Stuart, who has undertaken to transplant it, at the proper season, to the site of the old tree.

Advertisement.

A KANSAS COLONY.

In case the pending Presidential election shall so result, in November next, as to insure to Kansas a Free State Constitution, there are many persons who are desirous of going west, and to make that State their home. The object of this advertisement is to call the attention of such persons to the formation of a colony there, but with the understanding that, if Kansas is lost to freedom, the location be made in Nebraska, Minnesota or elsewhere, as may be agreed upon. And the responses of such, who are men of integrity and good character, are desired to the following Propositions. It is proposed:

1. That those who wish to form part of such colony shall send their name and residence to D. F. Witherbee, No. 45 Milk street, Boston, who will cause the same to be appended to this document, which will be kept in the columns of the *Advent Herald* for that purpose. One hundred families, or more, are desired; and with a much less number the plans cannot be successfully carried out.

2. That soon after the Election, a meeting be called at some place convenient for the majority of those who may respond to this, when we will enter into articles of association, and, if thought best, contribute to a common fund, in such amounts as each shall feel disposed to, for the purpose of taking up one, two or more townships of land, as the funds so subscribed shall warrant; that we then elect a committee of pioneers, who shall go on and remain during the winter, if need be, and search for a location, having in view a place

easy of access, and upon a proposed railroad route, as near as may be, with water privileges, and wood convenient, in a healthy location and with a good place for a town site; and that they be authorized to locate the colony, and take up as much land as the company's fund will admit of, in the name of the association, and that they proceed to map out the town.

3. It is proposed that the land so taken up, including the town site, shall be a company-property, represented by stock scrip of, say, \$100 per share, and governed by directors chosen by the stockholders; and that each family making up the colony, whether he be a stockholder or not, may have one lot in said town, (which lots should be of a large size to be determined hereafter) at the first cost price, adding expenses incident to mapping, &c.—whether he be able to pay down for it or not; the object being to aid mostly men who may wish to go to a homestead on as good terms as others can get them, and to give them time for payment.

4. That the farming lands and the remaining portion of the town property be sold to those making up the colony, or to others who may come in, as the demand shall be made for them, and at such prices and on such terms of payment, as the directors shall from time to time determine their value to be. Thus insuring the money so invested by those who can spare it, to pay a handsome profit, while it will also help many poor, but deserving men, to a competency. Persons subscribing for this stock will of course use but a portion of their funds therefor, reserving their undoubted right to the use of their funds as best in their own eyes, and it is desirable to raise a fund of fifty thousand dollars, if possible, for this work, which would purchase a tract about eight miles square.

5. That in the beginning we provide liberally for our churches, schools, parks, and public buildings required in a town, for religion, comfort, health, practical uses and pleasure; and that we will remove to our location as soon as the arrangements herein contemplated, can be carried out.

6. Parties sending their names to be attached to this notice, will please state in such communication about how much of the stock they will take, so as to govern the terms of those having in charge the purtenances of the association,—which amounts will not be published till after our meeting in the fall—ten per cent. of the whole amount should be paid at the meeting in November and the balance as shall then be determined to be wanted.

7. That all the parts and plans herein set forth shall be subject to discussion, amendments and alterations, as the majority shall deem proper, when assembled in the fall, after the Election.

D. F. WITHERBEE, Boston, Mass.

H. TANNER, Buffalo, N. Y.

Boston, Aug. 30th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00	.16.
" " " " <i>gilt</i>	1.37.	
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs.</i>		
<i>Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>On the Apocalypse (1st Series)</i>	.75.	.21.
" " " " (2d ")	"	.22.
" " " " <i>Sever Churches</i>	"	.21.
<i>Daniel</i>	"	.20.
<i>Genesis</i>	"	.16.
<i>Exodus</i>	"	.18.
<i>Leviticus</i>	"	.16.
<i>Matthew</i>	"	.19.
<i>Mark</i>	"	.14.
<i>Luke</i>	"	.20.
<i>John</i>	"	.20.
<i>Miracles</i>	"	.19.
<i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" of the Day	"	.15.
" of the Deed	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19.

(2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.30.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "
<i>Advent Tracts, bound. Vol. 1</i>	.25. .05.
" " " " " 2	.33. .07.
<i>Facts on Romanism</i>	.15. .03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments to preach as follows: First Sabbath in September, at Rye; 2d, at Concord, in the chapel; 3d, at Franklin; and the 4th, at Canterbury—Town-hour. T. M. PREBLE.

There will be a grove meeting on land owned by Joseph Leach, lying on the road leading from Sheldon Creek to the centre of Fairfield, to commence on the 25th of September, and continue over the Sabbath. B. S. REYNOLDS.

The Lord willing, I will preach at South Woodstock, Vt., Sept. 21st; at Claremont, N. H., 23d and 24th; at Grantham, 25th; at Springfield, 28th, Lord's day. Week day meetings commence at 7 o'clock evening. L. D. THOMSON.

I will be at Hatley and Barnston, C. E., the last two Sabbaths in September, as the friends there may arrange; Wednesday and Thursday, Oct. 1st, and 2nd, at Melbourne; and Friday, Saturday and Sunday after, at Danville. EDWIN BURNHAM.

The Central Illinois Conference will be held with the Walker Neck church, Brown Co., Ill., Friday before the third Sabbath in October next. LARKIN SCOTT.

I will preach, if the Lord will, at Lake Village, N. H., the last Sabbath in Oct. PS. I was prevented attending my appointment at Lake Village last month by sickness. J. COCCIN.

Eld. B. Locke appoints to preach at Claremont, N. H., the first Sabbath in Oct. T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. S. Clement—We now find your P. O. address, but having mislaid your former letter, we do not recall what you requested in it. S. D. O. will owe six dollars at the end of the present year.

J. F. Morton, \$4 27—Have cr. R. Bailey \$1 to No. 808. As Elder H. is absent, we do not gather from the letter whether he left those books, or whether you wish them sent. You specify 75 cts for bks to a friend, 75 for one to W. Conner, and \$1.75 for two books to you, which is all right if you have received them, but which will be sent on Eld. H's return, if you have not had them.

J. P. Farrar—Sent books the 18th inst.

A Fairchild, \$2.33—Sent the 18th inst.

RECEIPTS

UP TO SEPT. 23RD, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reason is, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In years of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

G. N. Carruth writes Aug. 1, from Fondulac, and wants his paper stopped till he gets located at the West, to which he was on his way. Can any one give us his late P. O. address?

David Carter—To what P. O. is your paper sent? The best way to send money is by mail.

A. S. W. McCausland—You do not give us the address to which your paper is sent, and so we don't find your name. It is not at Sandwich, where you date your letter.

M. Cheney \$15; H. Shaw \$20; Wm R. Rogers \$15; A. B. Price \$15; R. M. Bailey \$80; Rebecca Phippen \$20; S. D. Shaw \$25; W. Coats \$25; H. T. Guelow \$80; C. Hodges \$75; L. Richardson \$15; J. L. Holby \$25; J. W. Sutton sent tracts the 20th. E. Dudley \$15; E. G. Dudley \$25; W. Lowell \$25; Seth Cogswell \$20; O. A. Scott \$20—each \$1.

G. Higgins \$41; H. A. Brockway \$41; J. Pierce \$54; N. M. Pierce \$54; M. Harper \$79; R. Miller \$67 and \$1 on G. to No. 156 to Mary E.; L. B. Cole \$3 on G. from No. 110 to 129, 37 on G. to G. F. F. from No. 108 to No. 126, 46 on G. and Postage to L. M. to 129, and bal. on Herald to No. 821; M. Shipman \$46; B. McAllister \$15—each \$2.

E. Corey \$35—\$3—W. F. Moore \$20 for 3 cots. and books and postage. Sent the 20th. W. Tracy on acct., each \$6—J. C. Downing \$29—75 cts; M. E. Celby (on G.) 25 cts. A. Haskell \$15 and G. to 120—\$2 27.